

THE  
A-IN-I  
**AKBARI**

Translated by  
H. BLOCHMANN

**VOL. I**

**ABU L-FAZL ALLAMI**



Complete & Unabridged  
**A VENTURE OF LOW PRICE PUBLICATIONS**

# **The Asiatic Society**

**1, Park Street, Calcutta-700 016**

**Book is to be returned on the Date Last Stamped**

**Date**

**Voucher No**

5.3.04	31856









**BIBLIOTHECA INDICA**

**WORK No. 61**

— — —

**Ā'ĪN-I AKBARĪ**

**ENGLISH TRANSLATION**



# THE A - IN - I AKBARI

VOL. I

*By*  
**ABUL-FAZL ALLAMI**

*Translated into English by*  
**H. BLOCHMANN, M.A.**  
Calcutta, Madras

*Edited by*  
**Lieut.-Colonel. D.C. PHILLOTT, M.A. Ph.D.,**

**LOW PRICE PUBLICATIONS**  
**DELHI - 110052**

**Sales Office :**

**D.K. Publishers Distributors (P) Ltd.**

1, Ansari Road, Darya Ganj

New Delhi - 110002

Phones : 3261465, 3278368

Fax : 091-011-3264368

First Published      1927

Reprinted            1989, 1994, 1997

ISBN 81-86142-24-X (Set)

ISBN 81-86142-25-8 (Vol. I)

ISBN 81-86142-26-6 (Vol. II & III)

**Published By :**

**LOW PRICE PUBLICATIONS**

B-2, Vardhaman Palace,

Nimri Commercial Centre,

Ashok Vihar, Phase - IV, Delhi - 110 052

Tel.: 7401672, Fax : 091-011-7138265

THE ASIATIC SOCIETY  
CALCUTTA-700016  
Acc. No. 59059  
Date 14.9.99  
Sl. No. 021552

**Printed At :**

**D.K. Fine Art Press (P) Ltd.**

Delhi - 110052

**PRINTED IN INDIA**

# PREFACE

(*First Edition*)

The *Ā'in-i Akbarī* is the third volume of the *Akbar-nāma*, by *Shaykh Abū 'l-Fazl*, and is by far the greatest work in the whole series of Muhammadan histories of India. The first volume of this gigantic work contains the history of Timūr's family as far as it is of interest for the Indian reader, and the reigns of Bābar, the Sūr kings, and Humāyūn whilst the second volume is devoted to the detailed history of nearly forty-six years of the reign of the Great Emperor. The concluding volume, the *Ā'in-i-Akbarī*, contains that information regarding Akbar's reign, which, though not strictly historical, is yet essential to a correct understanding of the times, and embodies, therefore, those facts for which, in modern times, we would turn to Administration Reports, Statistical compilations, or Gazetteers. It contains the *ā'in* (i.e. mode of governing) of Akbar, and is, in fact, the Administration Report and Statistical Return of his government as it was about A.D. 1590. The contents, therefore, of the *Ā'in* are naturally varied and detailed. The first of its five books treats of Akbar's household and court, and of the emperor himself, the soul of every department, who looks upon the performance of his duties as an act of divine worship, and who enters into the details of government in order to create a harmonious whole. Vouchsafed as king with a peculiar light from on high, his person is prominently put forward as the guide of the people in all matters temporal and spiritual; in whose character and temper the governed find that rest and peace which no constitution can give, and in whom, as the author of a new and advanced creed, the dust of intolerance is for ever allayed.

The second book treats of the servants of the throne, the military and civil services, and the attendants at

court whose literary genius or musical skill receives a lustre from the encouragement of the emperor, and who in their turn reflect a brilliant light on the government.

The third book is entirely devoted to regulations for the judicial and executive departments, the establishment of a new and more practical era, the survey of the land, the tribal divisions, and the rent-roll of the great Finance minister whose name has become proverbial in India.

The fourth book treats of the social condition and literary activity, especially in philosophy and law, of the Hindus, who form the bulk of the population, and in whose political advancement the emperor saw the guarantee of the stability of his realm. There are also a few chapters on the foreign invaders of India, on distinguished travellers, and on Muhammadan saints and the sects to which they respectively belong.

The fifth book contains the moral sentences and epigrammatical sayings, observations, and rules of wisdom of the emperor, which Abū 'l-Fazl has gathered as the disciple gathers the sayings of the master.

In the *Ā'in*, therefore, we have a picture of Akbar's government in its several departments, and of its relations to the different ranks and mixed races of his subjects. Whilst in most Muhammadan histories we hear of the endless turmoil of war and dynastical changes, and are only reminded of the existence of a people when authors make a passing allusion to famines and similar calamities, we have in the *Ā'in* the governed classes brought to the foreground : men live and move before us, and the great questions of the time, axioms then believed in, and principles then followed, phantoms then chased after, ideas then prevailing, and successes then obtained, are placed before our eyes in truthful, and therefore vivid, colours.

It is for this reason that the *Ā'in* stands so unique among Muhammadan histories of India, and we need not wonder that long before curious eyes turned to other native sources of history and systematically examined their

contents, the *Ā'in* was laid under contribution. Le Père Tieffenthaler, in 1776, published in his *Description Géographique de l'Indostan* long extracts from the rent-roll given in the Third Book; Chief Sarihtadár Grant used it largely for his Report on Indian Finances; and, as early as 1783, Francis Gladwin, a thorough Oriental scholar, dedicated to Warren Hastings his "*Ayeen Akberi*", of which in 1800 he issued a printed edition in London. In his translation, Gladwin has given the greater part of the First Book, more than one-half of the Second and Third Books, and about one-fourth of the Fourth Book; and although in modern times inaccuracies have been discovered in the portions translated by him—chiefly due, no doubt, to the fact that he translated from MSS. in every way a difficult undertaking—his translation has always occupied a deservedly high place, and it may confidently be asserted that no similar work has for the last seventy years been so extensively quoted as his. The magnitude of the task of translating the *Ā'in* from uncollated MSS. will especially become apparent, when we remember that, even in the opinion of native writers, its style is "not intelligible to the generality of readers without great difficulty."

But it is not merely the varied information of the *Ā'in* that renders the book so valuable, but also the trustworthiness of the author himself. Abū 'l-Fazl's high official position gave him access to any document he wished to consult, and his long career and training in various departments of the State, and his marvellous powers of expression, fitted him eminently for the composition of a work like the *Akbarnāmah* and the *Ā'in*. His love of truth and his correctness of information are apparent on every page of the book, which he wished to leave to future ages as a memorial of the Great Emperor and as a guide for inquiring minds; and his wishes for the stability of the throne and the welfare of the people, his principles of toleration, his noble sentiments on the rights of man, the total absence

of personal grievances and of expressions of ill-will towards encompassing enemies, show that the expanse of his large heart stretched to the clear offing of sterling wisdom. Abū 'l-Fazl has far too often been accused by European writers of flattery and even of wilful concealment of facts damaging to the reputation of his master. A study, though perhaps not a hasty perusal, of the *Akbarnāmah* will show that the charge is absolutely unfounded ; and if we compare his works with other historical productions of the East, we shall find that, while he praises, he does so infinitely less and with much more grace and dignity than any other Indian historian or poet. No native writer has ever accused him of flattery ; and if we bear in mind that all Eastern works on Ethics recommend unconditional assent to the opinion of the king, whether correct or absurd, as the duty of man, and that the whole poetry of the East is a rank mass of flattery at the side of which modern encomiums look like withered leaves—we may pardon Abū 'l-Fazl when he praises because he finds a true hero.

The issue of the several fasciculi of this translation has extended over a longer time than I at first expected. The simultaneous publication of my edition of the Persian Text, from which the translation is made, the geographical difficulties of the Third Book, the unsatisfactory state of the MSS., the notes added to the translation from various Muhammadan historians and works on the history of literature, have rendered the progress of the work unavoidably slow.

I am deeply indebted to the Council of the Philological Committee of the Asiatic Society of Bengal for placing at my disposal a full critical apparatus of the *Ā'īn*, and entrusting me with the edition of the text, for which the Indian Government had most liberally sanctioned the sum of five thousand Rupees. My grateful acknowledgments are also due to Dr. Thomas Oldham, Superintendent of the Geological Survey of India and late President of the Asiatic Society, for valuable advice and ever ready assistance in

the execution of the work ; and to Col. H. Yule, C.B., and to H. Roberts, Esq., of the Doveton College, for useful hints and corrections.

I have thought it advisable to issue the first volume with a few additional notes, and two indexes, one of persons and things and the other of geographical names, without waiting for the completion of the whole work. I have thus had an opportunity of correcting some of the errors and inconsistencies in the spelling of names and supplying other deficiencies. That defects will still be found, notwithstanding my endeavours to remove them, none of my readers and critics can be more sensible than I myself am.

H. BLOCHMANN.

CALCUTTA MADRASAH.

*23rd September, 1873.*



# P R E F A C E

SECOND EDITION OF BLOCHMANN'S TRANSLATION  
OF THE  
Ā'ĪN-I AKBARI

Some explanation is needed of the present edition. Blochmann's original translation has for some time been out of print. The Asiatic Society of Bengal has asked me to undertake the preparation of a reprint, and I lightly accepted the task, not realizing the amount of labour involved. Blochmann's translation and notes form a work of infinite detail and thorough scholarship; and though it has seldom been necessary to correct, it has often been necessary to investigate. This present edition is, however, in the main a mere reprint. This of itself is no small testimony to Blochmann's thoroughness. The transliteration, however, has been brought into line with a more modern system, and a few additional notes [in square brackets] have been added; those with a suffixed B. are Blochmann's own MS. notes from a printed copy in my possession; I have not incorporated all of them, as many I was unable to decipher. Notes to which a P. is suffixed are my own.

D. C. P.

FELSTED BURY,  
FELSTED, ESSEX  
1927.



# CONTENTS

	PAGE
BIOGRAPHY OF ABŪ 'L-FAZL BY THE TRANSLATOR . . . . .	xxv–lix
ABŪ 'L-FAZL'S PREFACE . . . . .	1–10

## BOOK FIRST

A <sup>ṭ</sup> ṭīn 1. THE HOUSEHOLD . . . . .	11
„ 2. THE IMPERIAL TREASURIES . . . . .	2
„ 3. THE TREASURY FOR PRECIOUS STONES . . . . .	15
„ 4. THE IMPERIAL MINT . . . . .	16
„ 5. THE WORKMEN OF THE MINT . . . . .	18
„ 6. BANWĀRĪ . . . . .	19
„ 7. THE METHOD OF REFINING GOLD . . . . .	21
<i>The method of refining silver</i> . . . . .	23
<i>The process of Kukra</i> . . . . .	24
<i>The process of Bugrāwārī</i> . . . . .	25
„ 8. THE METHOD OF SEPARATING THE SILVER FROM THE GOLD . . . . .	26
„ 9. THE METHOD OF EXTRACTING THE SILVER FROM THESE ASHES . . . . .	27
„ 10. THE COINS OF THIS GLORIOUS EMPIRE . . . . .	28
<i>Gold coins</i> . . . . .	28
<i>Silver coins</i> . . . . .	32
<i>Copper coins</i> . . . . .	32
„ 11. THE DIRHAM AND THE DİNĀR . . . . .	36
„ 12. THE PROFIT OF THE DEALERS IN GOLD AND SILVER . . . . .	38
„ 13. THE ORIGIN OF METALS . . . . .	40
„ 14. ON SPECIFIC GRAVITY . . . . .	42
„ 15. THE IMPERIAL HAREM . . . . .	45
„ 16. THE ENCAMPMENT ON JOURNEYS . . . . .	47
„ 17. THE ENCAMPMENT OF THE ARMY . . . . .	49
„ 18. ON ILLUMINATIONS . . . . .	50
„ 19. THE ENSIGNS OF ROYALTY . . . . .	52

	PAGE
<b>A<sup>n</sup>in 20. THE ROYAL SEALS . . . . .</b>	<b>54</b>
,, 21. THE FARRĀSH KHĀNA . . . . .	55
,, 22. THE ABDĀR KHĀNA . . . . .	57
<i>Carpets</i> . . . . .	57
,, 23. THE IMPERIAL KITCHEN . . . . .	59
,, 24. RECIPES FOR DISHES . . . . .	61
,, 25. OF BREAD . . . . .	64
,, 26. THE DAYS OF ABSTINENCE . . . . .	64
,, 27. STATISTICS OF THE PRICES OF CERTAIN ARTICLES . . . . .	65
<i>The spring harvest</i> . . . . .	65
<i>The autumnal harvest</i> . . . . .	65
<i>Vegetables</i> . . . . .	66
<i>Living animals and meats</i> . . . . .	66
<i>Butter, sugar, etc.</i> . . . . .	67
<i>Spices</i> . . . . .	67
<i>Pickles</i> . . . . .	67
,, 28. THE FRUITERY . . . . .	68
<i>Tūrānī fruits</i> . . . . .	69
<i>The sweet fruits of Hindūstān</i> . . . . .	70
<i>Dried fruits</i> . . . . .	70
<i>Vegetables</i> . . . . .	71
<i>Sour fruits</i> . . . . .	71
<i>Sour fruits somewhat acid</i> . . . . .	71
,, 29. ON FLAVOURS . . . . .	78
,, 30. ON PERFUMES . . . . .	78
<i>A list of Perfumes and their prices</i> . . . . .	81
<i>A list of fine smelling Flowers</i> . . . . .	81
<i>A list of Flowers notable for their beauty</i> . . . . .	82
<i>On the preparation of some Perfumes</i> . . . . .	83
,, 31. THE WARDROBE AND THE STORES FOR MATTRESSES . . . . .	93
,, 32. ON SHAWLS, STUFFS, ETC. . . . .	97
<i>Gold stuffs</i> . . . . .	98
<i>Silks, etc., plain</i> . . . . .	99
<i>Cotton cloths</i> . . . . .	100
<i>Woollen stuffs</i> . . . . .	101
,, 33. ON THE NATURE OF COLOURS . . . . .	102
,, 34. THE ARTS OF WRITING AND PAINTING . . . . .	102

	PAGE
<i>The Art of Painting</i>	113
A*in 35. THE ARSENAL . . . . .	115
„ 36. ON GUNS . . . . .	119
„ 37. ON MATCHLOCKS, ETC. . . . .	120
„ 38. THE MANNER OF CLEANING GUNS . . . . .	122
„ 39. THE RANKS OF THE GUNS . . . . .	122
„ 40. ON THE PAY OF THE MATCHLOCK BEARERS . . . . .	123
„ 41. THE IMPERIAL ELEPHANT STABLES . . . . .	123
„ 42. THE CLASSIFICATION OF THE IMPERIAL ELEPHANTS . . . . .	131
„ 43. THE FOOD ALLOWED TO THE ELEPHANTS . . . . .	131
„ 44. THE SERVANTS OF THE ELEPHANT STABLES . . . . .	132
<i>The Fawjdār</i> . . . . .	133
„ 45. THE HARNESS OF ELEPHANTS . . . . .	134
„ 46. THE ELEPHANTS FOR HIS MAJESTY'S USE . . . . .	137
„ 47. THE MANNER OF RIDING <u>KHĀSA</u> ELEPHANTS . . . . .	138
„ 48. ON FINES . . . . .	139
„ 49. THE IMPERIAL HORSE STABLES . . . . .	140
„ 50. THE RANK OF THE HORSES . . . . .	141
„ 51. THE FODDER ALLOWED IN THE IMPERIAL STABLES . . . . .	142
„ 52. ON HARNESS, ETC. . . . .	143
„ 53. THE OFFICERS AND SERVANTS ATTACHED TO THE IMPERIAL STABLES . . . . .	145
„ 54. THE BARGIR . . . . .	147
„ 55. REGULATIONS FOR BRANDING HORSES . . . . .	147
„ 56. REGULATIONS FOR KEEPING UP THE FULL COMPLEMENT OF HORSES . . . . .	148
„ 57. ON FINES . . . . .	148
„ 58. ON HORSES KEPT IN READINESS . . . . .	149
„ 59. ON DONATIONS . . . . .	150
„ 60. REGULATIONS FOR THE JILĀWANA . . . . .	150
„ 61. THE CAMEL STABLES . . . . .	151
„ 62. THE FOOD OF CAMELS . . . . .	152
„ 63. THE HARNESS OF CAMELS . . . . .	152
„ 64. REGULATIONS FOR OILING CAMELS AND INJECTING OIL INTO THEIR NOSTRILS . . . . .	154

	PAGE
Āśin 65. THE RANKS OF THE CAMELS AND THEIR SERVANTS . . . . .	155
<i>Rai'bārī</i> . . . . .	155
,, 66. THE GĀOṄHĀNA OR COW STABLES . . . . .	157
,, 67. THE DAILY ALLOWANCE OF FOOD . . . . .	158
,, 68. THE SERVANTS EMPLOYED IN THE COW STABLES . . . . .	159
,, 69. THE MULE STABLES . . . . .	160
,, 70. THE DAILY ALLOWANCE OF FOOD FOR MULES . . . . .	161
,, 71. THE FURNITURE OF MULES . . . . .	161
,, 72. THE MANNER IN WHICH HIS MAJESTY SPENDS HIS TIME . . . . .	162
,, 73. REGULATIONS FOR ADMISSION TO COURT . . . . .	165
,, 74. REGULATIONS REGARDING THE KORNISH AND THE TASLIM . . . . .	166
,, 75. ON ETIQUETTE . . . . .	168
,, 76. THE MUSTER OF MEN . . . . .	169
,, 77. HIS MAJESTY AS THE SPIRITUAL GUIDE OF THE PEOPLE <i>Ordinances of the Divine Faith</i> . . . . .	170
NOTES BY THE TRANSLATOR ON THE RELIGIOUS VIEWS OF THE EMPEROR AKBAR . . . . .	176
,, 78. THE MUSTER OF ELEPHANTS . . . . .	223
,, 79. THE MUSTER OF HORSES . . . . .	224
,, 80. THE MUSTER OF CAMELS . . . . .	225
,, 81. THE MUSTER OF CATTLE . . . . .	226
,, 82. THE MUSTER OF MULES . . . . .	226
,, 83. THE PĀGOSHT REGULATION . . . . .	226
,, 84. ON ANIMAL FIGHTS. REGULATIONS FOR BETTING <i>Deer</i> <sup>1</sup> <i>fights</i> . . . . .	228
,, 85. ON BUILDINGS . . . . .	232
,, 86. THE PRICES OF BUILDING MATERIAL, ETC. . . . .	232
,, 87. ON THE WAGES OF LABOURERS . . . . .	235
,, 88. ON ESTIMATES OF HOUSE BUILDING . . . . .	236
,, 89. RULES FOR ESTIMATING THE LOSS IN WOOD CHIPS . .	237
,, 90. THE WEIGHT OF DIFFERENT KINDS OF WOOD . . . . .	237

[<sup>1</sup> *Iḥlū*, gazelle.—P.]

## BOOK SECOND

	PAGE
<b>Aṣin 1 THE DIVISIONS OF THE ARMY . . . . .</b>	<b>241</b>
„ 2 ON THE ANIMALS OF THE ARMY . . . . .	243
„ 3 THE MANSABDĀRS . . . . .	247
NOTE BY THE TRANSLATOR OF THE MANSABS . . . . .	249
„ 4 THE AḤĀDĪS . . . . .	259
„ 5 OTHER KINDS OF TROOPERS . . . . .	260
„ 6 THE INFANTRY . . . . .	261
The <i>Bandūq-chīs</i> , or Matchlock-bearers . . . . .	261
The <i>Darbāns</i> , or Porters . . . . .	261
The <i>Khidmatīyyas</i> . . . . .	261
The <i>Mewras</i> . . . . .	262
The <i>Shamsherbāz</i> , or Gladiators . . . . .	262
The <i>Pahluwāns</i> , or Wrestlers . . . . .	263
The <i>Chelās</i> , or Slaves . . . . .	263
The <i>Kuhārs</i> , or <i>Pālkī</i> bearers . . . . .	264
<i>Dākhilī</i> troops . . . . .	264
„ 7. REGULATIONS REGARDING THE BRANDING OF ANIMALS	265
„ 8. ON THE REPETITION OF THE MARK . . . . .	266
„ 9. RULES ABOUT MOUNTING GUARD . . . . .	267
„ 10. REGULATIONS REGARDING THE WĀQIṢA-NAWĀS . . . . .	268
„ 11. ON SANADS . . . . .	269
The <i>Farmān-i sabī</i> . . . . .	270
„ 12. THE ORDER OF THE SEALS . . . . .	273
„ 13. THE FARMĀN-I BAYĀZI . . . . .	274
„ 14. ON THE MANNER IN WHICH SALARIES ARE PAID . . . . .	275
„ 15. MUSĀFADAT, OR LOANS TO OFFICERS . . . . .	275
„ 16. ON DONATIONS . . . . .	276
„ 17. ON ALMS . . . . .	276
„ 18. THE CEREMONY OF WEIGHING HIS MAJESTY . . . . .	276
„ 19. ON SAYŪRGHĀLS . . . . .	278
NOTE BY THE TRANSLATOR ON THE ḪADRĀS OF AKBAR'S REIGN . . . . .	280
„ 20. ON THE CARRIAGES, ETC., INVENTED BY HIS MAJESTY	28 <sup>b</sup>

A <small>HM</small>	21. THE TEN SER TAX ( <i>Dahserī</i> ) . . . . .	285
"	22. ON FEASTS . . . . .	286
"	23. THE <i>Khushroz</i> OR DAY OF FANCY BAZĀRS . . . . .	286
"	24. REGULATIONS REGARDING MARRIAGES . . . . .	287
"	25. REGULATIONS REGARDING EDUCATION . . . . .	288
"	26. THE ADMIRALTY . . . . .	289
"	27. ON HUNTING . . . . .	292
	<i>Tiger Hunting</i> . . . . .	293
	<i>Elephant-catching</i> . . . . .	295
	<i>Leopard Hunting</i> . . . . .	296
"	28. THE FOOD ALLOWED TO LEOPARDS. THE WAGES OF THE KEEPERS . . . . .	297
	<i>Skill exhibited by hunting leopards</i> . . . . .	299
	<i>The Siyāh-gosh</i> . . . . .	301
	<i>Dogs</i> . . . . .	301
	<i>Hunting Deer with Deer</i> <sup>1</sup> . . . . .	301
	<i>Buffalo Hunts</i> . . . . .	304
	<i>On Hunting with Hawks</i> . . . . .	304
	<i>Allowance of Food</i> . . . . .	305
	<i>Prices of Falcons</i> . . . . .	306
	<i>Waterfowl</i> . . . . .	307
	<i>Frogs</i> . . . . .	308
"	29. ON AMUSEMENTS . . . . .	308
	<i>The game of Chaugān</i> (hockey) . . . . .	309
	<i>Ishqbāzī</i> (pigeon-flying) . . . . .	310
	<i>The Colours of Khāṣa Pigeons</i> . . . . .	313
	<i>The game of Chaupar</i> . . . . .	315
	<i>The game of Chandal Mandal</i> . . . . .	316
	<i>Cards</i> . . . . .	318
"	30. THE GRANDEES OF THE EMPIRE (with biographical notices by the Translator) . . . . .	320
	<i>Note on the meaning of the title of "Tarkhān"</i> . . . . .	393
	<i>Note on the title of "Āṣaf Khān"</i> . . . . .	398
	<i>Note on the battle of Takarōi, or Mughulmārī, in Orīsā</i> . . . . .	496
	<i>Note on the Sayyids of Bārha (Sādāt-i Bārha)</i> . . . . .	495
	<i>Note on the Nuqtawiyia Sect</i> . . . . .	502
	<i>Note on the Death of 'Uṣmān Lohānī</i> . . . . .	586

[<sup>1</sup> *Āk̄*, gazelle.—P.]

	PAGE
<b>CONCLUDING NOTE BY THE TRANSLATOR ON AKBAR'S MANSABDĀRS</b>	<b>596</b>
<b>Ā'īn 30 (continued). THE LEARNED MEN OF THE TIME . . .</b>	<b>606</b>
<b>THE POETS OF THE AGE . . . .</b>	<b>617</b>
<b>THE IMPERIAL MUSICIANS . . . .</b>	<b>680</b>
<b>ADDITIONAL NOTES . . . . .</b>	<b>683</b>
<b>ERRATA . . . . .</b>	<b>690</b>
<b>INDEX OF PERSONS AND THINGS . . . . .</b>	<b>691</b>
<b>GEOGRAPHICAL INDEX . . . . .</b>	<b>731</b>
<b>GENEALOGICAL TABLE OF THE HOUSE OF TIMŪR (at the end).</b>	

## NOTE

Lieut.-Col. Phillott, who most generously had undertaken to prepare a revised reprint of Blochmann's translation of the first volume of the *Āin-i-Akbarī*, had progressed to the end of the text when illness precluded him from finishing his labours. What remained to be done was the revision of the index, the correction of the additional notes as already revised by him on the copy, and the entering of the modifications necessary in the proofs of pages xvii to xxxii, and xl ix to lix of the preliminary matter, as also of pages 1 to 10 of the work itself.

For a long time lingering illness prevented the taking of immediate steps to terminate the volume, but in September, 1930, the regretted death of the learned Editor necessitated consideration of the problem of bringing the reprint to a close. The fact that the volume was being printed in England and that no details as to the method of the revision were at the disposal of the office of the Royal Asiatic Society of Bengal caused considerable delay, but ultimately arrangements were made to complete the work in the office of the Society.

Mr. D. K. Das was charged with the revision of the index, involving the changing of all page numbers, and the drawing up of a list of errata found in the body of the reprint during the course of his work. Mr. Das has performed his work with great care and has rendered valuable service in doing so. The new errata are to be found on page 690 of this volume. The plan adopted for the reprint has been explained by the Editor on page xi.

The circumstances explained above are responsible for the date of the Editor's Preface, as well as for the fact that the date of issue on the title page is given as 1927, whilst the actual publication was not possible till 1939.

The Council of the Society wishes to record its great indebtedness to the late Lieut.-Col. Phillott for his self-sacrificing labour on the present volume, and to pay its grateful homage to the memory of its late Member and Fellow, a devoted friend, a valued helper, and a distinguished scholar.

B. S. GUHA,  
*General Secretary.*

# LIST OF PLATES

IN THE  
FIRST VOLUME  
OF THE  
**Ā'ĪN-I-AKBARI**

## PLATES I TO III. THE WORKMEN OF THE MINT, p. 18.

- 1, 2. Preparation of acids.—3. Washing of ashes.—4, 9, 10, 12, melting and refining.—  
5. Weighing.—6, 8. Making of plates.  
7. Work of the *zarrab*, p. 22.—11. Engraving.—12. The *Sikkachi*, p. 22.

## PLATE IV. THE IMPERIAL CAMP (p. 50).

*a, b, c, d, f, g*, roads and bazaars. "The principal bazaar is laid out into "the form of a wide street, running through the whole extent of the army, now on the right, now on the left, of the Diwān-i khāss."—Bernier.

1. The Imperial Harem (*shabistān-i iqbal*). At the right hand side is the *Dō-dahiydāna Manzil*; vide p. 56.
2. Open space with a canopy (*shāmyāna*).
3. Private Audience Hall (*Diwān-i khāss*), p. 48.
4. The great camp light (*ākās-diya*), p. 52.

"The aquacy-die resembles a lofty mast of a ship, but is very slender, and takes down in three pieces. It is fixed towards the king's quarters, near the tent called *Nagar-khana*, and during the night a lighted lantern is suspended from the top. This light is very useful, for it may be seen when every object is enveloped in impenetrable darkness. To this spot persons who lose their way resort, either to pass the night secure from all danger of robbers, or to resume their search after their own lodgings. The name 'Aquacy-die' may be translated 'Light of Heaven' the lantern when at a distance appearing like a star."—Bernier.

5. The *Naqqāra-khana*, pp. 49, 50.  
AB, or distance from the Harem to the camp Light = 1,530 yards;  
AC = 360 yards; p. 49.
6. The house where the saddles were kept (*zin-khāna*).
7. The Imperial stables (*iṣṭabal*).
8. Tents of the superintendents and overseers of the stables.
9. Tents of the clerk of the elephant stables.
10. The Imperial Office (*dāftar*).
11. Tent for *palkis* and carts.
12. Artillery tent (*top-khāna*).
13. Tent where the hunting leopards were kept (*chīta-khāna*).
14. The Tents of Maryam Makāni (Akbar's mother), Gulbadan Begum (Humāyūn's sister, p. 49), and Prince Dānyāl; p. 49.
15. The tents of Sultān Salim (Jahāngir), to the right of the Imperial Harem.
16. The tents of Sultān Murād, to the left of the Imperial Harem; p. 50.
17. Store rooms and workshops (*buylāt*).
18. Tent for keeping basins (*āfābchi-khāna*).
19. Tent for the perfumes (*ghushtib-khāna*).
20. Tent for storing mattresses (*toshak-khāna*).

21. Tent for the tailors, etc.
22. Wardrobe (*turkyardq-khana*), p. 93.
23. Tent for the lamps, candles, oil, etc. (*chiragh-khana*).
24. Tents for keeping fresh Ganges water (*abdar-khana*), p. 57.
25. Tent for making sharbat and other drinks.
26. Tent for storing *pda* leaves.
27. Tent for storing fruit (*mewa-khana*).
28. Tent for the Imperial plate (*rikab-khana*).
29. The Imperial kitchen (*ma/bah*).
30. The Imperial bakery (*nabbd-khana*).
31. Store room for spices (*husef-khana*).
32. The Imperial guard.
33. The Arsenal (*qur-khana*).
34. Women's apartments.
- 35 to 41. Guard houses.

Round about the whole the nobles and Mansabdars with their contingents, pitched their tents.

"The king's private tents are surrounded by small *kandis* (*qandis*, standing screens), of the height of a man, some lined with Masulipatam chintz, worked over with flowers of a hundred different kinds, and others with figured satin, decorated with deep silken fringes."—*Bernier*. Bernier's description of the Imperial camp (second letter, dated Lāhor, 25th February, 1665), agrees with minute detail with the above.

#### PLATE V. CANDLESTICKS, p. 50.

1. Double candlestick (*dashakh*).—2. Fancy candlestick with pigeons.—3. Single candlestick (*yakshaga*).
4. The *Akās-diya*, or Camp-light; *vide* pl. iv, No. 4.

#### PLATE VI. THE EMPEROR AKBAR WORSHIPS FIRE, p. 50.

In front of Akbar twelve candles are placed, and the singer of sweet melodies sings to the praise of God, as mentioned on p. 51, l. 6 ff.

The faces of the emperor and the singer are left blank, in accordance with the Muhammadan dislike to paint likenesses of beings on, below, or above the earth. The emperor sits in the position called *dusānd*.

#### PLATE VII. THRONES, p. 52.

- 1, 2. Different kinds of thrones (*awrang*) with pillows (*masnad*) to lean against, the royal umbrella (*char*), and the footstool (*pandal*).

#### PLATE VIII. THE NAQQĀRA KHĀNA, p. 52.

1. Cymbals (*sanj*).—2. The large drum (*bassava* or *damāma*).—3, 4, 5. The *Karand*.—6. The *Surd*.—7. The Hindi *Surd*.—8. The *Nafīr*.—9. The *Singh*, or horn.—10. The *Naqqāras*.

#### PLATE IX. THE ENSIGNS OR ROYALTY, p. 52.

1. The *Jhandā*, or Indian flag. "The Royal standard of the great Mogul is a Couchant Lion shadowing part of the body of a sun."—*Terry*.
2. The *Koskaba*.
3. *Sāyuddh* or *Ā/tubgīr*.
4. The *Tumanqoq* (from the Turkish *tog*, or *togh*, a flag, and *tuman* or *tāmān*, a division of ten thousand).
5. The *Chair*, or (red) royal umbrella.
6. A standard, or *Qalam*.

7. The *Chairlog*. As Abū 'l-Fażl says that this standard is *smaller* than the preceding, it is possible that the word should be pronounced *chaturlog*, from the Turkish *chatur*, or *chütür*, short. The flag is adorned with bunches of hair (*quḍas*) taken from the tails and the sides of the Tibetan Yak.

### PLATES X and XI. THE IMPERIAL TENTS, p. 54.

*Plate X*.—The three tents on the top, commencing with the left, are (1) the *Shāmyāna*; (2) A *yakdārī Kharqāh*, or tent of one door; (3) the *Diddārī*, or tent of two doors; p. 57, 8. Rolled up over the door is the *chigh*; p. 236, Ā<sup>6</sup> in 88.

Below these three tents, is the *Sard-parda* and *Gulal-bār*, pp. 47, 57. At the foot of the plate is the *Nam-gira* (pr. dew-catcher), with carpet and pillow (*maṇad*); p. 48.

*Plate XI*.—On the top, the *bārgāh*, p. 55. Below it, on the left, is the *Do-dehiyāna Mansil*, or two-storied house; *vide* Pl. IV, No. 1. At the window of the upper story, the emperor showed himself; *vide* Index, *darsan*, and *jharōka*. To the right of this two-storied tent, is the *Chubin Rāwājī* (as the word ought to be spelt, from *chobīn*, wooden, and *rāwājī*, a square tent), p. 56. Below it, the common conical tent, tied to pegs stuck in the ground; hence it is called *zamindōz*, with one tent pole (*yak-surughā*, from the Turkish *surugh*, or *surugh*, a tent pole).

Below is a *Zamindōz* with two poles (*dūsurughā*). At the bottom of the plate, to the left is the *Mandal*, p. 56; and to the right, the *\*Ajaśibī*, p. 56.

### PLATE XII. WEAPONS, p. 116.

The numbers in brackets refer to the numbers on pp. 117 to 119.

1. The sword, *shameher* (1).
2. The straight sword, *khādā* (2).
3. 3a. The *gupīs \*aṣṭā* (3).
4. The broad dagger, *jamdhār* (4).
5. The bent dagger, *khanjar* (5).
6. The *jam khāk*, or curved dagger (7).
7. The bent knife, *bāk* (8).
8. The *jhānbwa*, or hiltless dagger (9).
9. The *katāra*, a long and narrow dagger (10).
10. The *narsink moth* (*narsing moth*?), a short and narrow dagger (11).
11. The bow, *kamān* (12).
- 12, 13. The small bow and arrow, *takhsh kamān* and *fīr* (13).
- 14a. Arrow.
- 14b. The *paikānkash*, or arrow-drawer (19).
15. The quiver, *tarkash* (16).
16. The lance, *neza* (20).
17. The Hindūstāni lance, *barchha* (21).
18. The *slāk*, or broad-headed lance (22).
- 19, 20. The *sainthī* (23) and *selarn* (24).
21. The *shushbur*, or club. This I believe to be the correct name (instead of *shashpar*), from *shush*, lungs, and *bur*, tearing.
22. The axe, *tabar*.
23. The club, *gurz* (25). On p. 117, No. 29, the word *piydzi* has been translated by "club", and this seems to be the correct meaning; but the plates in some MSS. call "piydzi" a long knife, with straight back, ending in a point.
24. The pointed axe, *zāghnol*,<sup>1</sup> i.e. crow-bill (30).
25. The *chabar* (wheel) and *busola* (31).
26. The double axe, *tabar-zāghnol* (32).

[<sup>1</sup> *Zāgh* a name largely applied to a chaugh, crow, jackdaw and magpie.—P.]

27. The *tamangāla* (33).  
 28. The knife, *kārd* (34).

**PLATE XIII. WEAPONS (continued), p. 118.**

29. The *guptī kārd*, or knife concealed in a stick (35).  
 30. The whip, *qamchī-kārd* (36).  
 31. The clasp knife, *chāqū* (37).  
 32. A bow, unstrung.  
 33. The bow for clay bullets, *kamīha*, or *Kamān-i guraha* (38).  
 34. The tube, or pea-shooter, *tufak-i dahān*<sup>1</sup> (40).  
 35. The *pushīkhār* (41).  
 36. A lance called *girih-kushā*, i.e. a knot-unraveller (43).  
 37. The *khāt-i māhi*, i.e. fish-spine (44).  
 38. The sling, *gobhan* (45).  
 39. The *gajbāg*, or *ānkus*, for guiding elephants (46).  
 40. The shield, *sipar* (47).  
 41. Another kind of shield, *dāl* (48).  
 42. The plain cane shield, *pahri*, or *phari* (50).  
 43. The helmet, *dubalqāha* (52).  
 44. The *ghūghuwa*, a mail coat for head and body, in one piece (55).  
 45. The helmet, with protection for the neck, *zirih kulāh* (54).  
 46. The mailed coat, *zirih* (57).  
 47. The mailed coat, with breast plate, *bagtar* (58).  
 48. An armour for chest and body, *jōshan* (59).  
 49. The breast and back-plates, *chār-dā'ina* (60).

**PLATE XIV. WEAPONS AND ARMOURS (continued), p. 118.**

50. The coat with plates and helmet, *kothī* (61).  
 51. An armour of the kind called *sādīqī* (62).  
 52. A long coat worn over the armour, *angirkha* (63).  
 53. An iron mask, *chihrahzirih-i dhāni* (65).  
 54. A doublet worn over the armour, *chihilqad* (67).  
 55. The long glove, *dastwāna* (68).  
 56. The small one is the *moza-yi dhāni*, or iron stocking (71); and the large one the *rāk* (69).  
 57. The *kajem*, or *kejam*, a mailed covering for the back of the horse (72).  
 58, 59. The *artak-i kajem*, the quilt over which the preceding is put (73).  
 60. The *qashqa*, or head protection for the horse (74).  
 61. The *Kanjha sobhā* (70).  
 62. The rocket, *bān* (77).

**PLATE XV. AKBAR'S MACHINE FOR CLEANING GUNS, p. 118; vide p. 122,  
 Ā<sup>4</sup>in 38, or the 1st Book.**

**PLATE XVI. HARNESS FOR HORSES, p. 144; Ā<sup>4</sup>in 52, p. 143.**

**PLATE XVII. GAMES, p. 314.**

The upper figure shows the board for *Chaupar*, p. 315, and the lower figure is the board for the Chandal Mandal game. Both boards were made of all sizes; some were made of inlaid stones on the ground in an open court yard, as in Fathpur Sikri, and slave girls were used instead of pieces. The players at Chandal Mandal sat on the ground, round the circumference, one player at the end of each of the sixteen radii.

[<sup>1</sup> *Tufak-i dahān*, blowpipe.—P.]

B I O G R A P H Y  
OF  
**S H A Y K H   A B U ' L - F A Z L - I   ' A L L A M I**

**S H A Y K H** ABU 'L-FAZL, Akbar's minister and friend, was born at Agra on the 6th Muharram, 958,<sup>1</sup> during the reign of Islām Shāh.

The family to which he belonged traced its descent from **S h a y k h** Mūsā, Abū 'l-Fazl's fifth ancestor, who lived in the ninth century of the Hijra in Siwistān (Sindh), at a place called Rel (رل). In "this pleasant village", **S h a y k h** Mūsā's children and grandchildren remained till the beginning of the tenth century, when **S h a y k h** Khizr, the then head of the family, following the yearnings of a heart imbued with mystic lore, emigrated to Hindūstān. There he travelled about visiting those who, attracted by God, are known to the world for not knowing it; and after passing a short time in Hijāz with the Arabian tribe, to which the family had originally belonged, he returned to India, and settled at Nāgor, north-west of Ajmir, where he lived in the company of the pious, enjoying the friendship of Mir Sayyid Yahyā of Bukhārā.

The title of **S h a y k h**, which all the members of the family bore, was to keep up among them the remembrance of the home of the ancestors.

Not long afterwards, in 911, **S h a y k h** Mubārak, Abū 'l-Fazl's father, was born. Mubārak was not **S h a y k h** Khizr's eldest child; several children had been born before and had died, and **K h i z r** rejoicing at the birth of another son, called him Mubārak, i.e. the blessed, in allusion, no doubt, to the hope which Islām holds out to the believers that children gone before bless those born after them, and pray to God for the continuance of their earthly life.

**S h a y k h** Mubārak, at the early age of four, gave abundant proofs of intellectual strength, and fashioned his character and leanings in the company of one **S h a y k h** 'Atān (عاتان), who was of Turkish extraction and had come during the reign of Sikandar Lodi to Nāgor, where he lived in the service of **S h a y k h** Sälār, and died, it is said, at the advanced age of one hundred and twenty years. **S h a y k h** Khizr had now resolved to settle at Nāgor permanently, and with the view of bringing a few relations to his adopted home, he returned once more to Siwistān. His sudden death during the journey left the family at Nāgor in great

distress ; and a famine which broke out at the same time stretched numbers of the inhabitants on the barren sands of the surrounding desert, and of all the members of the family at Nāgor only Mubārak and his mother survived.

Mubārak grew up progressing in knowledge and laying the foundation of those encyclopedial attainments for which he afterwards became so famous. He soon felt the wish and the necessity to complete his education and visit the great teachers of other parts ; but love to his mother kept him in his native town, where he continued his studies, guided by the teachings of the great saint Khwāja Ahrār,<sup>1</sup> to which his attention had been directed. However, when his mother died, and when about the same time the Māldeo disturbances broke out, Mubārak carried out his wish, and went to Ahmedābād in Gujarāt, either attracted by the fame of the town itself, or by that of the shrine of his countryman, Ahmad of Khaṭṭū.<sup>2</sup> In Ahmedābād he found a second father in the learned Shaykh Abū 'l-Fażl, a khatīb, or preacher, from Kāzarūn, in Persia, and made the acquaintance of several men of reputation, as Shaykh 'Umar of Tattah and Shaykh Yūsuf. After a stay of several years, he returned to Hindūstān, and settled, on the 6th Muḥarram, 950, on the left bank of the Jamunā, opposite Āgra, near the Chārbāgh Villa,<sup>3</sup> which Bābar had built, and in the neighbourhood of the saintly Mir Rafī' 'd-Dīn Safawī of Injū (Shirāz), among whose disciples Mubārak took a distinguished place. It was here that Mubārak's two eldest sons, Shaykh Abū 'l-Fayz,<sup>4</sup> and, four years later, Shaykh Abu 'l-Fażl, were born. Mubārak had now reached the age of fifty, and resolved to remain at Āgra, the capital of the empire ; nor did the years of extraordinary drought which preceded the first year of Akbar's reign, and the dreadful plague, which in 963 broke out in Āgra and caused a great dispersion among the population, incline him to settle elsewhere.

The universality of learning which distinguished Mubārak attracted a large number of disciples, and displayed itself in the education he gave his sons ; and the filial piety with which Abū 'l-Fażl in numerous passages of his works speaks of his father, and the testimony of hostile writers as Bādāoni, leave no doubt that it was Mubārak's comprehensive-

<sup>1</sup> Died at Samarcand, 29th Rabi' I, 895, or 20th February, 1490.

<sup>2</sup> Vide p. 570, note. Ahmad of Khaṭṭū is buried at Sarkhich near Ahmedābād. He died in 849 (A.D. 1445).

<sup>3</sup> Later called Hasht Bihisht, or the Nūrafshān Gardens. It is now called the Rām Bāgh.

<sup>4</sup> Born A.H. 954, or A.D. 1547. Vide p. 548.

ness that laid in Abū 'l-Fayz and Abū 'l-Faṣl the foundation of those cosmopolitan and, to a certain extent, anti-Islamic views, for which both brothers have been branded by Muhammadan writers as atheists, or as Hindus, or as sunworshippers, and as the chief causes of Akbar's apostacy from Islām.

A few years before A.H. 963, during the Afghan rule, Shaykh Mubārak had, to his worldly disadvantage, attached himself to a religious movement, which had first commenced about the year 900, and which continued under various phases during the whole of the tenth century. The movement was suggested by the approach of the first millennium of Islām. According to an often quoted prophecy, the latter days of Islām are to be marked by a general decadence in political power and in morals, which on reaching its climax is to be followed by the appearance of Imām Mahdi, "the Lord of the period,"<sup>1</sup> who will restore the sinking faith to its pristine freshness. Christ also is to appear; and after all men, through his instrumentality, have been led to Islām, the day of judgment will commence. Regarding this promised personage, the Rawżatu 'l-A'imma, a Persian work on the lives of the twelve Imāms,<sup>2</sup> has the following passage—

Muslim, Abū Dā'ūd, Nissā'i, Bayhaqī, and other collectors of the traditional sayings of the Prophet, state that the Prophet once said, "Muhammad Mahdi shall be of my family, and of the descendants of Fāṭima (the Prophet's daughter and wife of 'Ali)." And Ahmad, Abū Dā'ūd, Tirmizi, and Ibn Mājah state that the Prophet at some other time said, "When of time one day shall be left, God shall raise up a man from among my descendants, who shall fill the world with justice, just as before him the world was full of oppression"; and again, "The world shall not come to an end till the King of the earth shall appear, who is a man of my family, and whose name is the same as mine." Further, Ahmad and other collectors assert that the Prophet once said, "Muhammad Mahdi belongs to my family, eight and nine years." Accordingly, people believe in the coming of Mahdi. But there is also a party in Islām who say that Imām Mahdi has already come into the world and exists at present; his patronymic is Abū 'l-Qāsim, and his epithets are "the elect, the stablisher, Mahdi, the expected, the Lord

<sup>1</sup> Sāhib-i zamān. He is the 12th Imām. The first eleven succeeded the Prophet. "Mahdi" (which in India is wrongly pronounced Mehndi, "myrtle") means "guided"; Hādi means "a guide".

<sup>2</sup> By Sayyid Gizzat 'Alī, son of Sayyid Pir 'Alī of Rasūlpur. Lithographed at Lakhnau A.H. 1271, 144 pp., royal 8vo.

of the age". In the opinion of this party, he was born at Surraman-rāā (near Baghdād) on the 23rd Ramazān, 258, and in 265 he came to his Sardāba (prop. "a cool place", "a summer villa"), and disappeared whilst in his residence. In the book entitled *Shawāhid*, it is said that when he was born, he had on his right arm the words written, "Say, the truth has come and error has vanished, surely error is vanishing" (*Qur'ān*, xvii, 83). It is also related that when he was born into the world, he came on his knees, pointed with his fingers to heaven, sneezed, and said, "Praise be to God, the Lord of the world." Some one also has left an account of a visit to Imām Ḥasan Ḥaskarī (the eleventh Imām) whom he asked, "O son of the Prophet, who will be Khalifa and Imām after thee?" Ḥaskarī thereupon went into his room, and after some time came back with a child on his shoulders, that had a face like the full moon and might have been three years old, and said to the man, "If thou hadst not found favour in the eyes of God, He would not have shown you this child; his name is that of the Prophet, and so is his patronymic." The sect who believe Mahdi to be alive at present say that he rules over cities in the far west, and he is even said to have children. God alone knows the truth!

The alleged prophecies of the Founder regarding the advent of the Restorer of the Faith, assumed a peculiar importance when Islām entered on the century preceding the first millennium, and the learned everywhere agitated the question till at last the Mahdi movement assumed in India<sup>1</sup> a definite form through the teaching of Mir Sayyid Muḥammad, son of Mir Sayyid Khān of Jaunpūr. This man was a descendant of the Prophet, and bore his name; the fall of Jaunpūr was to him a sign that the latter days had come; extraordinary events which looked like miracles, marked his career; and a voice from heaven had whispered to him the words, "Anta Mahdi," "thou art Mahdi." Some people indeed say that Mir Sayyid Muḥammad did not mean to declare that he was the promised Mahdi; but there is no doubt that he insisted on his mission as the Lord of the Age. He gained many adherents, chiefly

<sup>1</sup> Badāoni, in his 'Najāt' 'r-rashid', gives a few particulars regarding the same movement in Badakhshān from where the idea seems to have spread over Persia and India. In Badakhshān, it was commenced by Sayyid Muḥammad Nūrbaksh, a pupil of Abū Ishaq Khatlāni, who gained numerous adherents and created such disturbances, that troops were sent against him. He was defeated and fled to Ḫirāq, in the mountainous districts of which country he is said to have gained thirty thousand followers. He had often to fight with the governors, but defied them all. Badāoni has preserved a copy of the proclamation which Nūrbaksh sent unto all the saints. One of his disciples was Shaykh Muḥammad Lāhijī, the commentator of the "Gulshan-i Rāz".

through his great oratorical powers, but pressed by enemies he went to Gujarāt, where he found an adherent in Sultān Mahmūd I. From Gujarāt he proceeded, at the request of the king and to the joy of numerous enemies, on a pilgrimage to Makkah. From there also he seems to have been driven away. On his return, it was revealed to him that his teaching was vexatious, and he said to the disciples that accompanied him, "God has removed from my heart the burden of Mahdi. If I safely return, I shall recant all." But when he reached the town of Farāh in Balochistān, where his arrival had created a great sensation, he died (A.H. 911; A.D. 1505). His tomb became a place of general pilgrimage, although Shāh Ismā'īl and Shāh Tahmāsp tried to destroy it. The movement, however, continued. Some of his followers adhered to their belief that he was Mahdi; and even the historian Badāoni, who was strongly attached to the cause, speaks of him as of a great saint.

Other Mahdis appeared in various parts of India. In 956 (A.D. 1549), a Mahdi of great pretensions arose in Biānah, S.W. of Āgra, in the person of Shaykh 'Alā'i. This man was a Bangālī Musalmān. His father had been looked upon in his country as a learned saint, and after visiting Makkah, he had settled, in 935, with his younger brother Nasrū'llah, likewise a learned man, at Biānah, where they soon became respected and influential men. Shaykh 'Alā'i had shown from his youth the learning of the lawyer and the rigour of the saint; and on the death of his father, he gathered numerous pupils around himself. "But the love of power issues at last from the heads of the just," and on the day of the 'Id, he kicked an influential Shaykh from his *hauda*, and, supported by his brothers and elder relatives, he proclaimed that he alone was worthy of being the Shaykh of the town.

About the same time, one Miyān 'Abdu'llah, a Niyāzī Afghān and disciple of Mir Sayyid Muhammād of Jaunpūr, arrived from Makkah and settled at a retired spot near Biānah. Like his master, he was a man of oratorical powers and was given to street preaching; and in a short time he gained numerous followers among the woodcutters and water-carriers. Shaykh 'Alā'i also was overawed by the impressive addresses of Miyān 'Abdu'llah; he gave up teaching and struggling for local influence, turned faqīr, told his wife either to follow him to the wilderness or to go, distributed his whole property, even his books, among the poor adherents of the Niyāzī, and joined the fraternity which they had formed. The brethren had established among themselves community of property, divided the earnings obtained by begging, and gave up all work, because it was said in the Qur'ān, "Let not men be

allured by trade or selling to give up meditating on God." Religious meetings, the object of which was to prepare people for the advent of the promised Mahdi, were daily held after the five prayers, which the brethren said together, and wherever they went they appeared armed to the teeth. They soon felt strong enough to interfere with municipal matters, and inspected the bazaars and removed by force all articles forbidden in the law, defying the magistrates, if opposed to them, or assisting them, if of their opinion. Their ranks increased daily, and matters in Biānah had come to such a pass, that fathers separated themselves from their children and husbands from their wives. Shaykh 'Alā'i's former position and the thoroughness of his conversion had given him the rank of second leader; in fact, he soon outdid Miyān 'Abdu'llāh in earnestness and successful conversions, and the latter at last tried to rid himself of his rival by sending him with six or seven hundred armed men towards Makkah. 'Alā'i marched with his band over Basāwar to Khawāṣpūr, converting and preaching on the way, but on account of some obstacles they all returned to Biānah.

Shaykh 'Alā'i's fame at last reached the ear of Islām Shāh, who summoned him to Āgra; and although the king was resolved to put him to death as a dangerous demagogue, and was even offended at the rude way in which 'Alā'i behaved in his presence, he was so charmed by an impromptu address which 'Alā'i delivered on the vanities of the world and the pharisaism of the learned, that he sent cooked provisions to 'Alā'i's men. To the amusement of the Afghān nobles and generals at court, 'Alā'i on another occasion defeated the learned on questions connected with the advent of Mahdi, and Islām Shāh was day after day informed that another of his nobles had gone to 'Alā'i's meetings and had joined the new sect.

It was at this time that Shaykh Mubārak also became a "disciple", and professed Mahdawi ideas. It is not clear whether he joined the sect from religious or from political motives, inasmuch as one of the objects of the brethren was to break up the party of the learned at Court, at whose head Makhdūm"l-Mulk stood; but whatever may have been his reason, the result was, that Makhdūm became his inveterate enemy, deprived him of grants of land, made him flee for his life, and persecuted him for more than twenty years, till Mubārak's sons turned the tables on him and procured his banishment.<sup>1</sup>

<sup>1</sup> .. 'Makhdūm'"l-Mulk' was the title of 'Abdu'llāh of Sultānpūr, regarding whom the reader may consult the index for references. The following biographical notice from the

The learned at Court, however, were not to be baffled by 'Alā,ī's success, and Makhdūm's influence was so great, that he at last prevailed on the king to banish the Shaykh. 'Alā,ī and his followers readily obeyed the command, and set out for the Dakhin. Whilst at Handiah on the Narbadā, the frontier of Islām Shāh's empire, they succeeded in converting Bahār Khān A'zam Humāyūn and half his army, and the king on hearing of this last success cancelled his orders and recalled Shaykh 'Alā,ī.

About the same time (955) Islām Shāh left Āgra, in order to put down disturbances in the Panjāb caused by certain Niyāzī Afghāns, and when he arrived in the neighbourhood of Biānah Makhdūmu'l-Mulk drew the king's attention to Miyān 'Abdu'llāh Niyāzī, who after Shaykh 'Alā,ī's departure for the Dakhin roamed about the hills of the Biānah district with three or four hundred armed men, and was known to possess great influence over men of his own clan, and consequently over the Niyāzī rebels in the Panjāb. Islām Shāh ordered the governor of Biānah, who had become a Mahdawī, to bring Miyān 'Abdu'llāh to him. The governor advised his religious leader to conceal himself; but Miyān 'Abdu'llāh boldly appeared before the king, and so displeased him by his neglect of etiquette, that Islām Shāh gave orders to beat him to death. The king watched on horseback for an hour the execution of the punishment, and only left when Miyān 'Abdu'llāh lay apparently lifeless on the ground. But he was with much care brought back to life. He concealed himself for a long time, renounced all Mahdawī principles and got as late as 993 (A.D. 1585) from Akbar a freehold, because he,

*Khazinatul-Asfiyā* (Lāhor, pp. 443, 464) shows the opinion of good Sunnis regarding Makhdūm.

"Mawlānā 'Abdu'llāh Anṣārī of Sultānpur belongs to the most distinguished learned men and saints of India. He was a Chishtī in his religious opinions. From the time of Sher Shāh till the reign of Akbar, he had the title of ' Makhdūm 'l-Mulk' (*prop. served by the empire*). He was learned in the law and austere in practice. He zealously persecuted heretics. When Akbar commenced his religious innovations and converted people to his ' Divine Faith ' and sunworship, ordering them to substitute for the creed the words ' There is no God but Allah, and Akbar is the vicegerent of God ', Mawlānā 'Abdu'llāh opposed the emperor. Driven at last from Court, he retired to a mosque; but Akbar said that the mosque belonged to his realm, and he should go to another country. Makhdūm therefore went to Makkah. On his return to India, Akbar had him poisoned. He has written several works, as the *Kashf'u'l-ghummah*; the *Iffat-i-Anbiyā*, the *Minkāj'u'd-dīn*, etc. He was poisoned in A.H. 1006."

"His son Hāji 'Abdu'l-Karīm went after the death of his father to Lāhor, where he became a religious guide. He died in 1045, and lies buried at Lāhor, near the Zibū 'n-Nisā Villa, at Mawza' Kot. His sons were Shaykh Yahyā, Hāji Nūr, 'Abdu'l-Haqq and Aqlā Huzūr. Shaykh Yahyā, like his father, wrought miracles."

In this account the date is wrong; for Makhdūmu'l-Mulk died in 990, and as Badā'oni, Makhdūm's supporter, says nothing of poison (Bad. II, 311) the statement of the *Khazinatul-Asfiyā* may be rejected. Badā'oni also says that Makhdūm's sons were worthless men.

The titles of Makhdūmu'l-Mulk's works are not correctly given either; vide p. 614.

too, had been one of Makhdūm'l-Mulk's victims. He died more than 90 years old, in 1000, at Sarhind.<sup>1</sup>

Islām Shāh, after quelling the Niyāzī disturbances, returned to Āgra, but almost immediately afterwards his presence was again required in the Panjab, and it was there that Shaykh ḨAlā'i joined the royal camp. When Islām Shāh saw the Shaykh he said to him in a low voice, "Whisper into my ear that you recant, and I will not trouble you." But Shaykh ḨAlā'i would not do so, and Islām Shāh, to keep up the appearance of authority ordered a menial to give him by way of punishment a few cuts with the whip in his presence. Shaykh ḨAlā'i had then scarcely recovered from an attack of the plague, which for several years had been raging in India, and had a few badly healed wounds on his neck. Whilst he got the cuts, one of the wounds broke open, and ḨAlā'i fainted and died. His body was now thrown under the feet of an elephant, and orders were given that no one should bury him, when all at once, to the terror of the whole camp and the king who believed that the last day had dawned, a most destructive cyclone broke forth. When the storm abated, ḨAlā'i's body was found literally buried among roses and other flowers, and an order was now forthcoming to have the corpse interred. This happened in 957 (A.D. 1550). People prophesied the quick end of Islām Shāh and the downfall of his house.<sup>2</sup>

Makhdūm'l-Mulk was never popular after that.

The features common to all Mahdawī movements, are (1) that the preachers of the latter days were men of education and of great oratorical powers, which gave them full sway over the multitudes ; and (2) that the Mahdawis assumed a hostile position to the learned men who held office at Court. Islām has no state clergy ; but we find a counterpart to our hierarchical bodies in the 'Ulamās about Court, from whom the Ṣadrs of the provinces, the Mir 'Adls, Muftis, and Qāzis were appointed. At Dihlī and Āgra, the body of the learned had always consisted of staunch Sunnis, who believed it their duty to keep the kings straight.

<sup>1</sup> Badāoni visited him in Sarhind, and it was from ḨAbdu'l-lāh that he heard of Mir Sayyid Muhammad's repentance before death. Among other things, ḨAbdu'l-lāh also told him that after the Mir's death in Farāh, a well-known man of that town seized on lands belonging to Balochis and proclaimed himself Christ ; and he added that he had known no less than thirteen men of respectable parentage, who had likewise claimed to be Christ.

<sup>2</sup> The circumstances connected with ḨAlā'i's death resemble the end of Sidi Mūlā during the reign of Jalālu'd-din Firuz Shāh.

The place in the Panjab, where the scene took place, is called Bar. (Bad. 1, 408).

The fact that Badāoni spent his youth at Basāwar near Biānah, i.e. in the very centre of the Mahdawī movement, accounts perhaps for his adherence, throughout his life, to Mahdawī principles.

How great their influence was, may be seen from the fact that of all Muhammadan emperors only Akbar, and perhaps 'Alā'ī-d-Dīn Khiljī, succeeded in putting down this haughty set.

The death of Shaykh 'Alā'i was a great triumph for the Court 'Ulamā', and a vigorous persecution of all Mahdawi disciples was the immediate result. The persecutions lasted far into Akbar's reign. They abated only for a short time when the return of Humāyūn and the downfall of the Afghan power brought about a violent political crisis, during which the learned first thought of their own safety, well knowing that Humāyūn was strongly in favour of Shi'ism; but when Akbar was firmly established and the court at Āgra, after the fall of Bayrām Khān, who was a Shi'a, again teemed with Hindūstāni Sunnis, the persecutions commenced. The hatred of the court party against Shaykh Mubārak especially, rose to such a height that Shaykh 'Abdu'n-Nabi and Maḥdūm'l-Mulk represented to the emperor that inasmuch as Mubārak also belonged to the Mahdawis and was, therefore, not only himself damned, but led also others into damnation, he deserved to be killed. They even obtained an order to bring him before the emperor. Mubārak wisely fled from Āgra, only leaving behind him some furniture for his enemies to reek their revenge on. Concealing himself for a time, he applied to Shaykh Salim Chishti of Fathpūr Sikri for intercession; but being advised by him to withdraw to Gujarāt, he implored the good offices of Akbar's foster-brother, the generous Khān-i A'zam Mirzā Koka, who succeeded in allaying all doubts in the mind of the emperor by dwelling on the poverty of the Shaykh and on the fact that, different from his covetous accusers, he had not cost the state anything by way of freeholds, and thus obtained at least security for him and his family. Mubārak some time afterwards applied indeed for a grant of land for his son 'Abū'l-Fayz, who had already acquired literary fame, though he was only 20 years old, and waited personally with his son on Shaykh 'Abdu'n-Nabi. But the latter, in his theological pride, turned them out of his office as men suspected of Mahdawi leanings and Shi'a tendencies. Even in the 12th year of Akbar's reign, when Fayzī's poems<sup>1</sup> had been noticed at Court—Akbar then lay before Chitor—and a summons had been sent to the young poet to present himself before his sovereign, the enemies at Āgra saw in the invitation a sign of approaching doom, and prevailed on the governor to secure the victim this time. The governor thereupon sent a detachment of Mughul soldiers to surround Mubārak's house. Fayzī

<sup>1</sup> 'Abdu'l-Fayz wrote under the nom-de-plume of Fayzī.

was accidentally away from home, and the soldiers suspecting a conspiracy, subjected Mubārak to various sorts of ill-treatment, and when Fayṣl at last came, he was carried off by force to Chitor.<sup>1</sup> Nor did his fears for his father and his own life banish, till his favourable reception at court convinced him both of Akbar's good will and the blindness of his personal enemies.

Abū'l-Fażl had in the meantime grown up zealously studying under the care of his father. The persecutions which Shaykh Mubārak had to suffer for his Mahdawi leanings at the hands of the learned at Court, did not fail to make a lasting impression on his young mind. There is no doubt that it was in this school of misfortune that Abū'l-Fażl learned the lesson of toleration, the practice of which in later years formed the basis of Akbar's friendship for him; while, on the other hand, the same pressure of circumstances stimulated him to unusual exertions in studying, which subsequently enabled him during the religious discussions at Court to lead the opposition and overthrow by superior learning and broader sentiments the clique of the 'Ulamās, whom Akbar hated so much.

At the age of fifteen, he showed the mental precocity so often observed in Indian boys; he had read works on all branches of those sciences which go by the name of *ḥikamī* and *naqlī*, or *ma'qūl* and *manqūl*.<sup>2</sup> Following the footsteps of his father, he commenced to teach long before he had reached the age of twenty. An incident is related to show how extensive even at that time his reading was. A manuscript of the rare work of Iṣfahānī happened to fall into his hands. Unfortunately, however, one half of each page, vertically downwards from top to bottom, was rendered illegible, or was altogether destroyed, by fire. Abū'l-Fażl determined to restore so rare a book, cut away the burnt portions, pasted new paper to each page, and then commenced to restore the missing halves of each line, in which attempt after repeated thoughtful perusals he succeeded. Some time afterwards, a complete copy of the same work turned up and on comparison, it was found that in many places there were indeed different words, and in a few passages new proofs even had been adduced; but on the whole the restored portion presented so many points of extraordinary coincidence that his friends were not a little astonished at the thoroughness with which Abū'l-Fażl had worked himself into the style and mode of thinking of a difficult author.

<sup>1</sup> 20th Rabi' I, 975, or 24th September, 1567. The ode which Fayṣl presented will be found in the *Akbarndwā*.

<sup>2</sup> Page 609, note.

Abū'l-Fażl was so completely taken up with study that he preferred the life of a recluse to the unstable patronage of the great, and to the bondage which attendance at court in those days rendered inevitable. But from the time Fayzī had been asked by Akbar to attend the Court hopes of a brighter future dawned, and Abū'l-Fażl, who had then completed his seventeenth year, saw in the encouragement held out by the emperor, in spite of Mubārak's numerous enemies at court, a guarantee that patient toil, on his part, too, would not remain without fruit. The skill with which Fayzī in the meantime acquired and retained Akbar's friendship, prepared the way for Abū'l-Fażl; and when the latter, in the very end of 981 (beginning of A.D. 1574) was presented to Akbar as Fayzī's brother, the reception was so favourable that he gave up all thoughts of leading a life among manuscripts. "As fortune did not at first assist me," says Abū'l-Fażl in the *Akbarnāma*, "I almost became selfish and conceited, and resolved to tread the path of proud retirement. The number of pupils that I had gathered around me, served but to increase my pedantry. In fact, the pride of learning had made my brain drunk with the idea of seclusion. Happily for myself, when I passed the nights in lonely spots with true seekers after truth, and enjoyed the society of such as are empty-handed, but rich in mind and heart, my eyes were opened and I saw the selfishness and covetousness of the so-called learned. The advice of my father with difficulty kept me back from outbreaks of folly; my mind had no rest, and my heart felt itself drawn to the sages of Mongolia, or to the hermits of Lebanon; I longed for interviews with the lamas of Tibet or with the pādris of Portugal, and I would gladly sit with the priests of the Pārsis and the learned of the Zendavesta. I was sick of the learned of my own land. My brother and other relatives then advised me to attend the Court, hoping that I would find in the emperor a leader to the sublime world of thought. In vain did I at first resist their admonitions. Happy, indeed, am I now that I have found in my sovereign a guide to the world of action and a comforter in lonely retirement; in him meet my longing after faith and my desire to do my appointed work in the world; he is the orient where the light of form and ideal dawns; and it is he who has taught me that the work of the world, multifarious as it is, may yet harmonize with the spiritual unity of truth. I was thus presented at Court. As I had no worldly treasures to lay at the feet of his Majesty, I wrote a commentary to the *Ayat<sup>n</sup> 'l-Kursī*,<sup>1</sup> and presented it when the emperor was at Āgra.

---

<sup>1</sup> Name of the 256th verse of the second chapter of the Qur<sup>n</sup>ān.

I was favourably received, and his Majesty graciously accepted my offering."

Akbar was at that time busily engaged with his preparations for the conquest of Bihār and Bengal. Fayżī accompanied the expedition, but Abū'l-Fazl naturally stayed in Āgra. But as Fayżī wrote to his brother that Akbar had inquired after him, Abū'l-Fazl attended Court immediately on the emperor's return to Fāthpūr Sīkri, where Akbar happened to notice him first in the Jāmīc Mosque. Abū'l-Fazl, as before, presented a commentary written by him on the opening of a chapter in the Qur'ān entitled "Sūratu 'l-Fath", "the Chapter of Victory".<sup>1</sup>

The party of the learned and bigoted Sunnis at Court, headed by Makhdūm 'l-Mulk and Shaykh 'Abdū 'n-Nabi, had every cause to feel sorry at Fayżī's and Abū'l-Fazl's successes<sup>2</sup>; for it was now, after Akbar's return from Bihār, that the memorable Thursday evening discussions commenced, of which the historian Badāoni has left us so vivid an account. Akbar at first was merely annoyed at the "Pharaoh-like pride" of the learned at court; stories of the endless squabbles of these pious casuits had reached his ear; religious persecutions and a few sentences of death passed by his Chief-Justice on Shi'as and "others heretics" affected him most deeply; and he now for the first time realized the idea that the scribes and the pharisees formed a power of their own in his kingdom, at the construction of which he had for twenty years been working. Impressed with a favourable idea of the value of his Hindū subjects, he had resolved when pensively sitting in the mornings on the solitary stone at Fāthpūr Sikri, to rule with even hand men of all creeds in his dominions; but as the extreme views of the learned and the lawyers continually urged him to persecute instead of to heal, he instituted the discussions, because, believing himself to be in error, he thought it his duty as ruler to "inquire". It is not necessary to repeat here the course which these discussions took.<sup>3</sup> The unity that had existed among the learned disappeared in the very beginning; abuse took the place of argument, and the plainest rules of etiquette were, even in the presence of the emperor, forgotten. Akbar's doubts instead of being cleared up only increased; certain points of the Hanafi law, to which most Sunnis clinging, were found to be better established by the dicta of lawyers belong-

<sup>1</sup> The details of Abū 'l-Fazl's introduction at Court given in Badāoni differ slightly from Abū 'l-Fazl's own account.

<sup>2</sup> Badāoni ascribes to Makhdūm 'l-Mulk an almost prophetic insight into Abū 'l-Fazl's character; for the first time he saw Abū 'l-Fazl, he said to his disciples, "What religious mischief is there of which that man is not capable?" Bad., III, 72.

<sup>3</sup> Vide pp. 179 ff.

ing to the other three sects ; and the moral character of the Prophet was next scrutinized and was found wanting. Makhdūm 'l-Mulk wrote a spiteful pamphlet against Shaykh 'Abdu 'n-Nabī, the Sadr of the empire, and the latter retorted by calling Makhdūm a fool and cursing him. Abū'l-Fazl, upon whom Akbar from the beginning had fixed as the leader of his party, fanned the quarrels, by skilfully shifting the disputes from one point to another, and at last persuaded the emperor that a subject ought to look upon the king not only as the temporal, but also as the only spiritual guide. The promulgation of this new doctrine was the making of Abū'l-Fazl's fortune. Both he and Akbar held to it to the end of their lives. But the new idea was in opposition to Islām, the law of which stands above every king, rendering what we call a constitution impossible ; and though headstrong kings as 'Alā'ū 'd-din Khiljī had before tried to raise the law of expediency (صلحت، قرط, *maslahat-i waqt*) above the law of the Qur'ān they never fairly succeeded in separating religion from law or in rendering the administration of the empire, independent of the Mullā. Hence when Abū'l-Fazl four years later, in 986, brought up the question at the Thursday evening meetings, he raised a perfect storm ; and while the disputations, bitter as they were, had hitherto dwelt on single points connected with the life of the Prophet, or with sectarian differences, they henceforth turned on the very principles of Islām. It was only now that the Sunnis at Court saw how wide during the last four years the breach had become ; that "the strong embankment of the clearest law and the most excellent faith had been broken through" ; and that Akbar believed that there were sensible men in all religions, and abstemious thinkers and men endowed with miraculous power among all nations. Islām, therefore, possessed in his opinion no superiority over other forms of worship.<sup>1</sup> The learned party, seeing their official position endangered, now showed signs of readiness to yield, but it was too late. They even signed the remarkable document which Shaykh Mubārak in conjunction with his sons had drafted, a document which I believe stands unique in the whole Church History of Islām. Badā'onī has happily preserved a complete copy of it.<sup>2</sup> The emperor was certified to be a just ruler, and was as such assigned the rank of a "Mujtahid", i.e. an infallible authority in all matters relating to Islām. The "intellect of the just king" thus became the only source of legislation, and the whole body of the learned and the lawyers bound themselves to abide by Akbar's decrees in religious matters. Shaykh 'Abdu 'n-Nabī and Makhdūm 'l-Mulk signed indeed the document against

<sup>1</sup> Pages 187, 189.<sup>2</sup> Vide p. 195

their will, but sign they did ; whilst Shaykh Mubārak added to his signature the words that he had most willingly subscribed his name, and that for several years he had been anxiously looking forward to the realization of the progressive movement. "The document," says 'Abū-'l-Fażl in the *Akbarnāma*, "brought about excellent results—(1) The Court became a gathering place of the sages and learned of all creeds ; the good doctrines of all religious systems were recognized, and their defects were not allowed to obscure their good features ; (2) perfect toleration (*sulh-i-kul* or " peace with all ") was established ; and (3) the perverse and evil-minded were covered with shame on seeing the disinterested motives of his Majesty, and thus stood in the pillory of disgrace." The copy of the draft which was handed to the emperor, was in Shaykh Mubārak's own handwriting, and was dated Rajab, 987 (September, 1579).

A few weeks afterwards, Shaykh 'Abdu 'n-Nabi and Makhdūm 'l-Mulk were sent to Makkah, and Shaykh Mubārak and his two sons triumphed over their enemies. How magnanimous Abū'l-Fażl was, may be seen from the manner in which he chronicles in the *Akbarnāma* the banishment of these men. Not a sentence, not a word, is added indicative of his personal grievances against either of them, though they had persecuted and all but killed his father and ruined his family ; the narrative proceeds as calm and statesmanlike as in every other part of his great work, and justifies the high praise which historians have bestowed upon his character that "neither abuse nor harsh words were ever found in his household".

The disputations had now come to an end (A.D. 1579) and Fayżī and Abū'l-Fażl had gained the lasting friendship of the emperor. Of the confidence which Akbar placed in Fayżī, no better proof can be cited than his appointment, in the same year, as tutor to Prince Murād ; and as both brothers had entered the military, then the only, service and had received *mansabs*, or commissions, their employment in various departments gave them repeated opportunities to gain fresh distinctions. Enjoying Akbar's personal friendship, both remained at court in Fathpūr Sikri, or accompanied the emperor on his expeditions. Two years later, Fayżī was appointed Sadr of Āgra, Kālpī, and Kālinjar, in which capacity he had to inquire into the possibility of resuming free tenures (*sayurghāl*), which in consequence of fraudulent practices on the part of government officers and the rapaciousness of the holders themselves had so much increased as seriously to lessen the land revenue ; and Abū'l-Fażl in the very beginning of 1585,<sup>1</sup> was promoted to the *mansab*

<sup>1</sup> *Akbarnāma*, iii, 463.

of Hazārī, or the post of a commander of one thousand horse, and was in the following year appointed Diwān of the Province of Dihlī. Fayżī's rank was much lower ; he was only a commander of Four Hundred. But he did not care for further promotion. Devoted to the muse, he found in the appointment as Poet Laureate, with which Akbar honoured him in the end of 1588, that satisfaction which no political office, however high, would have given him. Though the emperor did not pay much attention to poetry, his appreciation of Fayżī's genius was but just ; for after Amir Khusraw of Dihlī, Muhammadan India has seen no greater poet than Fayżī.<sup>1</sup>

In the end of 1589, Abū'l-Fażl lost his mother, to whose memory he has devoted a page in the *Akkarnāma*. The emperor, in order to console him, paid him a visit, and said to him, " If the people of this world lived for ever and did not only once die, kind friends would not be required to direct their hearts to trust in God and resignation to His will ; but no one lives long in the caravanserai of the world, and hence the afflicted do well to accept consolation." <sup>2</sup>

Religious matters had in the meantime rapidly advanced. Akbar had founded a new religion, the Dīn-i Ilāhī, or "the Divine Faith", the chief feature of which, in accordance with Shaykh Mubārak's document mentioned above, consisted in belief in one God and in Akbar as His viceregent (*khalifa*) on earth. The Islamic prayers were abolished at court, and the worship of the "elect" was based on that of the Pārsis and partly on the ceremonial of the Hindūs. The new era (*tārikh-ilāhī*), which was introduced in all government records, as also the feasts observed by the emperor, were entirely Pārsi. The Muhammadan grandees at court showed but little resistance ; they looked with more anxiety on the elevation of Hindū courtiers than on Akbar's religious innovations, which after all, affected but a few. But their feeling against Abū'l-Fażl was very marked, and they often advised the emperor to send him to the Dakhin hoping that some mismanagement in war or in administration would lessen his influence at court. Prince Salim (Jahāngīr) also belonged to the dissatisfied, and his dislike to Abū'l-Fażl, as we shall see below, became gradually so deep-rooted, that he looked upon him as the chief obstacle to the execution of his wild plans. An unexpected visit to Abū'l-Fażl gave him an excellent opportunity to charge him with

<sup>1</sup> For his works, vide p. 161.

اگر جو ایسا طلار پائیدگی نداشت و جز بک راه نیستی نسیون دیوان خانہ مل را از رها و تسلیم کردن چو .  
مرکاہ دینے کا راست سڑھکس نیرنماں نکھل ناٹکیاں را کہا اندازہ تراویں گرفت ।

duplicity. On entering the house, he found forty writers busy in copying commentaries to the Qur'ān. Ordering them to follow him at once, he took them to the emperor, and showing him the copies he said, "What Abū'l-Fażl teaches me is very different from what he practises in his house." The incident is said to have produced a temporary estrangement between Akbar and Abū'l-Fażl. A similar, but less credible, story is told by the author of the *Zakhīrat 'l-Khawāñin*. He says that Abū'l-Fażl repented of his apostacy from Islām, and used at night to visit *incognito* the houses of dervishes, and, giving them gold muhurs, requested them "to pray for the stability of Abū'l-Fażl's faith", sighing at the same time and striking his knees and exclaiming, "What shall I do?" And just as writers on the history of literature have tried to save Fayzī from apostacy and consequent damnation, by representing that before his death he had praised the Prophet, so have other authors succeeded in finding for Abū'l-Fażl a place in Paradise; for it is related in several books that Shāh Abū'l-Maṣali Qādirī of Lāhor, a man of saintly renown,<sup>1</sup> once expressed his disapproval of Abū'l-Fażl's words and deeds. But at night, so runs the story, he saw in his dream that Abū'l-Fażl came to a meeting held by the Prophet in Paradise; and when the Prophet saw him enter, he asked him to sit down, and said, "This man did for some time during his life evil deeds, but one of his books commences with the words, 'O God, reward the good for the sake of their righteousness, and help the wicked for the sake of thy love,' and these words have saved him." The last two stories flatter, in all probability, the consciences of pious Sunnis; but the first, if true, detracts in no way from that consistency of opinion and uniform philosophic conviction which pervades Abū'l-Fażl's works; and though his heart found in pure deism and religious philosophy more comfort and more elements of harmony than in the casuistry of the Mullās, his mind from early youth had been so accustomed to hard literary work, that it was perfectly natural for him, even after his rejection of Islām to continue his studies of the Qur'ān, because the highest dialectical lore and the deepest philological research of Muhammadan literature have for centuries been concentrated on the explanation of the holy book.

To this period also belong the literary undertakings which were commenced under the auspices of the Emperor himself. Abū'l-Fażl, Fayzī, and scholars as Badā'onī, Naqib Khān, Shaykh Sultān, Hājī Ibrāhim, Shaykh Munawwar and others, were engaged in historical and

<sup>1</sup> Born A.H. 980: died at Lāhor, 1024. *Khazīnat 'l-Aṣfiyā*, p. 139.

scientific compilations and in translations from the Sanskrit or Hindi into Persian.<sup>1</sup> Fayzī took the *Lilāwati*, a well-known book on mathematics, and Abū 'l-Fażl translated the *Kalila Damna* under the title of "*Ayār Dāniš*" from Arabic into Persian. He also took a part in the translation of the *Mahābhārat*, and in the composition of the *Tārikh-i Alfī*, the "History of the Millennium". The last-mentioned work, curious to say, has an intimate connexion with the Mahdawi movement, of which particulars have been given above. Although from the time of Shaykh 'Alā'i's death, the disciples of the millennium had to suffer persecution, and movement to all appearances had died out, the idea of a restorer of the millennium was revived during the discussions in Fathpūr Sikri and by the teachings of men of Sharif-i Āmulī's stamp,<sup>2</sup> with this important modification, that Akbar himself was pointed to as the "Lord of the Age", through whom faded Islām was to come to an end. This new feature had Akbar's full approval, and exercised the greatest influence on the progress of his religious opinions. The *Tārikh-i Alfī*, therefore, was to represent Islām as a thing of the past; it had existed a thousand (*alf*) years, and had done its work. The early history, to the vexation of the Sunnis, was related from a Shī'ah point of view, and worse still, the chronology had been changed, inasmuch as the death of the Prophet had been made the starting point, not the *hijra*, or flight, of the Prophet from Makka to Madina.

Towards the middle of A.H. 1000 (beginning of A.D. 1592), Akbar promoted Abū 'l-Fażl to the post of Dūhazārī, or commander of two thousand horse. Abū 'l-Fażl now belonged to the great Āmirs (*umrā-yi kibār*) at court. As before, he remained in immediate attendance on the emperor. In the same year, Fayzī was sent to the *Dakhin* as Akbar's ambassador to Burhān 'l-Mulk, and to Rāja 'Ali Khān of Khāndehā, who had sent his daughter to Prince Salīm. Fayzī returned after an absence of more than sixteen months.

Shaykh Mubārak, who after the publication of his famous document had all but retired from the world, died in the following year at Lāhor (Sunday, 17th *Zi Qa'da*, 1001, or 4th September, 1593). He had reached

<sup>1</sup> Vide pp. 110, 111.

<sup>2</sup> Page 502. We hear the last of the Mahdawi movement in 1628, at the accession of Shāh Jahān. Akbar was dead and had not restored the Millennium; during Jahāngir's reign, especially in the beginning, the court was indifferent to religion, and the king retained the ceremony of *sijda*, or prostration, which Muhammadans believe to be due to God alone. But Shāh Jahān, on his accession, restored many Muhammadan rites that had fallen in abeyance at court; and as he was born in A.H. 1000, he was now pointed to as the real restorer. Since that time the movement has found no disciple.

the age of 90, and had occupied himself in the last years of his life with the compilation in four volumes of a gigantic commentary to the Qur'ān, to which he had given the title of *Mambā' Nafā'i-l-Uyūn*. He completed it, in spite of failing eyesight, a short time before his death.

The historian Badā'oni speaks of him as follows :—

Shaykh Mubārak belonged to the most distinguished men of learning of the present age. In practical wisdom, piety, and trust in God, he stood high among the people of his time. In early life he practised rigorous asceticism ; in fact, he was so strict in his views regarding what is lawful and unlawful, that if any one, for example, came to a prayer meeting with a gold ring on his finger, or dressed in silk, or with red stockings on his feet, or red or yellow coloured clothes on him, he would order the offending articles to be removed. In legal decisions, he was so severe as to maintain that for every hurt exceeding a simple kick, death was the proper punishment. If he accidentally heard music while walking on the street, he ran away, but in course of time he became, from divine zeal, so enamoured of music, that he could not exist without listening to some voice or melody. In short, he passed through rather opposite modes of thought and ways of life. At the time of the Afghan rule, he frequented Shaykh 'Alā'i's fraternity ; in the beginning of His Majesty's reign, when the Naqshbandis had the upper hand, he settled matters with that sect ; afterwards he was attached to the Hamadānī school, and lastly, when the Shi'ahs monopolized the court, he talked according to their fashion. "Men speak according to the measure of their understanding"—to change was his way, and the rest you know. But withal he was constantly engaged in teaching the religious sciences. Prosody also, the art of composing riddles, and other branches, he understood well ; and in mystic philosophy he was, unlike the learned of Hindūstān, a perfect master. He knew Shāṭibī<sup>1</sup> by heart, explained him properly, and also knew how to read the Qur'ān in the ten different modes. He did not go to the palaces of the kings, but he was a most agreeable companion and full of anecdote. Towards the end of his life, when his eyesight was impaired, he gave up reading and lived in seclusion. The commentary to the Qur'ān which he composed, resembles the *Tafsīr-i-Kabīr* (the "Great Commentary"), and consists of four thick volumes, and is entitled *Mambā' Nafā'i-l-Uyūn*. It is rather extraordinary that there is a passage in the preface in which he seems to point to himself

<sup>1</sup> A writer on "Tajwid", "the art of reading the Qur'ān correctly".

as the renovator of the new century.<sup>1</sup> We know what this "renovating" means. About the time he finished his work he wisely committed the Färizi Ode (in *t*) which consists of seven hundred verses, and the Ode Barda, the Ode by Ka'b ibn Zubayr, and other Odes to memory, and recited them as daily homilies, till on the 17th Zi Qa'da, 1001, he left this world at Lāhor for the judgment-seat of God.

I have known no man of more comprehensive learning ; but alas ! under the mantle of a dervish there was such a wicked love of worldly preferment, that he left no tittle of our religion in peace. When I was young, I studied at Āgra for several years in his company. He is indeed a man of merit ; but he committed worldly and irreligious deeds, plunged into lust of possession and rank, was timeserving, practised deceit and falsehood, and went so far in twisting religious truth, that nothing of his former merit remains. "Say, either I am in the correct path or in clear error, or you" (Qur'ān, xxxiv. 23). Further, it is a common saying that the son brings the curse on the head of his father ; hence people have gone beyond Yazid and say, "Curse on Yazid,<sup>2</sup> and on his father, too."

Two years after Shaykh Mubārak's death, Abū 'l-Fażl also lost his brother Fayzī, who died at the age of 50, after an illness of six months on the 10th Safar, 1004 (5th October, 1595). When in his last moments, Akbar visited him at midnight, and seeing that he could no longer speak, he gently raised his head and said to him, "Shaykh Jio, I have brought Ḥakim 'Alī with me, will you not speak to me ?" But getting no reply, the emperor in his grief threw his turban to the ground, and wept loud ; and after trying to console Abū 'l-Fażl, he went away.<sup>3</sup> How deeply Abū 'l-Fażl loved his elder brother, is evident from the numerous passages in the *Akbarnāma* and the *Āṭīn* in which he speaks of him, and nothing is more touching than the lines with which he prefaces the selections in the *Āṭīn* made by him from his brother's poems. "The gems of thought in his poems will never be forgotten. Should leisure permit and my heart turn to worldly occupations, I would collect some

<sup>1</sup> Badā'oni says in his *Nujāt al-rashid* that Jalāl d-Dīn Suyūṭī, in his time the most universal scholar of all Arabia, pointed likewise to himself as the renovator of the tenth century.

<sup>2</sup> Husayn, in whose remembrance the Muḥarram lamentations are chanted, was murdered by Yazid ; hence the latter is generally called *Yazid-i-malik*, "Yazid, the accursed". Badā'oni here calls Abū 'l-Fażl Yazid. Poor Badā'oni had only the thousand bigbas which Akbar had given him rent-free, but his school fellow Yazid Abū 'l-Fażl was a commander of two thousand and the friend of the emperor.

<sup>3</sup> Badā'oni, ii, 406.

of the excellent writings of this unrivalled author of the age, and gather, with the eye of a jealous critic, yet with the hand of a friend, some of his poems. But now it is brotherly love alone, which does not travel along the road of critical nicety, that commands me to write down some of his verses." Abū 'l-Fażl, notwithstanding his onerous duties, kept his promise, and two years after the death of his brother, he collected the stray leaves of Fayzī's *Markiz*" *'l-Adwār*, not to mention the numerous extracts which he has preserved in the *Akbarnāma*.

It was about the same time that Abū 'l-Fażl was promoted to the post of a Commander of two thousand and five hundred horse. Under this rank he has entered his own name in the list of grandees in the *Āṭin-i Akbarī*, which work he completed in the same year when he collected his brother's literary remains (1596 -7).

In the following year, the forty-third of Akbar's reign, Abū 'l-Fażl went for the first time on active service. Sultān Murād had not managed matters well in the Dakhin, and Akbar now dispatched Abū 'l-Fażl with orders to return with the Prince, whose excessive drinking caused the emperor much anxiety, provided the officers of the imperial camp made themselves responsible to guard the conquered territory. If the officers were disinclined to guarantee a faithful conduct of the war, he was to see the Prince off, and take command with Shāhrukh Mirzā. The wars in the Dakhin, from their first commencement under Prince Murād and the Khān Khānān; are marked by a most astounding duplicity on the part of the imperial officers, and thousands of men and immense stores were sacrificed, especially during the reign of Jahāngīr, by treacherous and intriguing generals. In fact, the Khān Khānān himself was the most untrustworthy imperial officer. Abū 'l-Fażl's successes, therefore, were chiefly due to the honesty and loyalty with which he conducted operations. When he arrived at Burhānpūr, he received an invitation from Bahādur Khān, king of Khāndesh, whose brother had married Abū 'l-Fażl's sister. He consented to come on one condition, namely, that Bahādur Khān should vigorously assist him, and thus aid the cause of the emperor. Bahādur was not inclined to aid the imperialists in their wars with the Dakhin, but he sent Abū 'l-Fażl rich presents, hoping that by this means he would escape the penalty of his refusal. Abū 'l-Fażl, however, was not the man to be bribed, "I have made a vow," he said in returning the presents, "not to accept presents till four conditions are fulfilled—(1) friendship; (2) that I should not value the gift too high; (3) that I should not have been anxious to get a present; and (4) necessity to accept it. Now supposing that the first

three are applicable to the present case, the favour of the emperor has extinguished every desire in me of accepting gifts from others."

Prince Murād had in the meantime retreated from Ahmednagar to Illichpūr, and as the death of his infant son Mirzā Rustam made him melancholy, he continued to drink, though dangerously ill with delirium tremens. When informed of Abū 'l-Fazl's mission, he returned at once towards Ahmednagar, in order to have a pretext for not going back to his father, and he had come to the banks of the Pūrnā,<sup>1</sup> twenty kos from Dawlatābād, when death overtook him. Abū 'l-Fazl arrived the same day, and found the camp in the utmost confusion. Each commander recommended immediate return ; but Abū 'l-Fazl said that he was determined to march on ; the enemy was near, the country was foreign ground, and this was no time for returning, but for fighting. Several of the commanders refused to march on, and returned ; but Abū 'l-Fazl, nothing daunted, after a delay of a few days, moved forward, humoured the officers, and supplied in a short time all wants. Carefully garrisoning the country, he managed to occupy and guard the conquered districts with the exception of Nāsik, which lay too far to the west. But he sent detachments against several forts, and conquered Baitāla, Taltum, and Satondā. His headquarters were on the Godāwārī. He next entered into an agreement with Chānd Bibi, that, after punishing Abhang Khān Habshī, who was at war with her, she should accept Janir as fief and give up the fort of Ahmednagar.

Akbar had in the meantime gone to Ujjain. The Dakhin operations had also become more complicated by the refusal of Bahādur Khān to pay his respects to Prince Dānyāl, and war with Khāndesh had been determined on. Akbar resolved to march on Āsir, Bahādur Khān's stronghold, and appointed Prince Dānyāl to take command at Ahmednagar. Dānyāl sent immediate instructions to Abū 'l-Fazl to cease all operations, as he wished to take Ahmednagar personally. When the Prince therefore left Burhanpūr, Abū 'l-Fazl at Akbar's request, left Mirzā Shāhrukh, Mir Murtazā, and Khwāja Abū 'l-Hasan in charge of his corps, and hastened to meet the emperor. On the 14th Ramazān, 1008 (beginning of the 44th year of Akbar's reign), he met Akbar at Khargō, near Bilāgarh. The emperor received him with the following verse—

<sup>1</sup> The southern Pūrnā is meant. The northern Pūrnā flows into the Tapti in Khāndesh ; whilst the southern Pūrnā, with the Dūdnā, flows into the Godāwārī. Prince Murād had gone from Illichpūr to Narnāla, and from there to Shāhpūr, which he had built about eight miles south of Bālāpūr. It is now in ruins.

of the excellent writings of this unrivalled author of the age, and gather, with the eye of a jealous critic, yet with the hand of a friend, some of his poems. But now it is brotherly love alone, which does not travel along the road of critical nicety, that commands me to write down some of his verses." Abū 'l-Fażl, notwithstanding his onerous duties, kept his promise, and two years after the death of his brother, he collected the stray leaves of Fayzī's *Markiz u'l-Adwār*, not to mention the numerous extracts which he has preserved in the *Akbarnāma*.

It was about the same time that Abū 'l-Fażl was promoted to the post of a Commander of two thousand and five hundred horse. Under this rank he has entered his own name in the list of grandees in the *Āṭīn-i Akbarī*, which work he completed in the same year when he collected his brother's literary remains (1596-7).

In the following year, the forty-third of Akbar's reign, Abū 'l-Fażl went for the first time on active service. Sultān Murād had not managed matters well in the Dakhin, and Akbar now dispatched Abū 'l-Fażl with orders to return with the Prince, whose excessive drinking caused the emperor much anxiety, provided the officers of the imperial camp made themselves responsible to guard the conquered territory. If the officers were disinclined to guarantee a faithful conduct of the war, he was to see the Prince off, and take command with Shāhrukh Mirzā. The wars in the Dakhin, from their first commencement under Prince Murād and the Khān Khānān, are marked by a most astounding duplicity on the part of the imperial officers, and thousands of men and immense stores were sacrificed, especially during the reign of Jahāngīr, by treacherous and intriguing generals. In fact, the Khān Khānān himself was the most untrustworthy imperial officer. Abū 'l-Fażl's successes, therefore, were chiefly due to the honesty and loyalty with which he conducted operations. When he arrived at Burhānpūr, he received an invitation from Bahādur Khān, king of Khāndesh, whose brother had married Abū 'l-Fażl's sister. He consented to come on one condition, namely, that Bahādur Khān should vigorously assist him, and thus aid the cause of the emperor. Bahādur was not inclined to aid the imperialists in their wars with the Dakhin, but he sent Abū 'l-Fażl rich presents, hoping that by this means he would escape the penalty of his refusal. Abū 'l-Fażl, however, was not the man to be bribed. "I have made a vow," he said in returning the presents, "not to accept presents till four conditions are fulfilled—(1) friendship; (2) that I should not value the gift too high; (3) that I should not have been anxious to get a present; and (4) necessity to accept it. Now supposing that the first

three are applicable to the present case, the favour of the emperor has extinguished every desire in me of accepting gifts from others."

Prince Murād had in the meantime retreated from Ahmednagar to Illichpūr, and as the death of his infant son Mirzā Rustam made him melancholy, he continued to drink, though dangerously ill with delirium tremens. When informed of Abū 'l-Fażl's mission, he returned at once towards Ahmednagar, in order to have a pretext for not going back to his father, and he had come to the banks of the Pūrnā,<sup>1</sup> twenty kos from Dawlatābād, when death overtook him. Abū 'l-Fażl arrived the same day, and found the camp in the utmost confusion. Each commander recommended immediate return ; but Abū 'l-Fażl said that he was determined to march on ; the enemy was near, the country was foreign ground, and this was no time for returning, but for fighting. Several of the commanders refused to march on, and returned ; but Abū 'l-Fażl, nothing daunted, after a delay of a few days, moved forward, humoured the officers, and supplied in a short time all wants. Carefully garrisoning the country, he managed to occupy and guard the conquered districts with the exception of Nāsik, which lay too far to the west. But he sent detachments against several forts, and conquered Baiṭala, Taltum, and Satondā. His headquarters were on the Godāwāri. He next entered into an agreement with Chānd Bibi, that, after punishing Abhang Khān Habshī, who was at war with her, she should accept Janir as fief and give up the fort of Ahmednagar.

Akbar had in the meantime gone to Ujjain. The Dakhin operations had also become more complicated by the refusal of Bahādur Khān to pay his respects to Prince Dānyāl, and war with Khāndesh had been determined on. Akbar resolved to march on Āsir, Bahādur Khān's stronghold, and appointed Prince Dānyāl to take command at Ahmednagar. Dānyāl sent immediate instructions to Abū 'l-Fażl to cease all operations, as he wished to take Ahmednagar personally. When the Prince therefore left Burhānpūr, Abū 'l-Fażl at Akbar's request, left Mirzā Shāhrukh, Mir Murtazā, and Khwāja Abū 'l-Hasan in charge of his corps, and hastened to meet the emperor. On the 14th Ramazān, 1008 (beginning of the 44th year of Akbar's reign), he met Akbar at Khargō, near Bilāgarh. The emperor received him with the following verse—

<sup>1</sup> The southern Pūrnā is meant. The northern Pūrnā flows into the Tapti in Khāndesh ; whilst the southern Pūrnā, with the Dūdnā, flows into the Godāwāri. Prince Murād had gone from Illichpūr to Narnāla, and from there to Shāhpūr, which he had built about eight miles south of Bālāpūr. It is now in ruins.

فرخنده شبے باید و خوش مهتابے تا با تو حکایت کنم از هر بابے

*Serene is the night and pleasant is the moonlight, I wish to talk to thee  
on many a subject.*

and promoted him for his excellent management to a command of four thousand. The imperial army now marched on Āsir and commenced the siege.<sup>1</sup> One day, Abū 'l-Fażl inspected some of his trenches, when one of the besieged, who had deserted to Akbar's camp, offered to show him a way by which the Imperialists might get over the wall of the Mälai Fort, an important fortification below Āsīrgāh itself. Half way up the mountain, to the west and slightly to the north, were two renowned outworks, called the Mälai and Antar Mälai, which had to be conquered before Āsir itself could be reached ; and between the north-west and north, there was another bastion called Chūna Mälai. A portion of its wall was not finished. From east to south-west there were hills, and in the south was a high mountain called Korhia. A hill in the south-west, called Sāpan, was occupied by the Imperialists. Abū 'l-Fażl determined on availing himself of the information given by the deserter, and selected a detachment to follow him. Giving orders to the officer commanding the trench to listen for the sound of the trumpets and bugles, when he was to hasten to his assistance with ladders, he went in the dark of night, whilst it was raining, with his selected men on Mount Sāpan, and sent a few of his men under Qarā Beg along the road that had been pointed out to him. They advanced, broke open a gate of Mälai Fort, and sounded the bugle. The besieged rose up to oppose them, and Abū 'l-Fażl hastened to his men and joined them at break of day when the besieged withdrew in confusion to Āsir. On the same

<sup>1</sup> "Akbar had no sooner crossed the Nerebada (Narbadā), when Radzia Bador-xa (Rāja Bahādur Shāh) who had possession of the fortress of Hasser (Āsir) fortified the same against the king, and collected provisions from the neighbourhood. The king, thinking it dangerous to leave this fortress in his rear, considered how it might be captured. This fortress has three castles, of which the first is called Cho-Tzanin, the second Commerghar ; and the third is placed on the very summit of the hill, so that it is a conspicuous object at the distance of six coss. The king with no delay surrounded it on all sides ; and so energetically pressed the siege night and day, that at the end of six months it was on the point of being captured. Bador-xa however perceiving his danger, having obtained a pledge that his life and property should be safe, came as suppliant to the king and surrendered himself. . . . Whilst the king was at this place, Abdul Fazel (Abū 'l-Fażl) came to him, and so worked upon his mind, that he fully determined to set out for the war in the Deccan." From Professor Lethbridge's *Fragment of Indian History*, translated from De Laët's *India Vera*, and published in the *Calcutta Review* for 1873.

De Laët is wrong in a few minor details. I cannot identify the name Cho-Tzanin. "Commerghar" is the Persian "Kamargāh", "the middle of a mountain." The names of Fort Chūnah Mälai and of Mount Korhiah are doubtful, the MSS. having Khwāja Mälai and Korthah, Kortah, Kođhiah, and similar variations.

Vide also, *Gazetteer, Central Provinces*, p. 8.

day, other detachments of the army occupied Chūna Mālai and Mount Koriha, and Bahādur Khān, unable to resist longer, sued for pardon (1009). Prince Dānyāl, who had in the meantime conquered Ahmadnagar,<sup>1</sup> now joined his father at Āsir.

About this time disturbances broke out in the Dakhin, caused by Rājū Mannā, and a party set up the son of 'Ali Shāh as king. As the latter found numerous adherents, the Khān Khānān was ordered to march against him, and Abū 'l-Fażl was sent to Nāsik; but a short time afterwards, he was told to join the Khān Khānān. Akbar returned, in the 46th year, to Āgra, leaving Prince Dānyāl in Burhānpūr. Abū 'l-Fażl had no easy life in the Dakhin. The Khān Khānān stood idle at Aḥmadnagar, because he was disinclined to fight, and left the operations to Abū 'l-Fażl, who looked upon him as a traitor. Abū 'l-Fażl vigorously pushed on operations, ably assisted by his son 'Abdu 'r-Rahmān. After coming to terms with the son of 'Ali Shāh, he attacked Rājū Mannā, recovered Jālnapūr and the surrounding district, and inflicted several defeats on him. Mannā found a temporary asylum in Dawlatābād, and in a subsequent engagement he was nearly captured.

As early as during the siege of Āsir, Prince Salim, who had been sent against the Rānā of Udaipūr, had rebelled against his father, and had moved to Ilāhābād, where he had assumed the title of king. Though on Akbar's return from Burhānpūr a reconciliation had been effected, the prince, in the forty-seventh year, showed again signs of rebellion, and as many of Akbar's best officers appeared to favour Salim, the emperor recalled Abū 'l-Fażl, the only trustworthy servant he had. As his presence at Court was urgently required, Akbar sent him orders to leave the troops of his contingent in the Dakhin. Putting his son 'Abdu 'r-Rahmān in charge of his corps, Abū 'l-Fażl set out for Āgra, accompanied by a few men only. Salim, who looked upon him with little concealed hatred, thought Abū 'l-Fażl's journey unprotected, as he was, an excellent opportunity to get rid of him. He, therefore, persuaded Rāja Bir Singh, a Bundelā chief of Urcha (Ūdchhā),<sup>2</sup> through whose territory Abū 'l-Fażl was likely to pass, to lie in wait for him and kill him. Bir Singh, who was in disgrace at Court, eagerly seized the opportunity of pleasing the Prince, who no doubt would substantially reward him on his accession, and posted a large body of horse and foot near Narwar. When arrived at Ujjain, Abū 'l-Fażl was warned of Salim's

<sup>1</sup> Among the plunder taken at Ahmednagar was a splendid library. Fażl's library, having on his death lapsed to the state, had been incorporated with the Imperial Library.

<sup>2</sup> Vide p. 546.

intention, and his men tried to persuade him to go via Ghaṭī Chāndā ; but Abū 'l-Faẓl said that thieves and robbers had no power to stop him on his way to Court. He, therefore, continued his journey towards Narwar. On Friday, the 4th Rabi' I, 1011 (12th August, 1602), at a distance of about half a *kos* from Sarāy Bar, which lies six *kos* from Narwar, Bir Singh's men came in sight. The few men that Abū 'l-Faẓl had with him strongly advised him to avoid a fight, and an old servant, Gadā, <sup>i</sup> Khān, Afghān, told him quickly to retreat to Antri, which was three *kos* distant, as Rāy Rāyān and Sūraj Singh were stationed there with three thousand Imperial horse ; he might first join them, and then punish Bir Singh. But Abū 'l-Faẓl thought it a disgrace to fly. He defended himself bravely ; but in a short time he was surrounded and, pierced by the lance of a trooper, he fell dead to the ground. Bir Singh cut off Abū 'l-Faẓl's head, and sent it to Salim in Ilāhbād, who, it is said, had it thrown " into an unworthy place ", where it lay for a long time.

The Dutch traveller De Laët gives the following account of Abū 'l-Faẓl's death :—<sup>1</sup>

Salim returned to Halebassa (Ilāhbās, the old form of Ilāhbād), and began to coin gold and silver money in his own name, which he even sent to his father, to irritate him the more. The king, enraged at this, wrote an account of all that had happened to Abū 'l-Faẓl, who bade the king be of good courage, for he would come to him as quickly as possible ; and added that his son should be brought bound to him, either by fair means or by foul. Accordingly, a little afterwards, having obtained leave of absence from Daniel Xa (Dānyāl Shāh), he took to the road with about two or three hundred horsemen, leaving orders for his baggage to follow him. Xa-Selim, to whom all these things were known, recalling how hostile Faẓl had always been towards him, and hence justly fearing that his father would be more exasperated than ever against him, judged it best to intercept him on his journey. So he begged Radzia Bertzingh Bondela, who lived in his province of Osseen (Ujjain), to lie in wait for Faẓl near Soor (Narwar ?) and Gualer (Gwāliyār) and to send his head to him, promising that he would be mindful of so great a benefit, and would give him the command of five thousand cavalry. The Radzia consented, and waited with a thousand cavalry and three thousand infantry about three or four coss from Gualer, having sent out scouts into the neighbouring

<sup>1</sup> From Professor E. Lethbridge's " Fragment of Indian History ", *Calcutta Review*, 1873.

The place near which Abū 'l-Faẓl was killed, is called in the MSS. <sup>i</sup> Sarāy Bar. De Laët's Soor appears to be a bad reading for Narwar.

villages, to give him early warning of the approach of Fazl. Accordingly when the latter, ignorant of the ambuscade, had come as far as Collebaga (*Kālābhāg*), and was going towards Soor, Radzia Bertzingh and his followers fell upon him on all sides. Fazl and his horsemen fought bravely, but being overpowered by numbers, they were gradually worn out. Fazl himself, having received twelve wounds in the fight, was pointed out by a captive slave under a neighbouring tree, and was taken and beheaded. His head was sent to the prince, who was greatly pleased."

Prince Salim, with that selfish nonchalance and utter indifference that distinguished him throughout life, openly confesses in his " Memoirs " that he brought about Akū 'l-Fazl's murder, because he was his enemy, and with a naïveté exclusively his own, represents himself as a dutiful son who through the wickedness of others had been deprived of his father's love. He says :—

" On my accession, I promoted Rāja Bir Singh, a Bundelā Rājpūt, to a command of three thousand. He is one of my favourites, and he is certainly distinguished among his equals for his bravery, good character, and straightforwardness. My reason for promoting him was this. Towards the end of my father's reign, Shaykh Abū 'l-Fazl, a Hindūstāni Shaykh by birth, who was well known for his learning and wisdom, and who had externally ornamented himself with the jewel of loyalty, though he sold himself at a high price to my father, had been called from the Dakhin. He was no friend of mine, and damaged openly and secretly my reputation. Now about that time, evil-minded and mischievous men had made my father very angry with me, and I knew that if Abū 'l-Fazl were to come back to Court, I would have been deprived of every chance to effect a reconciliation. As he had to pass on his way through the territory of Bir Singh Bundelā, who at that time had rebelled against the emperor, I sent a message to the latter to say that, if he would waylay Abū 'l-Fazl and kill him, I would richly reward him. Heaven favoured him, and when Abū 'l-Fazl passed through his land, he stopped him on his way, dispersed after a short fight his men, and killed him, and sent his head to me at Ilāhābād. Although my father was at first much vexed, Abū 'l-Fazl's death produced one good result : I could now without further annoyance go to my father, and his bad opinion of me gradually wore away."

At another place in his " Memoirs " when alluding to the murder, he says, as if an afterthought had occurred to him, that he ordered Bir Singh to kill Abū 'l-Fazl because " he had been the enemy of the Prophet "

When the news of Abū 'l-Fażl's death reached court, no one had the courage to break it to the emperor. According to an old custom observed by Timūr's descendants, the death of a prince was not in plain words mentioned to the reigning emperor, but the prince's vakil presented himself before the throne with a blue handkerchief round his wrist ; and as no one else would come forward to inform Akbar of the death of his friend, Abū 'l-Fażl's vakil presented himself with a blue handkerchief before the throne. Akbar bewailed Abū 'l-Fażl's death more than that of his son ; for several days he would see no one, and after inquiring into the circumstances he exclaimed, " If Salim wished to be emperor, he might have killed me and spared Abū 'l-Fażl," and then recited the following verse :

شیخ ما از شرق بیکد جوں سوی ما آمدہ؛ اشتیاق پاے بوسی بے سرو باآمدہ

My Shaykh in his zeal hastened to meet me,

He wished to kiss my feet, and gave up his life.

Akbar, in order to punish Bir Singh, sent a detachment under Patr Dās and Rāj Singh<sup>1</sup> to Údchā. They defeated the Bundelā chief in several engagements, drove him from Bhander and shut him up in Irich. When the siege had progressed and a breach was made in the wall, Bir Singh escaped by one of Rāj Singh's trenches, and withdrew to the jungles closely pursued by Patr Dās. As it seemed hopeless to catch him, Akbar called Patr Dās to Court ; but ordered the officers stationed about Údchā to kill the rebel wherever he showed himself. In the beginning of the last year of Akbar's reign, Bir Singh was once surprised by Rāja Rāj Singh, who cut down a good number of his followers. Bir Singh himself was wounded and had a narrow escape. But the emperor's death, which not long afterwards took place, relieved Bir Singh of all fears. He boldly presented himself at Jahāngir's Court, and received Údchā and a command of three thousand horse as his reward.

" It has often been asserted," says the author of the *Ma'ādir 'l-Umarū*, that Abū 'l-Fażl was an infidel. Some say he was a Hindū, or a fire-worshipper, or a free-thinker, and some go still further and call him an atheist ; but others pass a juster sentence, and say that he was a pantheist, and that, like other Sūfis, he claimed for himself a position above the law of the Prophet. There is no doubt that he was a man of lofty character,<sup>2</sup> and desired to live at peace with all men. He never

<sup>1</sup> Pages 523 and 509.

<sup>2</sup> I may remark here that Abū 'l-Fażl never accepted a title.

said anything improper. Abuse, stoppages of wages, fines, absence on the part of his servants, did not exist in his household. If he appointed a man, whom he afterwards found to be useless, he did not remove him, but kept him on as long as he could ; for he used to say t̄-at, if he dismissed him, people would accuse him of want of penetration in having appointed an unsuitable agent. On the day when the sun entered Aries, he inspected his whole household and took stock, keeping the inventory with himself, and burning last year's books. He also gave his whole wardrobe to his servants, with the exception of his trousers, which were burnt in his presence.

" He had an extraordinary appetite. It is said, that exclusive of water and fuel, he consumed daily twenty-two sars of food. His son 'Abd<sup>u</sup> r-Rahmān used to sit at table as *safarčī*<sup>1</sup> (head butler) ; the superintendent of the kitchen, who was a Muhammadan, was also in attendance and both watched to see whether Abū 'l-Fażl would eat twice of one and the same dish. If he did, the dish was sent up again the next day. If anything appeared tasteless, Abū 'l-Fażl gave it to his son to taste, and he to the superintendent, but no word was said about it. When Abū 'l-Fażl was in the Dakhin, his table luxury exceeded all belief. In an immense tent (*chihilrāwātī*) one thousand rich dishes were daily served up and distributed among the Amirs ; and near it another large tent was pitched for all-comers to dine, whether rich or poor, and *kitchī* was cooked all day and was served out to any one that applied for it."

" As a writer, Abū 'l-Fażl stands unrivalled. His style is grand and is free from the technicalities and flimsy prettiness of other *Munshīs*<sup>2</sup> ; and the force of his words, the structure of his sentences, the suitableness of his compounds, and the elegance of his periods, are such that it would be difficult for any one to imitate them."

It is almost useless to add to this encomium bestowed on Abū 'l-Fażl's style. 'Abd<sup>u</sup> llāh, king of Bukhārā, said that he was more afraid of Abū 'l-Fażl's pen than of Akbar's arrow. Everywhere in India he is known as " the great *Munshī* ". His letters are studied in all Madrasas, and though a beginner may find them difficult and perplexing, they are perfect models. But a great familiarity, not only with the Persian language, but also with Abū 'l-Fażl's style, is required to make the reading of any of his works a pleasure. His composition stands unique, and though everywhere studied, he cannot be, and has not been, imitated. The writers

[<sup>1</sup> *Sufra-chī*.—P.]

<sup>2</sup> This is also the opinion of the author of the *Hast Iqām*.

after him write in the style of the *Pādishāhnāma*, the *Ālamārā Sikandari* or in the still more turgid manner of the *Ālamgīrnāma*, the *Ruq'āt Bedil*, and other standard works on *Inshā*.

A praiseworthy feature of Abū 'l-Fażl's works lies in the purity of their contents. Those who are acquainted with Eastern literature will know what this means. I have come across no passage where woman is lightly spoken of, or where immorality is passed over with indifference. Of his love of truth and the nobility of his sentiments<sup>1</sup> I have spoken in the Preface.

Abū 'l-Fażl's influence on his age was immense. It may be that he and Fayzī led Akbar's mind away from Islām and the Prophet—this charge is brought against them by every Muhammadan writer; but Abū 'l-Fażl also led his sovereign to a true appreciation of his duties, and from the moment that he entered Court, the problem of successfully ruling over mixed races, which Islām in but few other countries had to solve, was carefully considered, and the policy of toleration was the result. If Akbar felt the necessity of this new law, Abū 'l-Fażl enunciated it and fought for it with his pen, and if the *Khān Khānāns* gained the victories, the new policy reconciled the people to the foreign rule; and whilst Akbar's apostacy from Islām is all but forgotten, no emperor of the Mughul dynasty has come nearer to the ideal of a father of the people than he. The reversion, on the other hand, in later times to the policy of religious intolerance, whilst it has surrounded in the eyes of the Moslems the memory of Awrangzib with the halo of sanctity and still incites the pious to utter a *rahim*<sup>2</sup>- 'llah-hū (May God have mercy on him !) when his name is mentioned, was also the beginning of the breaking up of the empire.

Having elsewhere given numerous extracts from *Badāoni* to show that Akbar's courtiers ascribed his apostacy from Islām to Fayzī and Abū 'l-Fażl, I need not quote other works, and will merely allude to a couplet by 'Urfi<sup>3</sup> from one of his Odes in which he praises the Prophet—

یوسف نفس مرا آسیب اخوان دور دار کین حسودان مرودت سوز با این بے کتاب  
با قربت غول همزادند در راه سلوک با فساد گرگ انبازند در نزدیک جاد

O Prophet, protect the Joseph of my soul (i.e. my soul) from the harm of the brothers; for they are ungenerous and envious, and deceive me like evil sprites and lead me wolf-like to the well (of unbelief).

<sup>1</sup> Let the reader consult Gladwin's rendering of Abū 'l-Fażl's introduction to the fourth book of the *Aṣṭān*. Gladwin's *Aṣṭān*, ii, pp. 285-91. The passage is anti-Islamic.

<sup>2</sup> For 'Urfi vide p. 639. The metre of the couplet is Long *Ramal*.

The commentators unanimously explain this passage as an allusion to the brothers Fāyzī and Abū 'l-Fażl. I may also cite the *Tārīkh* of Abū 'l-Fażl's death, which the *Khān-i A'zam* Mirzā Koka is said to have made :—

تیغ اعجاز نبی اللہ سر باغی برید

The wonderful sword of God's prophet cut off the head of the rebel.<sup>1</sup>

But Abū 'l-Fażl appeared to him in a dream and said, "The date of my death lies in the words "بندو ابو الفضل" — "The slave Abū 'l-Fażl" — which likewise gives A.H. 1011.

Abū 'l-Fażl's works are the following :—

(1) The *Akbarnāma* with the *A'īn-i Akbarī*, its third volume. The *A'īn-i Akbarī* was completed in the 42nd year of Akbar's reign ; only a slight addition to it was made in the 43rd year on account of the conquest of Barār (A.D. 1596–7). The contents of the *Akbarnāma* have been detailed in the Preface. The second volume contains an account of the first forty-six years of Akbar's reign.<sup>2</sup> There exists a continuation up to the end of Akbar's reign by 'Ināyatū 'llah Muhibb 'Ali. Thus at least the continuator is called in two MSS. that I have seen. Elphinstone says that the name of the continuator is Muhammad Salia, which seems to be a corruption of Muhammad Sāliḥ.

(2) The *Maktubāt-i 'Allāmī*, also called *Inshā-yi Abū 'l-Fażl*. This book contains letters written by Abū 'l-Fażl to kings and chiefs. Among them are the interesting letters written to the Portuguese priests, and to 'Abdu 'llāh of Bukhārā, in reply to his question whether Akbar had renounced Islām. Besides, there are prefaces and reviews, a valuable essay on the progress of the art of writing, portions of which are given in the *Aīn*, etc. The collection was made after Abū 'l-Fażl's death by 'Abdu 's-Samad, son of Afzal Muhammad, who says that he was a son of Abū 'l-Fażl's sister and also his son-in-law. The book, as above remarked, is frequently read in Madrasas, and there exist many lithographed editions. In all of them, the contents constitute three books ; but Amir Haydar Husaynī of Bilgrām says in the preface to his *Sawānih-i Akbarī*<sup>3</sup> that he had a collection of four books, remarking at the same

<sup>1</sup> The word *بندو*, *bāghī*, a rebel, has the numerical value of 1013 ; but the head (of the word, the letter *ب*) is cut off ; hence 1013 – 2 = 1011, the year of the Hijra in which Abū 'l-Fażl was murdered. The metre of the hemistich is Long *Ruwāl*.

<sup>2</sup> The 46th year lasted from the 15th Ramaḍān, 1009, to 26th Ramaḍān, 1010, i.e. to about five months before Abū 'l-Fażl's death.

<sup>3</sup> Regarding this valuable work, vid. p. 331, note.

time that MSS. of the fourth are very rare. It looks, indeed, as if Amir Haydar's copy was unique.

(3) The 'Ayār Dāniš,<sup>1</sup> which is mentioned on p. 112.

Besides, I have seen in different books that Abū 'l-Fażl also wrote a *Risālayi Munājāt*, or "Treatise of Prayers"; a *Jāmi'*<sup>2</sup> "l-lughāt", a lexicographical work; and a *Koshkol*. The last word means a "beggar's cup", or rather the small basket or bowl in which beggars in the East collect rice, dates, etc., given as alms, and hence the term is often applied to collections of anecdotes or short stories. But I have seen no copies of these works. It was also mentioned above that Abū 'l-Fażl presented, on his introduction at Court, two commentaries, of which no MSS. seem to exist at present. Nor need I again refer to the part which he took in the translations from Sanskrit and the compilation of the *Tārikh-i Alfi*.

The *Dwār*<sup>3</sup> 'l-Manshūr, a modern *Tazkira* by Muḥammad Ḥaskarī Husaynī of Bilgrām, selects the following inscription written by Abū 'l-Fażl for a temple in Kashmīr<sup>4</sup> as a specimen both of Abū 'l-Fażl's writing and of his religious belief. It is certainly very characteristic, and is easily recognized as Abū 'l-Fażl's composition.

الهی بہر خانه کے می نگرم جویا ی تو اند و بہر زیان کے من شفوم  
کویا ی تو سعْرَ

کفر و اسلام در رہت بوبیان وحدہ لا شریک لہ گویا  
اکر مسجدست بیاد تو نعرہ قدوس میزند و اکر کلیسیاست بشوق تو  
ناقوس می جنباند

ای تیو غمٹ رادل عشق نشانہ خلقی بتو مشغول وتر غایب از مبانہ  
کہ معتکف دیرم وکہ ساکن مسجد یعنی کہ ترا می طلبم خانہ بخانہ  
کہ معتکف دیرم وکہ ساکن مسجد یعنی کہ ترا می طلبم خانہ بخانہ  
اگر خامان ترا بکفر و اسلام کارے نیست این هردو را در بردا اسلام تو بارے نہ  
کفر کافر را و دین دیندار را ذرہ ویدی دل عطار را

<sup>1</sup> As the word is pronounced in India, instead of 'Iyār-i Dāniš', "the test of wisdom." The author of the *Haft Iqlīm* seems to allude to this work; for he says that Abū 'l-Fażl, when he saw him in A.H. 1000, was engaged in re-writing the *Nawādir-i Hikdyat*.

<sup>2</sup> Abū 'l-Fażl says in the fourth book of the *A'fn*—“The best people in Kashmīr are the Brāhmaṇas. Although they have not yet freed themselves from the fetters of blind belief and adherence to custom, they yet worship God without affectation. They do not sneer at people of other religions, utter no desires, and do not run after lucre. They plant fruit trees and thus contribute to the welfare of their fellow creatures. They abstain from meat, and live in celibacy. There are about two thousand of them in Kashmīr.”

Akbar seems to have looked upon these Kashmīri Rishis as model men.

این خانه بنیت ایتلاف قلوب موحدان هندوستان و خصوصاً معبد پرستان  
\* ۲۰۸

بفرمان خدیو تخت و اسر چران آفرینش شاه! اکبر  
نظام اعتدال هفت معدن کمال امتناج چار عنصر  
هر که نظر صدق نیند، اخته این خانه را خراب سازد باید که مختست  
معبد خود را بیندازد چه اگر نظر بر دل است با همه ماختنی است  
واگر چشم بر آب و گل است همه بر آنداختنی  
خداوندا چوداد کاردادی مدار کار بر نیت نهادی  
توئی بر بارگاه نیت آگاه به پیش شاه داری نیت شاه

O God, in every temple I see people that seek Thee, and in every language I hear spoken, people praise Thee!

Polytheism and Islām feel after Thee,  
Each religion says, "Thou art one, without equal."

If it be a mosque, people murmur the holy prayer, and if it be a Christian Church, people ring the bell from love to Thee.

Sometimes I frequent the Christian cloister, and sometimes the mosque,

But it is Thou whom I search from temple to temple.

Thy elect have no dealings with either heresy or orthodoxy ; for neither of them stands behind the screen of Thy truth.

Heresy to the heretic, and religion to the orthodox,

But the dust of the rose petal<sup>۱</sup> belongs to the heart of the perfume-seller.

This temple was erected for the purpose of binding together the hearts of the Unitarians in Hindūstān, and especially those of His worshippers that live in the province of Kashmīr,

By order of the Lord of the throne and the crown, the lamp of creation, Shāh Akbar,

In whom the seven minerals find uniformity, in whom the four elements attain perfect mixture.<sup>۲</sup>

He who from insincere motives destroys this temple, should first destroy his own place of worship ; for if we follow the dictates of the heart, we must bear up with all men, but if we look to the external, we find everything proper to be destroyed.

<sup>۱</sup> This line is Sūfistic. The longing of the heart after God is compared to the perfume which rises from the rose petals. The perfume-seller, i.e. the Unitarian, is truly religious, and is equally removed from heresy and orthodoxy.

<sup>۲</sup> I.e. Akbar is the iṣṭad-i ḥāwil, or perfect man.

O God, Thou art just and judgest an action by the motive ;  
Thou knowest whether a motive is sublime, and tellest the king what  
motives a king should have.

I have a few notes on Abū 'l-Fażl's family, which may form the conclusion of this biographical noticed. The *A'īn* gives the following list of Shaykh Mubārak's sons.

1. Shaykh Abū 'l-Fayz, better known under his poetical name of Fayzī. He was born in A.H. 954 (A.D. 1547) and seems to have died childless.

2. Shaykh Abū 'l-Fażl, born 14th January, 1551, murdered 12th August, 1602.

3. Shaykh Abū 'l-Barakāt, born 17th Shawwāl, 960 (1552). "Though he has not reached a high degree of learning, he knows much, is a practical man, and well versed in fencing. He is good-natured and fond of dervishes." He served under Abū 'l-Fażl in Khāndesh.

4. Shaykh Abū 'l-Khayr, born 22nd Jumādā I, 967. "He is a well-informed young man, of a regulated mind." He, too, must have entered the Imperial service ; for he is mentioned in the *Akbarnāma* as having been sent by the emperor to the Dakhin to fetch Prince Dānyāl.

5. Shaykh Abū 'l-Makārim, born 23rd Shawwāl, 976. He was wild at first, but guided by his father he learned a good deal. He also studied under Shāh Abū 'l-Fatḥ Shirāzī.

The above five sons were all by the same mother, who, as remarked above, died in 998.

6. Shaykh Abū Turāb, born 23rd Zil Hijjah, 988. "Though his mother is another one, he is admitted at Court, and is engaged in self-improvement."

Besides the above, Abū 'l-Fażl mentions two posthumous sons by *qummā*, or concubines, viz. Shaykh Abū 'l-Hāmid, born 3rd Rabi II, 1002, and Shaykh Abū Rāshid, born 1st Jumādā I, 1002. "They resemble their father."

Of Mubārak's daughters, I find four mentioned in the histories :—

1. One married to Khudāwand Khān Dakhini ; vide p. 490. Badā,oni calls her husband a *Rafīzī*, i.e. a Shiah, and says he died in Karī in Gujarāt.

2. One married to Husāmū 'd-Dīn ; vide p. 488.

3. One married to a son of Rāja 'Ali Khān of Khāndesh. Their son Ṣafdar Khān<sup>1</sup> was made, in the 45th year of Akbar's reign, a commander of one thousand.

---

<sup>1</sup> The Lakhnau edition of the *Akbarnāma* (III, 830) calls him Sundar Khān.

4. Lādli Begam, married to Islām Khān ; vide p. 552, note 1. Mr. T.W. Beale of Agra, the learned author of the *Miftāh'-uz-zawārikk*, informs me that Lādli Begam died in 1017, or five years before the death of her husband. Her mausoleum, called the "Rawzayi Lādli Begam" is about two miles to the east of Akbar's mausoleum at Sikandra, near Āgra. The interior was built of marble, and the whole was surrounded by a wall of red Fathpūr sandstone. It was completed in 1004. In 1843, Mr. Beale saw in the Rawzā several tombs without inscriptions, and a few years ago the place was sold, by government to a wealthy Hindū. The new owner dug up the marble stones, sold them, and destroyed the tombs, so that of the old Rawzā nothing exists nowadays but the surrounding wall. Mr. Beale thinks that the bodies of Shaykh Mubārak, Fayzī, and Abū 'l-Fażl were likewise buried there, because over the entrance the following inscription in Tughrā characters may still be seen :—

بسم الله الرحمن الرحيم وبه ثقتي \* هذه الروضة للعالم الريانى والعارف  
الصادقى جامع العالم شيخ مبارك الله تقدس سره قد وقف ببنائه سفير العلوم  
شيخ ابوالفصل سلم الله تعالى في ظل دولة الملك العادل يطليه المجد و  
الاتباع والكرم جلال الدنيا والدين اكبر بادشاه خارى خلد الله تعالى ظلال  
سلطنته باهتمام جضرت ابي البركات فى ستة اربع وalf ॥

In the name of God the merciful, the clement, in whom I trust ! This mausoleum was erected for the divine scholar, the sage of the eternal, the gatherer of knowledge, Shaykh Mubārakullah (may his secret be sanctified !), in filial piety by the ocean of sciences, Shaykh Abū 'l-Fażl —may God Almighty preserve him!—in the shadow of the majesty of the just king, whom power, auspiciousness, and generosity follow, Jalāluddunyā waddin Akbar, Pādishāh-i Ghīzī—may God Almighty perpetuate the foundations of his kingdom!—under the superintendence of Abū 'l-Barakat, in 1004 (A.D. 1595–96).

Thus it will appear that the Rawzā was built in the year in which Fayzī died. Shaykh Mubārak, as mentioned above, died in A.D. 1593. It seems, however, as if Shaykh Mubārak and Fayzī had been buried at a place opposite to Āgra, on the left bank of the Jamunā, where he first settled in 1551 ; for Abū 'l-Fażl says in his description of Āgra in the *A'īn*<sup>1</sup>.—"On the other side of the river is the Chār Bāgh Villa, built by Firdaws Makāni (the emperor Bābar). There the author was born, and

<sup>1</sup> My text edition, p. 441. Vide also p. 539 ; Keene's *Agra Guide*, p. 47, and regarding Lādli Begum, p. 45. "Lādli" means in Hindūstānī "a pet".

there are resting places of his father and his elder brother. Shaykh ‘Alā‘<sup>u</sup> ‘d-Dīn Majzūb and Mir Rafi‘<sup>u</sup>d-dīn Safawi and other worthies are also buried there.” We have no information regarding a removal of the bodies to the other side of the Jamunā, though Abū ‘l-Fażl’s inscription no doubt shows that such a removal was intended. It is a pity, however, that the Rawza was sold and destroyed.

Abū ‘l-Fażl’s son is the well-known

### SHAYKH ‘ABD<sup>U</sup> ‘R-RĀHMĀN AFZAL KHĀN.

He was born on the 12th Sha‘bān, 979, and received from his grandfather the Sunni name of ‘Abdu ‘r-Rāhmān. In the 35th year of Akbar’s reign, when twenty years of age, Akbar married him to the daughter of Sa‘ādat Yār Koka’s brother. By her ‘Abdu ‘r-Rāhmān had a son, to whom Akbar gave the name of Bishotan.<sup>1</sup>

When Abū ‘l-Fażl was in command of the army in the Dakhin, ‘Abdu ‘r-Rāhmān was, what the Persians call, the *fīr-i-rū-yi tarkash-i-ū*, “the arrow at hand at the top of the quiver”, ever ready to perform duties from which others shrank, and wisely and courageously settling matters of importance. He especially distinguished himself in Telingāna. When Malik ‘Ambar, in the 46th year, had caught ‘Ali Mardān Bahādur (p. 556) and had taken possession of the country, Abū ‘l-Fażl dispatched ‘Abdu ‘r-Rāhmān and Sher Khwāja (p. 510) to oppose the enemy. They crossed the Godāwari near Nānder, and defeated ‘Ambar at the Mānjarā.

Jahāngir did not transfer to the son the hatred which he had felt for the father, made him a commander of two thousand horse, gave him the title of Afzal Khān, and appointed him, in the third year of his reign, governor of Bihār, vice Islām Khān (the husband of Abū ‘l-Fażl’s sister) who was sent to Bengal. ‘Abdu ‘r-Rāhmān also received Gorākhpur as jāgīr. As governor of Bihār, he had his headquarters at Patna. Once during his absence from Patna, a dervish of the name of Quṭb<sup>u</sup> ‘d-dīn appeared in the district of Bhojpūr, which belonged to the then very troublesome Ujjainiya Rājās (p. 577, note), and gave out that he was Prince Khusra, whom his unsuccessful rebellion and imprisonment by Jahāngir had made the favourite of the people. Collecting a large number of men, he marched on Patna, occupied the fort which Shaykh Banārasi and Ghīyāṣ ‘Abdu ‘r-Rāhmān’s officers, cowardly gave up, and plundered Afzal Khān’s property and the Imperial treasury. ‘Abdu ‘r-Rāhmān returned from Gorākhpur as soon as he heard of the

<sup>1</sup> Which name was borne by the brother of Isfandiyār, who is so often mentioned in Firdawsi’s *Shāhnāma*.

rebellion. The pretender fortified Patna, and drew up his army at the Pun Pun River. ‘Abdu ’r-Rahmān charged at once, and after a short fight dispersed the enemy. Quṭb now retreated to the fort, followed by ‘Abdu ’r-Rahmān, who succeeded in capturing him. He executed the man at once, and sent his head to Court, together with the two cowardly officers. Jahāngīr, who was always minute in his punishments, had their heads shaved and women’s veils put over the faces; they were then tied to donkeys, with their heads to the tails, and paraded through the towns (*tashhir*) as a warning to others.

Not long after this affair, ‘Abdu ’r-Rahmān fell ill, and went to Court, where he was well received. He lingered for a time, and died of an abscess, in the 8th year of Jahāngīr’s reign (A.H. 1022) or eleven years after his father’s murder.

#### **BISHOTAN, SON OF ‘ABDU ’R-RAHMĀN, SON OF SHAYKH ABŪ ’L-FAZL.**

He was born on the 3rd *Zi Qaḍa*, 999. In the 14th year of Jahāngīr’s reign, he was a commander of seven hundred, with three hundred horse. In the 10th year of Shāh Jahān’s reign, he is mentioned as a commander of five hundred horse, which rank he held when he died in the 15th year of the same reign.



**BOOK FIRST**  
**THE IMPERIAL HOUSEHOLD**



# ABŪ 'L-FAZL'S PREFACE

## ALLĀH<sup>u</sup> AKBAR

O Lord, whose secrets are for ever veiled  
And whose perfection knows not a beginning,  
End and beginning, both are lost in Thee,  
No trace of them is found, in Thy eternal realm.  
My words are lame; my tongue, a stony tract;  
Slow wings my foot, and wide is the expanse.  
Confused are my thoughts; but this is Thy best praise,  
In ecstasy alone I see Thee face to face!

It is proper for a man of true knowledge to praise God not only in words, but also in deeds, and to endeavour to obtain everlasting happiness, by putting the window of his heart opposite the slit of his pen, and describing some of the wondrous works of the Creator. Perhaps the lustre of royalty may shine upon him, and its light enable him to gather a few drops from the ocean, and a few atoms from the endless field of God's works. He will thus obtain everlasting felicity and render fertile the dreary expanse of words and deeds.

I, Abū 'l-Faẓl, son of Mubārak, return thanksgiving to God by singing the praises of royalty, and by stringing its kingly pearls upon the thread of description; but it is not my intention to make mankind, for the first time, acquainted with the glorious deeds and excellent virtues of that remarkable man,<sup>1</sup> who clothes our wonderful world in new colours, and is an ornament to God's noble creation. It would be absurd on my part to speak about that which is known; I should make myself the butt of the learned. It is only my personal knowledge of him, a priceless jewel, which I send to the market place of the world, and my heart feels proud of being engaged in such an undertaking. But it could not have been from self-laudation that I have taken upon myself to carry out so great a task--a work which even heavenly beings would find beset with difficulties; for such a motive would expose my inability and shortsightedness. My sole object in writing this work was, first, to impart to all that take an interest in this auspicious century, a knowledge of the wisdom, magnanimity, and energy of him who understands the minutest indications of all things, created and divine, striding as he does

<sup>1</sup> Akbar

over the field of knowledge ; and, secondly to leave future generations a noble legacy. The payment of a debt of gratitude is an ornament of life and a provision for man's last journey. There may be some in this world of ambitious strife, where natures are so different, desires so numerous, equity so rare, and guidance so scarce, who, by making use of this source of wisdom, will escape from the perplexities of the endless chaos of knowledge and deeds. It is with this aim that I describe some of the regulations of the great King, thus leaving for far and near, a standard work of wisdom. In doing so, I have, of course, to speak of the exalted position of a king, and also to describe the condition of those who are assistants in this great office.

No dignity is higher in the eyes of God than royalty ; and those who are wise, drink from its auspicious fountain. A sufficient proof of this, for those who require one, is the fact that royalty is a remedy for the spirit of rebellion, and the reason why subjects obey. Even the meaning of the word Pādishāh shows this ; for *pād* signifies stability and possession, and *shāh* means origin, lord. A king is, therefore, the origin of stability and possession. If royalty did not exist, the storm of strife would never subside, nor selfish ambition disappear. Mankind, being under the burden of lawlessness and lust, would sink into the pit of destruction ; the world, this great market place, would lose its prosperity, and the whole earth become a barren waste. But by the light of imperial justice, some follow with cheerfulness the road of obedience, whilst others abstain from violence through fear of punishment ; and out of necessity make choice of the path of rectitude. *Shāh* is also a name given to one who surpasses his fellows, as you may see from words like *shāh-surār*, *shāh-rāh* ; it is also a term applied to a bridegroom—the world, as the bride, betrothes herself to the King, and becomes his worshipper.

Silly and shortsighted men cannot distinguish a *true* king from a *selfish* ruler. Nor is this remarkable, as both have in common a large treasury, a numerous army, clever servants, obedient subjects, an abundance of wise men, a multitude of skilful workmen, and a superfluity of means of enjoyment. But men of deeper insight remark a difference. In the case of the former, the things just now enumerated, are lasting ; but in that of the latter, of short duration. The former does not attach himself to these things, as his object is to remove oppression and provide for everything which is good. Security, health, chastity, justice, polite manners, faithfulness, truth, an increase of sincerity, etc., are the result. The latter is kept in bonds by the external forms of royal power, by

vanity, the slavishness of men, and the desire of enjoyment ; hence, everywhere there is insecurity, unsettledness, strife, oppression, faithlessness, robbery.

Royalty is a light emanating from God, and a ray from the sun, the illuminator of the universe,<sup>1</sup> the argument of the book of perfection, the receptacle of all virtues. Modern language calls this light *farr-i izzī* (the divine light), and the tongue of antiquity called it *kīyān khura* (the sublime halo). It is communicated by God to kings without the intermediate assistance of any one, and men, in the presence of it, bend the forehead of praise towards the ground of submission. Again, many excellent qualities flow from the possession of this light. 1. *A paternal love towards the subjects.* Thousands find rest in the love of the King ; and sectarian differences do not raise the dust of strife. In his wisdom, the King will understand the spirit of the age, and shape his plans accordingly. 2. *A large heart.* The sight of anything disagreeable does not unsettle him ; nor is want of discrimination for him a source of disappointment. His courage steps in. His divine firmness gives him the power of requital, nor does the high position of an offender interfere with it. The wishes of great and small are attended to, and their claims meet with no delay at his hands. 3. *A daily increasing trust in God.* When he performs an action, he considers God as the real doer of it (and himself as the medium), so that a conflict of motives can produce no disturbance. 4. *Prayer and devotion.* The success of his plans will not lead him to neglect ; nor will adversity cause him to forget God, and madly trust in man. He puts the reins of desire into the hands of reason ; in the wide field of his desires he does not permit himself to be trodden down by restlessness, nor will he waste his precious time in seeking after that which is improper. He makes wrath, the tyrant, pay homage to wisdom, so that blind rage may not get the upper hand, and inconsiderateness overstep the proper limits. He sits on the eminence of propriety, so that those who have gone astray have a way left to return without exposing their bad deeds to the public gaze. When he sits in judgment, the petitioner seems to be the judge, and he himself, on account of his mildness, the suitor for justice. He does not permit petitioners to be delayed on the path of hope ; he endeavours to promote the happiness of the creatures in obedience to the will of the Creator, and never seeks to please the people in contradiction to reason. He is for ever searching

<sup>1</sup> Akbar worshipped the sun as the visible representative of God, and the immediate source of life. Regarding his form of worship, *vide* below.

after those who speak the truth, and is not displeased with words that seem bitter, but are in reality sweet. He considers the nature of the words and the rank of the speaker. He is not content with not committing violence, but he must see that no injustice is done within his realm.

He is continually attentive to the health of the body politic, and applies remedies to the several diseases thereof. And in the same manner that the equilibrium of the animal constitution depends upon an equal mixture of the elements,<sup>1</sup> so also does the political constitution become well tempered by a proper division of ranks; and by means of the warmth of the ray of unanimity and concord, a multitude of people become fused into one body.

The people of the world may be divided into four classes.<sup>2</sup>—  
 1. *Warriors*, who in the political body have the nature of fire. Their flames, directed by understanding, consume the straw and rubbish of rebellion and strife, but kindle also the lamp of rest in this world of disturbances. 2. *Artificers and merchants*, who hold the place of air. From their labours and travels, God's gifts become universal, and the breeze of contentment nourishes the rose-tree of life. 3. *The learned*, such as the philosopher, the physician, the arithmetician, the geometrician, the astronomer, who resemble water. From their pen and their wisdom, a river rises in the drought of the world, and the garden of the creation receives from their irrigating powers a peculiar freshness. 4. *Husbandmen and labourers*, who may be compared to earth. By their exertions, the staple of life is brought to perfection, and strength and happiness flow from their work.

It is therefore obligatory for a king to put each of these in its proper place, and by uniting personal ability with due respect for others, to cause the world to flourish.

And as the grand political body maintains its equilibrium by the above four ranks of men, so does royalty receive its final tint from a similar fourfold division.

1. *The nobles of the state*, who in reliance on their position lead everything to a happy issue. Illuminating the battle-field with the halo of devotedness, they make no account of their lives. These fortunate

<sup>1</sup> Thus, according to the medical theories of the middle ages.

<sup>2</sup> This passage resembles one in Firdausi's *Sohdnâma*, in the chapter entitled *dar dastan-i Jamid*; see also Voller's *Persian Dictionary*, II, 750, s. *hâdîs*. It is also found in the *Akhlaq-i Nasîrî*, chapter xv, due adl. in the *Akhlaq-i Jâdî*, and the *Akhlaq-i Nasîrî*, the oldest of the three *Akhlaq* mentioned.

courtiers resemble fire, being ardent in devotion, and consuming in dealing with foes. At the head of this class is the *Vakil*, who from his having attained by his wisdom the four degrees of perfection,<sup>1</sup> is the emperor's lieutenant in all matters connected with the realm and the household. He graces the Council by his wisdom, and settles with penetration the great affairs of the realm. Promotion and degradation, appointment and dismissal, depend on his insight. It requires therefore an experienced man who possesses wisdom, nobility of mind, affability, firmness, magnanimity, a man able to be at peace with any one, who is frank, single-minded towards relations and strangers, impartial to friends and enemies, who weighs his words, is skilful in business, well-bred, esteemed, known to be trustworthy, sharp and farsighted, acquainted with the ceremonies of the court, cognizant of the State secrets, prompt in transacting business, unaffected by the multiplicity of his duties. He should consider it his duty to promote the wishes of others, and base his actions on a due regard to the different ranks of men, treating even his inferiors with respect, from the desire of attaching to himself the hearts of all. He takes care not to commit improprieties in conversation, and guards himself from bad actions. Although the financial offices are not under his immediate superintendence, yet he received the returns from the heads of all financial offices, and wisely keeps abstracts of their returns.

The *Mir-mâl*,<sup>2</sup> the Keeper of the seal, the *Mir-bakhshi*,<sup>3</sup> the *Bâr-beigi*,<sup>4</sup> the *Qurbegi*,<sup>5</sup> the *Mir-tozak*,<sup>6</sup> the *Mir-bâhri*,<sup>7</sup> the *Mir-barr*,<sup>8</sup> the *Mir-Manzil*,<sup>9</sup> the *Khwânsâlâr*,<sup>10</sup> the *Munshi*,<sup>11</sup> the *Qûsh-begi*,<sup>12</sup> the *Akhta-beigi*,<sup>13</sup> belong to this class. Every one of them ought to be sufficiently acquainted with the work of the others.

<sup>1</sup> Akbar said that perfect devotedness consisted in the readiness of sacrificing four things—*jîn* (life), *mâl* (property), *dîn* (religion), *nâmâs* (personal honour). Those who looked upon Akbar as a guide in spiritual matters (*pfr*)—an honour which Akbar much coveted—promised to show this devotedness, and then belonged to the *dîn-i ilâhî*, or the Divine Faith, the articles of which Akbar had laid down, as may be seen below.

<sup>2</sup> Perhaps an officer in charge of the Emperor's private purse.

<sup>3</sup> Paymaster of the Court.

<sup>4</sup> An officer who presents people at Court, their petitions, etc. He is also called *Mir* 547.

<sup>5</sup> Bearer of the Imperial insignia.

<sup>6</sup> Master of Ceremonies.

<sup>7</sup> Harbour Master General and Admiral.

<sup>8</sup> Superintendent of the Imperial Forests.

<sup>9</sup> Quarter Master General of the Court. Akbar's court was frequently travelling.

<sup>10</sup> Superintendent of the Imperial Kitchen.

<sup>11</sup> Private Secretary.

<sup>12</sup> Superintendent of the aviaries (falcons, pigeons). [Head of the Mews.—P.]

<sup>13</sup> Superintendent of the Stud.

2. *The assistants of victory*, the collectors and those entrusted with income and expenditure, who in the administration resemble wind, at times a heart-rejoicing breeze, at other times a hot, pestilential blast. The head of this division is the *Vizier*, also called *Dīwān*. He is the lieutenant of the Emperor in financial matters, superintends the imperial treasuries, and checks all accounts. He is the banker of the cash of the revenue, the cultivator of the wilderness of the world. He must be a member of the *Divine Faith*, a skilful arithmetician, free from avarice, circumspect, warm-hearted, abstinent, active in business, pleasing in his style, clear in his writings, truthful, a man of integrity, condescending, zealous in his work. He is in reality a book-keeper. He explains all matters which appear too intricate for the *Mustawfi*<sup>1</sup>; and whatever is beyond his own ability he refers to the *Vakil*. The *Mustawfi*, the *Sāhib-i Tawji*,<sup>2</sup> the *Awārja Nawis*,<sup>3</sup> the *Mir-Sāmān*,<sup>4</sup> the *Nāgir-i Buyūtāt*,<sup>5</sup> the *Diwān-i Buyūtāt*,<sup>6</sup> the *Mushrif*,<sup>7</sup> of the Treasury; the *Wāqi'a Nawis*,<sup>8</sup> the *Āmil*<sup>9</sup> of the domains, are under his orders, and act by the force of his wisdom.

Some princes consider the office of the Vizier as a part of that of the *Vakil*, and are anxious to find in their realm a man who possesses the excellent qualities of these two pillars of the edifice of the State. But as they are not always able to find a person qualified for the office of a *Vakil*, they make choice of a man who has some of his qualities, and appoint him as *Mushrif-i Diwān*, which office is higher in rank than that of the *Diwān*, but lower than that of the *Vakil*.

3. *The companions of the king*, who are the ornaments of the court by the light of their wisdom, the ray of their shapightedness, their knowledge of the times, their intimate acquaintance with human nature, their frankness and polite address. Through the excellence of their religious faith and good will, thousands open in the market place of the world the stores of virtue. Wisely fettering ambition on the battle-field of the world, they extinguish the sparks of wrath by the rain of their

<sup>1</sup> Deputy *Diwān*.

<sup>2</sup> The Accountant of the Army.

<sup>3</sup> The Accountant of the daily expenditure at Court.

<sup>4</sup> The officer in charge of the Court furniture, stores, etc.

<sup>5</sup> Superintendent of the Imperial workshops.

<sup>6</sup> The Accountant of the Imperial workshops.

<sup>7</sup> Clerk.

<sup>8</sup> The Recorder.

<sup>9</sup> Collector.

wisdom ; whence they resemble water in the affairs of the body political. When they are of a mild temperament, they remove the dust of affliction from the hearts of men, and bestow freshness upon the meadow of the nation ; but if they depart from moderation, they inundate the world with a deluge of calamity, so that numbers are driven by the flood of misfortunes into the current of utter extinction.

At the head of this class stands the philosopher, who with the assistance of his wisdom and example purifies the morals of the nation, and girds himself with the noble aim of putting the welfare of mankind upon a sound basis. The *Sadr*,<sup>1</sup> the *Mir-i-Adl*, the *Qāzī*,<sup>2</sup> the physician, the astronomer, the poet, the soothsayer, belong to this class.

4. *The servants* who at court perform the duties about the king. They occupy in the system of the State the position of earth. As such, they lie on the high road of submission, and in dust before the majesty of the king. If free from chaff and dross, they are like an elixir for the body ; otherwise they are dust and dirt upon the face of success. The table servant, the armour bearer, the servants in charge of the *sharbat* and the water, the servant in charge of the mattresses and the wardrobe, belong to this class.

If the king be waited on by servants to whom good fortune has given excellent qualities, there arises sometimes a harmony, which is like a nosegay from the flower-bed of auspiciousness.

Just as the welfare of the whole world depends upon the successful working of the above-mentioned four classes, as settled by kings, so does the body politic depend upon the proper formation of the latter four divisions.

The sages of antiquity mention the following four persons as the chief supports of the State :—1. *An upright collector*, who protects the husbandman, watches over the subjects, develops the country, and improves the revenues. 2. *A conscientious commander* of the army, active and strict. 3. *A chief justice*, free from avarice and selfishness, who sits on the eminence of circumspection and insight, and obtains his ends by putting various questions, without exclusively relying on witnesses and oaths. 4. *An intelligencer*, who transmits the events of the time without addition or diminution, always keeping to the thread of truth and penetration.

<sup>1</sup> Also called *Sadr-i-Jamān*, the Chief Justice and Administrator General of the empire.

<sup>2</sup> The *Qāzī* hears the case ; the *Mir-i-Adl* passes the sentence.

It is moreover incumbent on a just king to make himself acquainted with the characters of the following five kinds<sup>1</sup> of men of whom the world is composed, and act accordingly. 1. The most commendable person is *the sagacious man* who prudently does that which is proper and absolutely necessary. The fountain of his virtues does not only run along his channel, but renders verdant the fields of other men. Such a one is the fittest person for a king to consult in State affairs. After him comes, secondly, *the man of good intentions*. The river of his virtues does not flow over its bed, and does not therefore become an irrigating source for others. Although it may be proper to show him kindness and respect, yet he does not merit so high a degree of confidence. Inferior to him is, thirdly, *the simple man*, who does not wear the badge of excellence upon the sleeve of his action, yet keeps the hem of his garment free from the dust of wicked deeds. He does not deserve any distinction; but ought to be allowed to live at his ease. Worse than he is, fourthly, *the inconsiderate man*, who fills his house with furniture for his own mischief, without, however, doing harm to others. Him the king should keep in the hot place of disappointment, and bring him into the road of virtue by good advice and severe reprobation. The last of all is *the vicious man*, whose black deeds alarm others and throw, on account of their viciousness, a whole world into grief. If the remedies employed in the case of men of the preceding class, do not amend him, the king should consider him as a leper, and confine him separate from mankind; and provided this harsh treatment does not awaken him from his sleep of error, he should feel the torture of grief, and be banished from his dwelling; and if this remedy produce no effect either, he should be driven out of the kingdom to wander in the wilderness of disappointment; and if even this should not improve his vicious nature, he should be deprived of the instruments of his wickedness, and lose his sight, or his hand, or his foot. But the king ought not to go so far as to cut the thread of his existence; for inquiring sages consider the human form as an edifice made by God, and do not permit its destruction.

It is therefore necessary for just kings, to make themselves first acquainted with the rank and character of men, by the light of insight and penetration, and then to regulate business accordingly. And hence it is that the sages of ancient times have said that princes who wear the

<sup>1</sup> The following is a free paraphrase of a passage in the *Ahily-i-Mahalat*, Chapter XXXII, entitled *dar siyasi*.

jewel of wisdom do not appoint every low man to their service ; that they do not consider every one who has been appointed, to be deserving of daily admittance ; that those who are thus favoured, are not therefore deemed worthy to sit with them on the carpet of intercourse ; that those who are worthy of this station, are not necessarily admitted to the pavilion of familiar address : that those who have this privilege, are not therefore allowed to sit in the august assembly ; that those upon whom this ray of good fortune falls, are not therefore let into their secrets ; and that those who enjoy the happiness of this station, are not therefore fit for admission into the Cabinet Council.

Praise be to God, the Giver of every good gift ! The exalted monarch of our time is so endowed with these laudable dispositions, that it is no exaggeration to call him their *exordium*. From the light of his wisdom, he discerns the worth of men, and kindles the lamp of their energy ; whilst ever clear to himself, and without an effort, he adorns his wisdom with the beauty of practice. Who can measure, by the rules of speech, his power as a spiritual leader, and his works in the wide field of holiness<sup>1</sup> ; and even if it were possible to give a description of it, who would be able to hear and comprehend it ? The best thing I can do is to abstain from such an attempt, and to confine myself to the description of such of his wonderful doings as illustrate the worldly side of his nature, and his greatness as a king. I shall speak :—

*First*, of his regulations concerning *the household* ; *secondly*, of the regulations concerning *the army* ; *thirdly*, of the regulations concerning *the empire*, as these three contain the whole duty of a king. In doing so, I shall leave practical inquirers a present, which may seem difficult to understand, but which is easy ; or rather, which may seem easy, but is in reality difficult.

Experienced men who are acquainted with the art of governing, and versed in the history of the past, cannot comprehend how monarchs have hitherto governed, without these wise regulations and how the garden of royalty could have been fresh and verdant, without being irrigated by this fountain of wisdom.

This sublime volume then, is arranged under three heads ; it enables me, in some measure, to express my feelings of gratitude for favours received.

<sup>1</sup> Akbar as the spiritual leader of the members belonging to the Divine Faith wrought many miracles, of which some are related in the seventy-seventh *Aṣṭa* of this book.

*Remark by the Author.*—As I had sometimes to use Hindi words, I have carefully described the consonants and vowels. Inquirers will therefore have no difficulty in reading; nor will any confusion arise from mistakes in copying. Letters like *əʃɪf*, *ləm* and a few more, are sufficiently clear from their names. Some letters I have distinguished as *mənəʃɪf*, and letters similar in form, without such a limitation. Letters which are purely Persian, have been distinguished as such; thus the *p* in *padid*, the *čč* in *ččamen*, the *gəf* in *nigd*, the *z̄* in *muzhda*. Sometimes I have added to the names of these letters, the phrase *having three points*. Letters peculiar to the Hindi language I have distinguished as *Hindi*. The letter *yā* as in *rāy*, I have called *tātšā*, and the *te*, as in *dast*, *jauqāni*. The *b* in *adab*, I have merely called *be*. Similarly, the letters *wān*, *wāw*, *yā*, and *Āe*, when clearly sounded, have been merely described as *wā*, *wāw*, etc. The nasal *nān* I have called *nān-i khāfi*, or *nān-i pinkān*. The final and silent *h*, as in *farkhunda*, I have called *maktub*, i.e. written, but not pronounced. The *i* and *u*, when modified to *e* or *o* I have called *majhālī*. As consonants followed by an *əʃɪf* have the vowel *a*, it was not necessary to specify their vowels.

## BOOK FIRST.

# THE IMPERIAL HOUSEHOLD.

*A\* in 1.*

### THE HOUSEHOLD.

He is a man of high understanding and noble aspirations who, without the help of others, recognizes a ray of the Divine power in the smallest things of the world ; who shapes his inward and outward character accordingly, and shows due respect to himself and to others. He who does not possess these qualifications, ought not to engage in the struggle of the world, but observe a peaceable conduct. If the former be given to retirement, he will cultivate noble virtues ; and if his position be a dependent one, he will put his whole heart in the management of his affairs, and lead a life free from distressing cares.

True greatness, in spiritual and in worldly matters, does not shrink from the minutiae of business, but regards their performance as an act of Divine worship.<sup>1</sup>

If he cannot perform everything himself, he ought to select, guided by insight, and practical wisdom, one or two men of sagacity and understanding, of liberal views in religious matters, possessing diligence and a knowledge of the human heart, and be guided by their advice.

The wise esteem him not a king who confines his attention to great matters only, although some impartial judges excuse a king that does so, because avaricious sycophants who endeavour by cunning to obtain the position of the virtuous, often remind him of the difference of ranks, and succeed in lulling asleep such kings as are fond of external greatness, their only object being to make a trade of the revenues of the country, and to promote their own interests. But good princes make no difference between great and small matters ; they take, with the assistance of God, the burden of this world and the responsibility of the world to come, on the shoulder of resolution, and are yet free and independent, as is the case with the king of our time. In his wisdom, he makes himself acquainted with the successful working of every department, which, although former monarchs

---

<sup>1</sup> A phrase which Akbar often used.

have thought it derogatory to their greatness, is yet the first step towards the establishment of a good government. For every branch he has made proper regulations, and he sees in the performance of his duty a means of obtaining God's favour.

The success of this vast undertaking depends upon two things : *first*, wisdom and insight, to call into existence suitable regulations ; *secondly*, a watchful eye, to see them carried out by men of integrity and diligence.

Although many servants of the household receive their salaries on the list of the army, there was paid for the household in the thirty-ninth year of the Divine era, the sum of 309,186,795 *dāms*.<sup>1</sup> The expenses of this account, as also the revenues, are daily increasing. There are more than one hundred offices and workshops each resembling a city, or rather a little kingdom ; and by the unremitting attention of his Majesty, they are all conducted with regularity, and are constantly increasing, their improvement being accompanied by additional care and supervision on the part of his Majesty.

Some of the regulations I shall transmit, as a present, to future enquirers, and thus kindle in others the lamp of wisdom and energy.

As regards those regulations which are of a general nature, and which from their subject matter belong to each of the three divisions of the work, I have put them among the regulations of the Household.

#### *A\* in 2.*

#### THE IMPERIAL TREASURIES.

Every man of sense and understanding knows that the best way of worshipping God, consists in allaying the distress of the times, and in improving the condition of man. This depends, however, on the advancement of agriculture, on the order kept in the king's household, on the readiness of the champions of the empire, and the discipline of the army. All this is again connected with the exercise of proper care on the part of the monarch, his love for the people, and with an intelligent management of the revenues and the public expenditure. It is only when cared for, that the inhabitants of the towns and those of the rural districts, are able to satisfy their wants, and to enjoy prosperity. Hence it is incumbent on just kings, to care for the former, and to protect the latter class of men. If some say that to collect wealth, and to ask for more

<sup>1</sup> Or, 7,729,000; Rupees. One rupee (of Akbar) = 40 *śāms*. The Divine era, or *Tarīkha-i-Hidāyat*, is Akbar's solar era, the commencement of which falls on the 19th February, 1586 ; hence the thirty-ninth year corresponds to A.D. 1595.

than is absolutely necessary, is looked upon as contemptible by people given to retirement and seclusion, whilst the opposite is the case with the inhabitants of the towns, who live in a dependent position, I would answer that it is after all only shortsighted men who make this assertion ; for in reality both classes of men try to obtain that which they think necessary. Poor, but abstemious people take a sufficient quantity of food and raiment, so as to keep up the strength necessary for the pursuit of their enquiries, and to protect them against the influence of the weather; whilst the other class think to have just sufficient, when they fill their treasures, gather armies, and reflect on other means of increasing their power.

It was from such views, when lifting the veil and beginning to pay attention to these weighty concerns, that his Majesty entrusted his inmost secrets to the *Khwāja-sarā I<sup>c</sup>timād Khān*,<sup>1</sup> a name which his Majesty had bestowed upon him as a fitting title. On account of the experience of the *Khwāja*, the reflections of his Majesty took a practical turn, widened by degrees, and shone at last forth in excellent regulations. An enquiry regarding the income of the different kinds of land was set on foot, and successfully concluded by the wisdom of upright and experienced men. With a comprehensiveness which knew no difference between friends and strangers, the lands which paid rents into the imperial exchequer were separated from the *Jágir* lands ; and zealous and upright men were put in charge of the revenues, each over one *karor* of *dāms*. Incorruptible *bitākhis*<sup>2</sup> were selected to assist them, and intelligent treasurers were appointed, one for each. And from kindness and care for the agricultural classes, it was commanded that the collectors should not insist upon the husbandman paying coin in full weight, but to give him a receipt for whatever species of money he might bring. This laudable regulation removed the rust of uncertainty from the minds of the collectors, and

<sup>1</sup> *I<sup>c</sup>timād* means trustworthiness. *Khwāja-sarā* is the title of the chief eunuch. His real name was Phūl Malik. After serving *Salim Shāh* (1545 to 1553), who bestowed upon him the title of *Muhammad Khān*, he entered *Akbar's* service. *Akbar*, after the death of *Shams<sup>a</sup> 'd-Din Muhammad Atgah Khān*, his foster father, commenced to look into matters of finance, and finding the Revenue Department a den of thieves, he appointed *I<sup>c</sup>timād Khān*, to remodel the finances, making him a commander of One Thousand (vide Abu'l-Faqīl's list of *Akbar's* grandees, in part second, No. 119), and conferring upon him the title of *I<sup>c</sup>timād Khān*. He appears to have performed his duties to *Akbar's* satisfaction. In 1565, he conveyed the daughter of *Mirīn Mubārak*, king of Khāndesh (1535 to 1566), to *Akbar's* harem, took afterwards a part in the conquest of Bengal, where he distinguished himself, and was, in 1576, appointed governor of Bhakkar. When in 1578 *Akbar's* presence was required in the Panjab, *I<sup>c</sup>timād Khān* desired to join him. In order to equip his contingent, he collected his rents and outstandinga, as it appears, with much harshness. This led to a conspiracy against his life. In the same year he was murdered by a man named *Maqṣūd 'Ali*. *Wa<sup>q</sup>ā'iq<sup>a</sup> 'l-Umarā'*.

<sup>2</sup> Writers.

relieved the subjects from a variety of oppressions, whilst the income became larger, and the state flourished. The fountain of the revenues having thus been purified, a zealous and honest man was selected for the general treasurahip, and a *dārogha* and a clerk were appointed to assist him. Vigilance was established, and a standard laid down for this department.

Whenever a (provincial) treasurer had collected the sum of two lakhs of *dāms*, he had to send it to the Treasurer General at the Court, together with a memorandum specifying the quality of the sum.

A separate treasurer was appointed for the *peshkash*<sup>1</sup> receipts, another for receiving heirless property, another for *nazr* receipts,<sup>2</sup> and another for the moneys expended in weighing the royal person,<sup>3</sup> and for charitable donations. Proper regulations were also made for the disbursements ; and honest superintendents, *dāroghas* and clerks were appointed. The sums required for the annual expenditure, are paid at the General Treasury to each cashkeeper of the disbursements, and correct receipts granted for them. A proper system of accounts having thus been inaugurated, the empire began to flourish. In a short time the treasuries were full, the army was augmented, and refractory rebels led to the path of obedience.

In *Irān* and *Tūrān*, where only one treasurer is appointed, the accounts are in a confused state ; but here in India, the amount of the revenues is so great, and the business so multifarious that twelve treasurers are necessary for storing the money, nine for the different kinds of cash-payments, and three for precious stones, gold, and inlaid jewellery. The extent of the treasuries is too great to admit of my giving a proper description with other matters before me. From his knowledge of the work, and as a reward for labour, his Majesty very often expresses his satisfaction, or conveys reprimands ; hence everything is in a flourishing condition.

Separate treasurers were also appointed for each of the Imperial workshops the number of which is nearly one hundred. Daily, monthly, quarterly, and yearly accounts are kept of the receipts and disbursements, so that in this branch also the market-place of the world is in a flourishing condition.

Again by the order of his Majesty a person of known integrity keeps in the public audience hall, some gold and silver for the needy, who have their wants relieved without delay. Moreover, a *kavor* of *dāms* is kept in readiness within the palace, every thousand of which is kept in bags made of a coarse material. Such a bag is called in Hindi *sahzā*,<sup>4</sup>

<sup>1</sup> Tributes.

<sup>2</sup> Vide the eighteenth *Act* of the second book.

<sup>3</sup> Presents, vows, etc.

[<sup>4</sup> *Sakwā S.—P.*]

and many of them, when put up in a heap, *ganj*. Besides, his Majesty entrusts to one of the nobility a large sum of money, part of which is carried in a *purse*.<sup>1</sup> This is the reason, why such disbursements are called in the language of the country *kharj-i bahlah*.

All these benefits flow from the wonderful liberality of his Majesty, and from his unremitting care for the subjects of the empire. Would to God that he might live a thousand years!

### *Aṣīn 3.*

#### THE TREASURY FOR PRECIOUS STONES.

If I were to speak about the quantity and quality of the stones it would take me an age. I shall therefore give a few particulars, "gathering an ear from every sheaf."

His Majesty appointed for this office an intelligent, trustworthy, clever treasurer, and as his assistants, an experienced clerk, a zealous *dārogha*, and also skilful jewellers. The foundation therefore of this important department rests upon those four pillars. They classified the jewels, and thus removed the rust of confusion.

*Rubies*.—1st class rubies, not less than 1000 muhrs in value; 2nd class from 999 to 500 muhrs; 3rd class, from 499 to 300; 4th class, from 299 to 200; 5th class, from 199 to 100; 6th class, from 99 to 60; 7th class, from 59 to 40; 8th class, from 39 to 30; 9th class, from 29 to 10; 10th class, from 9½ to 5; 11th class, from 4½ to 1 muhr; 12th class, from ½ muhr to ¼ rupee. They made no account of rubies of less value.

*Diamonds*, *emeralds*, and the *red* and *blue* *yāqūts*, were classified as follows: 1st class, from 30 muhrs upwards; 2nd class, from 29½ to 15 muhrs; 3rd class, from 14½ to 12; 4th class, from 11½ to 10; 5th class, from 9½ to 7; 6th class, from 6½ to 5; 7th class, from 4½ to 3; 8th class, from 2½ to 2; 9th class, from 1½ to 1 muhr; 10th class, from 8½ rupees to 5 rupees; 11th class, from 4½ to 2 rupees; 12th class, from 1½ to ¼ rupee.

The *Pearls* were divided into 16 classes, and strung by scores. The first string contained twenty pearls, each of a value of 30 muhrs and upwards; 2nd class pearls varied from 29½ to 15 muhrs; 3rd class, from 14½ to 12; 4th class, from 11½ to 10; 5th class, from 9½ to 7; 6th class, from 6½ to 5; 7th class, from 4½ to 3; 8th class, from 2½ to 2; 9th class,

<sup>1</sup> A purse in Hindi is called *bahla*. [*Bahla*, P. a purse, a falconer's glove.—P.]

from  $1\frac{1}{2}$  to 1 ; 10th class, less than a muhr, down to 5 rupees ; 11th class, less than 5, to 2 rupees ; 12th class, less than 2 rupees, to  $1\frac{1}{2}$  rupees ; 13th class, less than  $1\frac{1}{2}$  rupees, to 30 dāms ; 14th class, less than 30 dāms, to 20 dāms ; 15th class, less than 20 dāms, to 10 dāms ; 16th class, less than 10 dāms, to 5 dāms. The pearls are strung upon a number of strings indicating their class, so that those of the 16th class are strung upon 16 strings. At the end of each bundle of strings the imperial seal is affixed, to avoid losses arising from unsorting, whilst a description is attached to each pearl, to prevent disorder.

The following are the charges for boring pearls, independent of the daily and monthly wages of the workmen. For a pearl of the 1st class,  $\frac{1}{2}$  rupee ; 2nd class,  $\frac{1}{4}$  ; 3rd class,  $\frac{1}{10}$  rupee ; 4th class, 3 dāms ; 5th class, 1 sūkī<sup>1</sup> ; 6th class, 1 dām ; 7th class,  $\frac{2}{3}$  dām ; 8th class,  $\frac{1}{2}$  dām ; 9th class,  $\frac{1}{3}$  dām ; 10th class,  $\frac{1}{4}$  dām ; 11th class,  $\frac{1}{5}$  dām ; 12th class,  $\frac{1}{6}$  dām ; 13th class,  $\frac{1}{7}$  dām ; 14th class,  $\frac{1}{8}$  dām ; 15th class,  $\frac{1}{10}$  dām ; 16th class,  $\frac{1}{12}$  dām, and less.

The value of jewels is so well known that it is useless to say anything about it ; but those which are at present in the treasury of his Majesty may be detailed as follows :—

*Rubies* weighing 11 tāns,<sup>2</sup> 20 surkhs,<sup>3</sup> and diamonds of  $5\frac{1}{2}$  tāns,<sup>4</sup> 4 surkhs, each one lākh of rupees ; emeralds weighing  $17\frac{3}{4}$  tāns, 3 surkhs, 52,000 rupees ; yāqūts of 4 tāns,  $7\frac{1}{2}$  surkhs, and pearls of 5 tāns, each 50,000 rupees.

#### A<sup>5</sup> in 4.

#### THE IMPERIAL MINT.

As the successful working of the mint increases the treasure, and is the source of despatch for every department, I shall mention a few details.

The inhabitants of the towns and the country perform their transactions by means of money. Every man uses it according to the extent of his necessities ; the man whose heart is free from worldly desires

[<sup>1</sup> Sūkī s.m. and sūkī f. H., a four-anna bit.]

[<sup>2</sup> Tāk H. = 4 māshā.—P.]

<sup>3</sup> Surkh means red ; also, a little seed with a black dot on it, called in Hind. ghunguchi, *Abrus precatorius*. The Persians called it chashm-i khurāk, cock's eye. The seeds are often used for children's bracelets. Abū'l-Fażl means here the weight called in Hind. rati, vulg. rati. 8 surkhs, or 8 ratis = 1 māshā ; 12 māshās = 1 tāla, and 80 tālas = 1 ser. A tān is valued at 4 māshās ; but it must have weighed a little more, as in the tenth A<sup>6</sup> in, Abū'l-Fażl states that the weight of 1 dim was 5 tāns, or 1 tāla, 8 māshās, 7 surkhs ; i.e., 1 tank =  $\frac{1}{48}$  māshās = 4 māshās, 1 surkh.

<sup>4</sup> Text 4½ tanks.

sustains by it his life, and the worldly man considers it the final stage of his objects—the wants of all are satisfied by it. The wise man looks upon it as the foundation, from which the fulfilment of his worldly and religious wishes flows. It is absolutely necessary for the continuance of the human race, as men obtain by money their food and clothing. You may indeed gain these two things by undergoing some labour, as sowing, rearing, reaping, cleaning, kneading, cooking, twisting, spinning, weaving, etc.; but these actions cannot well be performed without several helpers; for the strength of a single man is not sufficient, and to do so day after day would be difficult, if not impossible. Again, man requires a dwelling, for keeping his provisions. This he calls his *home*, whether it be a tent, or a cave. Man's existence, and the continuance of his life, depend on five things—a father, a mother, children, servants, food, the last of which is required by all. Moreover, money is required, as our furniture and utensils break; they last in no case very long. But money does last long, on account of the strength and compactness of its material, and even a little of it may produce much. It also enables men to travel. How difficult would it be to carry provisions for several days, let alone for several months or years!

By the help of God's goodness this excellent precious metal (gold) has come to the shore of existence, and filled the store of life without much labour on the part of man. By means of gold, man carries out noble plans, and even performs Divine worship in a proper manner. Gold has many valuable qualities: it possesses softness, a good taste, and smell. Its component parts are nearly equal<sup>1</sup> in weight; and the marks of the four elements are visible in its properties. Its colour reminds us of fire, its purity of air, its softness of water, its heaviness of earth; hence gold possesses many life-giving rays. Nor can any of the four elements injure it; for it does not burn in the fire; it remains unaffected by air; retains for ages its appearance although kept in water; and does not get altered when buried in the ground, whereby gold is distinguished from the other metals. It is for this reason that in old books on philosophy in which man's intellect is termed the *greater principle*, gold is called the *lesser principle*,<sup>2</sup> as the things required for human life depend upon it. Among its epithets I may mention "the guardian of justice"; "the universal adjuster"—and, indeed, the adjustment of things depends on gold,

<sup>1</sup> According to the chemists of the middle ages, gold consists of quicksilver and sulphur taken in equal proportions; the latter must, however, possess colouring properties. Vide the thirteenth *Aṣṭāvāka*.

<sup>2</sup> "Were it not for piety, I would bow down to gold and say, 'Hallowed be thy name'!"—*Hari*.

and the basis of justice rests upon it. To render its service, God has allowed silver and brass to come into use, thus creating additional means for the welfare of man. Hence just kings and energetic rulers have paid much attention to these metals, and erected mints, where their properties may be thoroughly studied. The success of this department lies in the appointment of intelligent, zealous, and upright workmen, and the edifice of the world is built upon their attention and carefulness.

## A'IN 5.

## THE WORKMEN OF THE MINT.

1. The *Dārogha*. He must be a circumspect and intelligent man, of broad principles, who takes the cumbrous burden of his colleagues upon the shoulder of despatch. He must keep every one to his work, and show seal and integrity.

2. The *Nayrafi*.<sup>1</sup> The success of this important department depends upon his experience, as he determines the degrees of purity of the coins. On account of the prosperity of the present age, there are now numbers of skilful *nayrafs*,<sup>2</sup> and by the attention of his Majesty, gold and silver are refined to the highest degree of purity. The highest degree of purity is called in Persia *dahdahī*, but they do not know above 10 degrees of fineness; whilst in India it is called *bārahbānī*, as they have twelve degrees. Formerly the old *kun*, which is a gold coin current in the Deccan, was thought to be pure, and reckoned at ten degrees; but his Majesty has now fixed it at  $8\frac{1}{2}$ : and the round, small gold *dīnār* of "Alā" 'd-Din,<sup>2</sup> which was considered to be 12 degrees, now turns out to be 10 $\frac{1}{2}$ .

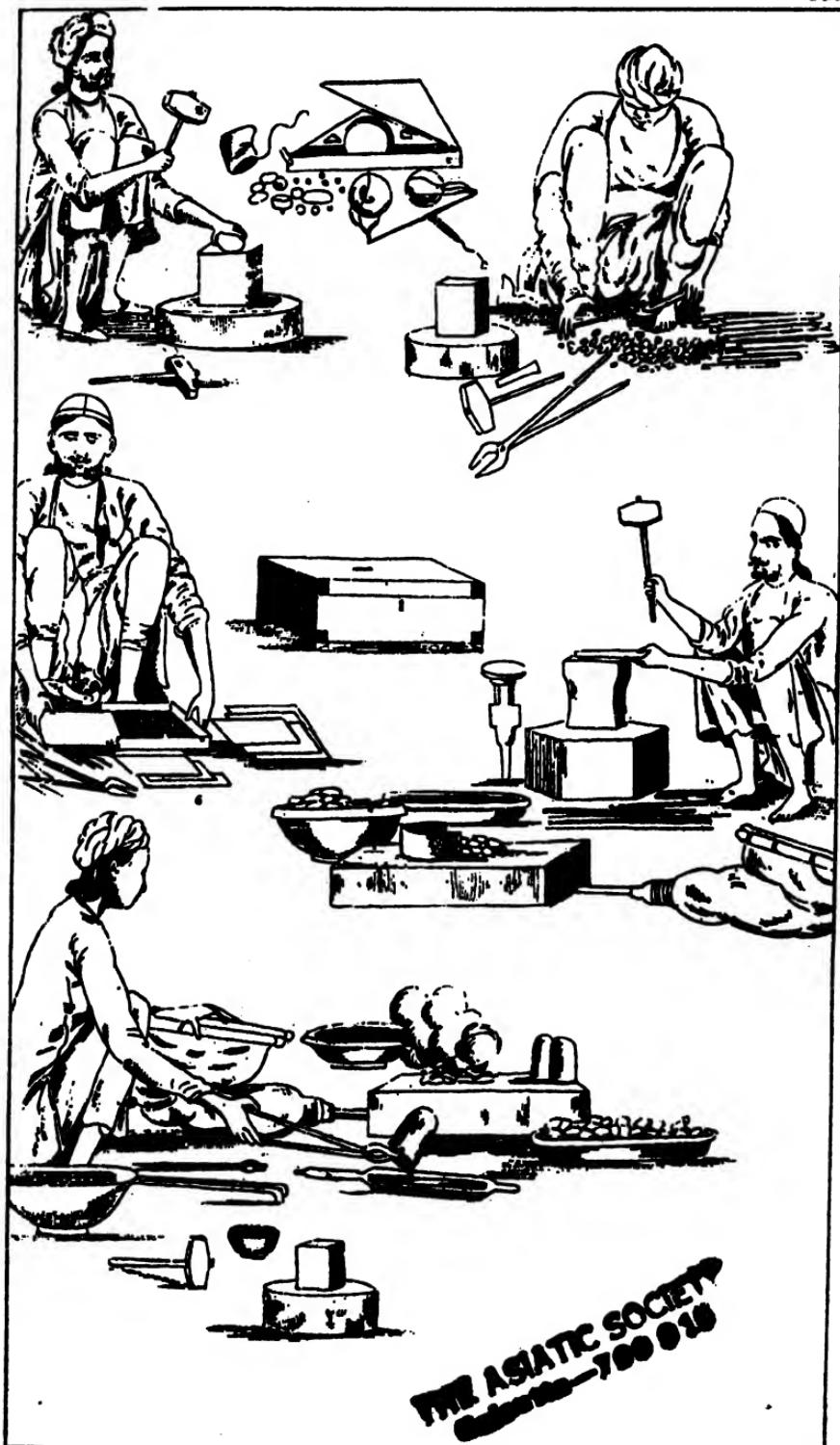
Those who are experienced in this business have related wonderful stories of the purity of gold at the present time, and referred it to witchcraft and alchemy; for they maintain, that gold ore does not come up to this fineness. But by the attention of his Majesty, it has come up to this degree; hence the astonishment of people acquainted with this branch. It is, however, certain, that gold cannot be made finer, and of a higher degree. Honest describers and truthful travellers have indeed never mentioned this degree; but, when gold is put into fusion, small particles separate from it, and mix with the ashes, which ignorant men look upon as useless dross; whilst the skillful recover the metal from it. Although malleable gold ore be calcined, and reduced to ashes, yet by a

<sup>1</sup> The same as *Nayraf* or *Nerif*; hence a *shroff*, a money lender.  
<sup>2</sup> ملار گلہریں۔



ART SOCIETY  
1900-01





THE ASIATIC SOCIETY  
BOMBAY 700 010





THE ASIATIC CO.



certain operation, it is brought back to its original state; but a part of it is lost. Through the wisdom of his Majesty, the real circumstances connected with this loss, were brought to light, and the fraudulent practices of the workmen thus put to the test.

#### A<sup>5</sup> in 6.

#### BANWĀRĪ.<sup>1</sup>

An abbreviation for *bānwārī*. Although in this country clever sayrafis are able from experience to tell the degree of fineness by the colour and the brightness of the metal, the following admirable rule has been introduced for the satisfaction of others.

To the ends of a few long needles, made of brass or such like metal, small pieces of gold are affixed, having their degree of fineness written on them. When the workmen wish to assay a new piece of gold, they first draw with it a few lines on a touchstone, and some other lines with the needles. By comparing both sets of lines, they discover the degree of fineness of the gold. It is, however, necessary that the lines be drawn in the same manner, and with the same force, so as to avoid deception.

To apply this rule, it is necessary to have gold of various degrees of fineness. This is obtained as follows. They melt together one *māsha* of pure silver with the same quantity of best copper; and let it get solid. This mixture they again melt with 6 *māshas* of pure gold of 10½ degrees of fineness. Of this composition one *māsha*<sup>2</sup> is taken, and divided into sixteen parts of half a *surkh* each. If now 7½ *surkhs* of pure gold (of 10½ degrees) are mixed with one of the sixteen parts of the composition, the touch of the new mixture will only 10½ *bān*.<sup>3</sup> Similarly, 7 *surkhs* pure gold and two parts of the composition melted together, will give gold of 10 *bān*; 6½ s. pure gold and three parts composition, 9½ *bān*; 6 s. gold and four parts composition, 9¼ *bān*; 5½ s. gold and five parts composition, 9½ *bān*; 5 s. gold and six parts composition, 9 *bān*; 4½ s. gold and seven parts composition, 8¾ *bān*; 4 s. gold and eight parts composition, 8½ *bān*; 3½ s. gold and nine parts composition, 8½ *bān*; 3 s. gold and ten parts composition, 8 *bān*; 2½ s. gold and eleven parts composition, 7¾ *bān*; 2 s. gold and twelve parts composition, 7½ *bān*; 1½ s. gold and thirteen parts composition, 7½ *bān*; 1 s. gold and fourteen parts composition, 7 *bān*; and

<sup>1</sup> This Hind. word, which is not given in the dictionaries, means the testing of gold.

<sup>2</sup> This *māsha* contains 6 parts gold, 1 part silver, and 1 part copper. i.e.,  $\frac{1}{6}$  gold and  $\frac{5}{6}$  alloy.

<sup>3</sup> The Hind. term *bān* means "temper, degree".

lastly,  $\frac{1}{2}$  s. gold and fifteen parts composition,  $6\frac{1}{2} bān$ . Or generally, every additional half *surkh* (or one part) of the composition diminishes the fineness of the gold by a quarter *bān*, the touch of the composition itself being  $6\frac{1}{2} bān$ .

If it be required to have a degree less than  $6\frac{1}{2} bān$ , they mix together  $\frac{1}{2}$  *surkh* of the first mixture which consisted, as I said, of silver and copper, with  $7\frac{1}{2}$  *surkhs* of the second composition (consisting of gold, copper, and silver), which, when melted together, gives gold of  $6\frac{1}{2} bān$ ; and if 1 *surkh* of the first mixture be melted together with 7 *surkhs* of the second composition, the result will be  $6 bān$ ; and if they require still baser compositions, they increase the mixtures by half *surkhs*. But in the *Banūdīrī*, they reckon to  $6 bāns$  only, rejecting all baser compositions.

All this is performed by a man who understands the tests.

3. *The Amin*. He must possess impartiality and integrity, so that friends and enemies can be sure of him. Should there be any differences, he assists the *dīrghā* and the other workmen, maintains that which is right, and prevents quarrels.

4. *The Mushrif*. He writes down the daily expenditure in an upright and practical manner, and keeps a systematic day-book.

5. *The Merchant*. He buys up gold, silver, and copper, by which he gains a profit for himself, assists the department, and benefits the revenues of the State. Trade will flourish, when justice is everywhere to be had, and when rulers are not avaricious.

6. *The Treasurer*. He watches over the profits, and is upright in all his dealings.

The salaries of the first four and the sixth officers differ from each other, the lowest of them holding the rank of an *Ahdī*.<sup>1</sup>

7. *The Weighman*. He weighs the coins. For weighing 100 *julqī* gold-muhrs he gets  $1\frac{1}{2} dāms$ ; for weighing 1000 rupees,  $6\frac{1}{2} dāms$ ; and for weighing 1000 copper *dāms*,  $\frac{1}{2}$  of a *dām*; and, after this rate, according to the quantity.

8. *The Melter of the Ore*. He makes small and large trenches in a tablet of clay, which he besmears with grease, and pours into them the melted gold and silver, to cast them into ingots. In the case of copper, instead of using grease, it is sufficient to sprinkle ashes. For the above-

The *Ahdīs* corresponds to our *warrant officers*. Most clerks of the Imperial offices, the painters of the court, the foremen in Akbar's workshops, etc., belonged to this corps. They were called *Ahdīs*, or *single men*, because they stood under Akbar's immediate orders. The word *Ahdī*, the *h* of which is the Arabic *h*, was spelt in official returns with the Persian *h*. So deep-rooted, says Badāoni, was Akbar's hatred for everything which was Arabic. [This word has come to mean in Urdu, lazy, indolent.—P.]

mentioned quantity of gold, he gets  $2\frac{1}{2}$  dāms ; for the same quantity of silver, 5 dāms and  $13\frac{1}{2}$  jetsals ;<sup>1</sup> for the same quantity of copper, 4 dāms and  $21\frac{1}{2}$  jetsals.

9. *The Platemaker.* He makes the adulterated gold into plates of six or seven māshas each, six fingers in length and breadth ; these he carries to the assay master, who measures them in a mould made of copper, and stamps such as are suitable, in order to prevent alterations and to show the work done. He receives as wages for the above-mentioned quantity of gold,  $42\frac{1}{2}$  dāms.

### *A'īn 7.*

#### THE MANNER OF REFINING GOLD.

When the above-mentioned plates have been stamped, the owner of the gold, for the weight of every 100 *jalāt* gold muhrs, must furnish<sup>2</sup> foursers of salt-petre, and four sers of brickdust of raw bricks. The plates, after having been washed in clean water, are stratified with the above mixture (of the salt-petre and brickdust), and put one above the other, the whole being covered with cowdung, which in Hindi is called *uplī*. It is the dry dung of the *Wild Cow*. Then they set fire to it, and let it gently burn, till the dung is reduced to ashes, when they leave it to cool ; then, these ashes being removed from the sides, are preserved. They are called in Persian *khāk-i khālis*, and in Hindi *saloni*. By a process, to be mentioned hereafter, they recover silver from it. The plates, and the ashes below them, are left as they are. This process of setting fire to the dung, and removing the ashes at the sides, is twice repeated. When three fires have been applied, they call the plates *sitārī*. They are then again washed in clean water, and stratified three times with the above mixture, the ashes of the sides being removed.

This operation must be repeated till six mixtures and eighteen fires have been applied, when the plates are again washed. Then the assay master breaks one of them ; and if there comes out a soft and mild sound, it is a sign of its being sufficiently pure ; but if the sound is harsh, the plates must undergo three more fires. Then from each of the plates one māsha is taken away, of which aggregate a plate is made. This is tried on the touchstone ; if it is not sufficiently fine, the gold has again to pass through one or two fires. In most cases, however, the desired effect is obtained by three or four fires.

<sup>1</sup> Twenty-five jetsals make one dām. *Vide* the 10th *A'īn*.

<sup>2</sup> Use.—P.I.

<sup>3</sup> *Sabrāt*. This probably means *jangli* ; i.e., "not stalled or stall-fed."—P.J.]

The following method of assaying is also used. They take two *tolās* of pure gold, and two *tolās* of the gold which passed through the fire, and make twenty plates of each, of equal weight. They then spread the above mixture, apply the fire, wash them, and weigh them with an exact balance. If both kinds are found to be equal in weight, it is a proof of pureness.

10. *The Melter of the refined metal.* He melts the refined plates of gold, and casts them, as described above, into ingots. His fee for 100 gold *muhrs* is three *dāms*.

11. *The Zarrāb.* He cuts off the gold, silver and copper ingots, as exactly as he can, round pieces of the size of coined money. His fees are, for 100 gold *muhrs*, 21 *dāms*, 1½ *jetals*; for the weight of 1000 rupees, 53 *dāms*, 8½ *jetals*, if he cuts rupees; and 28 *dāms* in addition, if he cuts the same weight of silver into quarter rupees. For 1000 copper *dāms* his fee is 20 *dāms*; for the same weight of half and quarter *dāms*, 25 *dāms*; and for half-quarter *dāms*, which are called *damris*, 69 *dāms*.

In Irān and Tūrān they cannot cut these pieces without a proper anvil; but Hindustani workmen cut them without such an instrument, so exactly, that there is not the difference of a single hair, which is remarkable enough.

12. *The Engraver.* He engraves the dies of the coins on steel, and such like metals. Coins are then stamped with these dies. At this day, Mawlā-nā 'Alī Ahmad of Delhi, who has not his equal in any country, cuts different kinds of letters in steel, in such a manner as to equal the copyslips of the most skilful caligraphers. He holds the rank of a *yüzbaşī*;<sup>1</sup> and two of his men serve in the mint. Both have a monthly salary of 600 *dāms*.

13. *The Sikkachi.* He places the round pieces of metal between two dies; and by the strength of the hammerer (*pulk-chī*) both sides are stamped. His fees are for 100 gold *muhrs*, 1½ *dāms*; for 1000 rupees, 5 *dāms*, 9½ *jetals*; and for the weight of 1000 rupees of small silver pieces, 1 *dām*, 3 *jetals* in addition; for 1000 copper *dāms*, 3 *dāms*; for 2000 half-*dāms*, and 4000 quarter-*dāms*, 3 *dāms*, 18½ *jetals*; and for 8000 half-quarter *dāms*, 10½ *dāms*. Out of these fees the *sikkachi* has to give one-sixth to the hammerer, for whom there is no separate allowance.

14. *The Subbāk* makes the refined silver into round plates. For every 1000 rupee weight, he receives 5½ *dāms*.

<sup>1</sup> This Turkish word signifies a commander of one hundred men, a captain. Abduls of distinction were promoted to this military rank. The salary of a *yüzbaşī* varied from five to seven hundred rupees per month; vide the third *Ārafa* of the second book.

*The discovery of an alloy in silver.* Silver may be alloyed with lead, tin and copper. In Irân and Tûrân, they also call the highest degree of fineness of silver *dakdakî*; in Hindustân, the *sayrafis* use for it the term *bîst biska*. According to the quantity of the alloy, it descends in degree; but it is not made less than five, and no one would care for silver baser than ten degrees. Practical men can discover from the colour of the compound, which of the alloys is prevailing, whilst by filing and boring it, the quality of the inside is ascertained. They also try it by beating it when hot, and then throwing it into water, when blackness denotes lead, redness copper, a white greyish colour tin, and whiteness a large proportion of silver.

### THE METHOD OF REFINING SILVER.

They dig a hole, and having sprinkled into it a small quantity of wild<sup>1</sup> cow dung, they fill it with the ashes of *mughîlân*<sup>2</sup> wood; then they moisten it, and work it up into the shape of a dish; into this they put the adulterated silver, together with a proportionate quantity of lead. First, they put a fourth part of the lead on the top of the silver, and having surrounded the whole with coals, blow the fire with a pair of bellows, till the metals are melted, which operation is generally repeated four times. The proofs of the metal being pure are a lightning-like brightness, and its beginning to harden at the sides. As soon as it is hardened in the middle, they sprinkle it with water, when flames resembling in shape the horns of wild goats, issue from it. It then forms itself into a disc, and is perfectly refined. If this disc be melted again, half a *surkh* in every *tolkî* will burn away, i.e., 6 *mâshas* and 2 *surkhs* in 100 *tolks*. The ashes of the disc, which are mixed with silver and lead, form a kind of litharge, called in Hindi *kharal*, and in Persian *kuñna*<sup>3</sup>; the use of which will be hereafter explained. Before this refined silver is given over to the *Zarrâb*, 5 *mâshas* and 5 *surkhs* are taken away for the Imperial exchequer out of every hundred *tolks* of it; after which the assay master marks the mass with the usual stamp, that it may not be altered or exchanged.

In former times silver also was assayed by the *banâdri* system; now it is calculated as follows:—if by refining 100 *tolks*, of *shâhi* silver, which is current in Irâq and Khurâsân, and of the *kîrî* and *mîrqâdî*, which are

[<sup>1</sup> See note 1, p. 21.—P.]

[<sup>2</sup> Called in Hind. *abâlî*, a kind of acacia. Its bark is used in tanning. [The *kîrî* of the Panjab.—P.]

[<sup>3</sup> Some MSS. have *batul*.]

current in Turán, there are lost three toles and one *sarkhi*; and of the same quantity of the European and Turkish *nayil*, and the *mahmudi* and *muzaffari* of Gujrat and Malwa, 13 toles and 6½ māshas are lost, they become then of Imperial standard.

15. The *Qurn-kilb* having heated the refined silver, hammers it till it has lost all smell of the lead. His fee for the weight of 1000 rupees, is 4½ dāms.

16. The *Chashnigir* examines the refined gold and silver, and fixes its purity as follows:—Having made two tolas of the refined gold into eight plates, he applies layers of the mixture as above described, and sets fire to it, keeping out, however, all draught; he then washes the plates, and melts them. If they have not lost anything by this process, the gold is pure. The assay-master then tries it upon the touchstone, to satisfy himself and others. For assaying that quantity, he gets 1½ dāms. In the case of silver, he takes one tola with a like quantity of lead, which he puts together into a bone crucible, and keeps it on the fire till the lead is all burnt. Having then sprinkled the silver with water, he hammers it till it has lost all smell of the lead; and having melted it in a new crucible, he weighs it; and if it has lost in weight three<sup>1</sup> *biring* (rice grains), it is sufficiently pure; otherwise he melts it again, till it comes to that degree. For assaying that quantity, his fee is 3 dāms, 4½ jetals.

17. The *Niyāriya* collects the *khāt*; *khātī*, and washes it, taking two sers at the time; whatever gold there may be amongst it will settle, from its weight, to the bottom. The *khāt*, when thus washed, is called in Hindi *kukrah*,<sup>2</sup> and still contains some gold, for the recovery of which, directions shall hereafter be given. The above-mentioned adulterated sediment is rubbed together with quicksilver, at the rate of six māshas quicksilver per ser. The quicksilver from its predilective affinity, draws the gold to itself, and forms an amalgam which is kept over the fire in a retort, till the gold is separated from the quicksilver.

For extracting the gold from this quantity of *khāt*, the *Niyāriya* receives 20 dāms, 2 jetals.

#### *The process of Kukrah.*

They mix with the *kukrah* an equal quantity of *punhar*, and form a paste of *rati* (aqua fortis), and cowdung. They then pound the first composition, and mixing it with the paste, work it up into balls of two sers weight, which they dry on a cloth.

<sup>1</sup> One MS. has *six*.

<sup>2</sup> Word not traced.—P.J.

*Punhar* is obtained as follows :—

They make a hole in the earth, and fill it with the ashes of *Babūl*-wood, at the rate of six fingers height of ashes for every maund of lead. The lead itself is put at the bottom of the hole, which has been smoothed ; then they cover it with charcoals, and melt the lead. After that, having removed the coals, they place over it two plates of clay, fixed by means of thorns, and close up the bellows hole, but not the vent. This they keep covered with bricks, till the ashes have thoroughly soaked up the lead. The bricks they frequently remove to learn the state of the lead. For the above-mentioned quantity of lead, there are 4 *māshas* of silver mixed up with the ashes. These ashes they cool in water, when they are called *punhar*. Out of every *man* of lead two *sers* are burnt ; but the mass is increased by four *sers* of ashes, so that the weight of the whole mass will be one *man* and two *sers*.

*Rasi* is a kind of acid, made of *ashkhār*<sup>1</sup> and saltpetre.

Having thus explained what *punhar* and *rasi* are, I return to the description of the process of *Kukrah*. They make an oven-like vessel, narrow at both ends, and wide in the middle, one and a half yards in height, with a hole at the bottom. Then having filled the vessel with coals within four fingers of the top, they place it over a pit dug in the earth, and blow the fire with two bellows. After that, the aforementioned balls being broken into pieces, they throw them into the fire and melt them, when the gold, silver, copper and lead fall through the hole in the bottom of the vessel into the pit below. Whatever remains in the vessel, is softened and washed, and the lead separated from it. They likewise collect the ashes, from whence also by a certain process profit may be derived. The metal is then taken out of the pit, and melted according to the *punhar* system. The lead will mix with the ashes, from which thirty *sers* will be recovered, and ten *sers* will be burnt. The gold, silver and copper remain together in a mass, and this they call *bugrāwaṭī*, or according to some, *gubrāwaṭī*.

#### *The process of Bugrāwaṭī.*

They make a hole, and fill it with the ashes of *babūl*-wood, half a *ser* for every 100 *tolas* of *bugrāwaṭī*. These ashes they then make up in form of a dish, and mix them up with the *bugrāwaṭī*, adding one *tola* of copper, and twenty-five *tolas* of lead. They now fill the dish with coals, and cover it with bricks. When the whole has melted, they remove the coals and the

<sup>1</sup> The margins of some of the MSS. explain this word by the Hind. *sifit*, impure carbonate of soda.

bricks, and make a fire of *babul*-wood, till the lead and copper unite with the ashes, leaving the gold and silver together. These ashes are also called *kharūl*, and the lead and copper can be recovered from them by a process, which will be hereafter explained.

### *Aīn 8.*

## THE METHOD OF SEPARATING THE SILVER FROM THE GOLD.

They melt this composition six times; three times with copper, and three times with sulphur, called in Hind. *chhāchhiyā*. For every tola of the alloy, they take a *māsha* of copper, and two *māshas*, two *sukkhs* of sulphur. First they melt it with copper, and then with sulphur. If the alloy be of 100 *tolas* weight, the 100 *māshas* of copper are employed as follows:—they first melt fifty *māshas* with it, and then twice again twenty-five *māshas*. The sulphur is used in similar proportions. After reducing the mixture of gold and silver to small bits, they mix with it fifty *māshas* of copper, and melt it in a crucible. They have near at hand a vessel full of cold water, on the surface of which is laid a broom-like bundle of hay. Upon it they pour the melted metal, and prevent it, by stirring it with a stick, from forming into a mass. Then having again melted these bits, after mixing them with the remaining copper in a crucible, they set it to cool in the shade; and for every tola of this mixture two *māshas* and two *sukkhs* of sulphur are used, i.e., at the rate of one and one-half quarter *ser* ( $1\frac{1}{2}$  *ser*) per 100 *tolas*. When it has been three times melted in this manner, there appears on the surface a whitish kind of ash, which is silver. This is taken off, and kept separate; and its process shall hereafter be explained. When the mixture of gold and silver has thus been subjected to three fires for the copper, and three for the sulphur, the solid part left is the gold. In the language of the Panjab, this gold is called *kail*, whilst about Dihli, it is termed *pinjar*. If the mixture contains much gold, it generally turns out to be of  $6\frac{1}{2}$  *bān*, but it is often only five, and even four.

In order to refine this gold, one of the following methods must be used: Either they mix fifty tolas of this with 400 tolas of purer gold, and refine it by the *Salōī* process; or else they use the *Alotī* process. For the latter they make a mixture of two parts of wild-cow dung, and one part of saltpetre. Having then cast the aforesaid *pinjar* into ingots, they make it into plates, none of which ought to be lighter than  $1\frac{1}{2}$  tolas, but a little broader than those which they make in the *salōī* process. Then having

besmeared them with sesame-oil, they strew the above mixture over them, giving them for every strewing two gentle fires. This operation they repeat three or four times; and if they want the metal very pure, they repeat the process till it comes up to nine *hān*. The ashes are also collected, being a kind of *kharal*.

#### *Aśin 9.*

#### THE METHOD OF EXTRACTING THE SILVER FROM ASHES.

Whatever ashes and dross have been collected, both before and after the process of *alonī*, they mix with double the quantity of pure lead, put them into a crucible, and keep them for one watch over the fire. When the metal is cold, they refine it as described under the article *Sabbāk*, p. 22. The ashes of it are also *kharal*. The *alonī* process is also performed in other ways well known to those conversant with the business.

18. The *Paniwār* having melted the *kharal*, separates the silver from the copper. His fee for every tola of silver is  $1\frac{1}{2}$  *dāms*. As a return for the profit he makes, he pays monthly 300 *dāms* to the *diwān*. Having reduced the *kharal* to small bits, he adds to every *man* of it 1½ sers of *tangār* (borax), and three sers of pounded natron,<sup>1</sup> and kneads them together. He then puts this mass, ser by ser, into the vessel above described, and melts it, when lead mixed with silver collects in the pit. This is afterwards refined by the process of the *sabbāk*, and the lead which separates from this, and mixes with the ashes, turns *punhar*.

19. The *Paikār* buys the *alonī* and *kharal* from the goldsmiths of the city, and carries them to the mint to be melted, and makes a profit on the gold and silver. For every *man* of *alonī*, he gives 17 *dāms*, and for the same quantity of *kharal* 14 *dāms*, to the exchequer.

20. The *Nichoti-willa* brings old copper coins, which are mixed with silver, to be melted; and from 100 tolas of silver,  $3\frac{1}{2}$  rupees go to the *diwān*; and when he wishes to coin the silver, he pays a fixed quantity for it as duty.

21. The *Khāk-shoy*. When the owners of the metals get their gold and silver in the various ways which have now been described, the *Khāk-shoy* sweeps the mint, takes the sweepings to his own house, washes them, and gains a profit. Some of the sweepers carry on a very flourishing trade. The state receives from this man a monthly gift of  $12\frac{1}{2}$  rupees.

And in like manner all the officers of the mint pay a monthly duty to the state, at the rate of three *dāms* for every 100 *dāms*.

[<sup>1</sup> In the Persian *salībārī*; *bifte*.—P.]

## A'īn 10.

## THE COINS OF THIS GLORIOUS EMPIRE.

As through the attention of his Majesty, gold and silver have been brought to the greatest degree of purity, in like manner the form of the coins has also been improved. The coins are now an ornament to the treasury, and much liked by the people. I shall give a few particulars.

## A. Gold Coins.

1. The *sahansah* is a round coin weighing 101 *tolas*, 9 *mashas*, and 7 *sukkhs*, in value equal to 100 *la<sup>l</sup>-i jalātī-muhrs*. On the field of one side is engraved the name of his Majesty, and on the five arches in the border, *Aṣ-ṣulṭān<sup>u</sup>* 'l-a<sup>q</sup>zam<sup>u</sup> 'l-khāqān<sup>u</sup> 'l-mu<sup>q</sup>azz<sup>u</sup> *khalad<sup>u</sup>* Allāh<sup>u</sup> *mulkah<sup>u</sup>* w<sup>u</sup> sūlṭānā-h<sup>u</sup> *zarb<sup>u</sup>* dār<sup>u</sup> 'l-khilāfat<sup>u</sup> Āgra, "the great sultan, the distinguished emperor, may God perpetuate his kingdom and his reign! Struck at the capital Āgra." On the field of the reverse is the beautiful formula,<sup>1</sup> and the following verse of the Qur<sup>u</sup>ān<sup>2</sup>: Allāh<sup>u</sup> ya'rāq<sup>u</sup> man yashā<sup>u</sup> bi-ghayr<sup>u</sup> kāmī<sup>u</sup>, "God is bountiful unto whom He pleaseth, without measure"; and roundabout are the names of the first four Khalifas. This is what was first cut by Maulānā Maṣqūd, the engraver; after which Mullā 'Alī Ahmad made with great skill the following additions. On one side *Aṣzal<sup>u</sup>* dīnār<sup>u</sup> yanfuqu-h<sup>u</sup> ar-rajul<sup>u</sup> dīnār<sup>u</sup> yanfuquh<sup>u</sup> 'ala aṣḥābih<sup>u</sup> fī sabt<sup>u</sup> 'llāh, "the best coin which a man expends is a coin which he spends on his co-religionists in the path of God."

And on the other side he wrote,

*Aṣ-ṣulṭān<sup>u</sup>* 'l- -ātī al-khalīfa<sup>u</sup> al-mutā'ātī *khalad<sup>u</sup>* allāh<sup>u</sup> ta<sup>q</sup>ālā mulkah<sup>u</sup> w<sup>u</sup> sūlṭānah<sup>u</sup> w<sup>u</sup> abbad<sup>u</sup> 'adlāh<sup>u</sup> w<sup>u</sup> ihsānah<sup>u</sup>, "the sublime sūlṭān, the exalted khalīfa, may God the Almighty perpetuate his kingdom and his reign, and given eternity to his justice and bounty!"

Afterwards all this was removed, and the following two *Rubā'is*<sup>3</sup> of the court-poet and philosopher *Shaykh Fayzī* were engraved by him. On one side,

*Khurshid ki hafī bahr azū gawhar yāft  
Song-i siyāh az partav-i ān jawhar yāft  
Kān az nāzār-i tarbiyat-i ān zar yāft  
W'ān zar sharaf az sikka-yi Shāh Akbar yāft.*

<sup>1</sup> Also called *Kalimat*, or the Confession of Faith, *la illā ill-Allāh, Muhammedun rasūl-Allāh*.

<sup>2</sup> Qur. Sur. II, 208.

[<sup>3</sup> Quatrains.—P.]

" It is the Sun <sup>1</sup> from which the seven oceans get their pearls,  
 The black rocks get their jewels from his lustre.  
 The mines get their gold from his fostering glance,  
 And their gold is ennobled by Akbar's stamp."

and, *Allāh<sup>u</sup> akbar jall<sup>a</sup> jallāla-h<sup>u</sup>*, " God is great, may His glory shine forth ! " in the middle. And on the other side,

*In sikka ki pīrāya-yi ummīd burad  
 Bā naqsh-i dawām u nām-i járid burad  
 Simā-yi safādal-ash hamīn bas ki bi-dahr  
 Yak zarrā nazār-karda-yi khurshid burad.*

" This coin, which is an ornament of hope,  
 Carries an everlasting stamp, and an immortal name.  
 As a sign of its auspiciousness, it is sufficient  
 That, once, for all ages the sun has cast a glimpse upon it."

and the date, according to the *Divine era*, in the middle.

2. There is another gold coin, of the same name and shape, weighing 91 tolas and 8 māshas, in value equal to 100 round muhrs, at 11 māshas each. It has the same impression as the preceding.

3. The *Rahas* is the half of each of the two preceding coins. It is sometimes made square. On one side it has the same impression as the *sahansa*,<sup>2</sup> and on the other side the following *Rubā'i*<sup>3</sup> by *Fayzī* :—

*In naqd-i rāvān-i ganj-i shāhinshāhī  
 Bā kauckab-i iqbal kunañ hamrāhī  
 Khurshid bi-parvar-ash az ān rū ki bi-dahr  
 Yābad sharaf az sikka-yi Akbarshāhī.*

" This current coin of the Imperial treasure  
 Accompanies the star of good fortune.  
 O sun, foster it, because for all ages  
 It is ennobled by Akbar's stamp ! "

4. The *Ātnia* is the fourth part of the *sahansa*, round and square. Some have the same impression as the *sahansa*<sup>4</sup>; and some have on one side the following *Rubā'i* by *Fayzī*<sup>5</sup> :—

*In sikka ki dast-i bakhī rā zewar bād  
 Pīrāya-yi nuh sipihr u hast akhtar bād*

<sup>1</sup> According to the Natural Philosophers of the Middle Ages, the influence of the sun calls the metals, the pearls, and precious stones into existence; vide the thirteenth Āīn. The allusion to the sun is explained by the note to page III.

<sup>2</sup> In the Persian.—P.]

<sup>3</sup> Quatrains.—P.]

<sup>4</sup> Sad-mehr in the Persian text.—P.]

<sup>5</sup> Malik 'Ab-Shu'ārā in the Persian text.—P.]

Zarrin naqdast kdr az-ll chdn zar b'd  
 Dar dahr ravdn bi-nam-i shah akbar b'd.

" This coin—May it adorn the hand of the fortunate,  
 And may it be an ornament of the nine heavens and the seven stars—  
 Is a gold coin,—May golden be its work !  
 Let it be current for all ages to the glory of Shâh Akbar."  
 And on the other side the preceding *Ruba'i*.

5. The *Binsat*, of the same two forms as the *dîma*, in value equal to one-fifth of the first coin.

There are also gold coins of the same shape and impression, in value equal to one-eighth, one-tenth, one-twentieth, one twenty-fifth, of the *sahansa*.

6. The *Chugul*,<sup>1</sup> of a square form, is the fiftieth part of the *sahansa*, in value equal to two muhrs.<sup>2</sup>

7. The round *La'l-i-Jalâ'i*,<sup>3</sup> in weight and value equal to two round muhrs, having on one side *Allâh akbar*, and on the other *Yâ mu'în*, " O helper."

8. The *Astâbi* is round, weighs 1 *tola*, 2 *mâshas*, and 4½ *surkhs*, in value equal to 12 rupees. On one side, " *Allâh akbar, jall jalâlu-h*," and on the other the date according to the Divine era, and the place where it is struck.

9. The *Ilâhi* is round, weighs 12 *mâshas*, 1½ *surkhs*, bears the same stamp as the *Astâbi*, and has a value of 10 rupees.

<sup>1</sup> Or *Jugul*. Abû 'I-Faqîl's spelling in the text is ambiguous.

<sup>2</sup> The MSS. differ. Most of them place the *Chugul* as the sixth coin after the *Binsat*, and read :—

" The *Chugul*, of a square form, weighing 3 *tolas*, 5½ *surkhs*; its value is thirty rupees. Also, of a round form, weighing 2 *tolas*, 9 *mâshas*, having a value of three round muhrs, of 11 *mâshas* each (i.e., 33 rupees). But the impression of both is the same. They are the fiftieth part of the *Sahansa*."

The last sentence does not agree with the value and weight of the *Sahansa*; for the two *Chuguls*, as given by Abû 'I-Faqîl, would each be the hundred and third part of the two kinds of *Sahansa*, not the fiftieth part.

Mr. Thomas in his excellent edition of Prinsep's *Useful Tables*, pp. 5, 6, gives an extract from a MS. of the *A'tâ'i* in his possession, which appears to agree with the above reading; but he only mentions the square form of the *Chugul*, weighing 3 *tolas*, 5½ *surkhs*, worth 30 rupees; and then passes on to the eighth coin, the *Astâbi*.

Two other MSS.—among them Col. Hamilton's—read after the *Binsat* (i.e., after the twenty-fifth line of p. 24 of my text edition)—

" 6. The *Chahârgosha* (or square); weighing 3 *tolas*, 6½ *surkhs*, worth 30 rupees.

" 7. The *Gird* (or round); weighing 2 *tolas*, 9 *mâshas*, in value equal to the 3 round muhrs of 11 *mâshas* each.

" Both have the same impression.

" 8. The *Chugul*, of a square form, the fiftieth part of a *Sahansa*, in value equal to two *La'l-i-Jalâ'i* muhrs."

This reading obviates all difficulties. But the real question is whether the *Chahârgosha*, the *Gird*, and the *Chugul* are three distinct coins.

\* For the round *La'l-i-Jalâ'i*, some MSS. only read, "The *Gird*," i.e., round, taking the words *La'l-i-Jalâ'i* to the preceding. Vide the tenth coin.

10. The square *Laṣl-i Jalālī* is of the same weight and value ; on one side "Allāh<sup>u</sup> akbar," and on the other "jall<sup>a</sup> jalāla-h<sup>u</sup>."

11. The *Sādl-guṭka* is round, weighs 11 mīshūs, and has a value of nine rupees. On one side "Allāh<sup>u</sup> akbar", and on the other, "Yā muṣīn<sup>u</sup>."

12. The *Round muhr*, in weight and value equal to the *Sādl-guṭka*, but of a different<sup>1</sup> stamp.

13. *Mihrābī*<sup>2</sup> is in weight, value, and stamp, the same as the *round muhr*.

14. The *Muṣīnī* is both square and round. In weight and value it is equal to the *Laṣl-i jalālī*, and the *round muhr*. It bears the stamp "yā muṣīn<sup>u</sup>."

15. The *Chahārgosha*, in stamp and weight the same as the *Aṣtābī*.

16. The *Gird* is the half of the *Ilāhī*, and has the same stamp.

17. The *Dhan*<sup>3</sup> is half a *Laṣl-i Jalālī*.<sup>4</sup>

18. The *Salīmī* is the half of the *Sādl-guṭka*.

19. The *Rabī*<sup>5</sup> is a quarter of the *Aṣtābī*.

20. The *Man*, is a quarter of the *Ilāhī*, and *Jalālī*.

21. The *Half Salīmī* is a quarter of the *Sādl-guṭka*.

22. The *Panj* is the fifth part of the *Ilāhī*.

23. The *Pandau* is the fifth part of the *Laṣl-i Jalālī* ; on one side is a lily,<sup>6</sup> and on the other a wild rose.

24. The *Sumū*, or *Aṣṭisidd*, is one-eighth of the *Ilāhī* ; on one side "Allāh<sup>u</sup> akbar," and on the other "jall<sup>a</sup> jalāla-h<sup>u</sup>."

25. The *Kalā* is the sixteenth part of the *Ilāhī*. It has on both sides a wild rose.

26. The *Zara* is the thirty-second part of an *Ilāhī* and has the same stamp as the *kalā*.

As regards gold coins, the custom followed in the imperial mint is to coin *Laṣl-i jalālī*, *Dhane*, and *Mans*, each coin for the space of a month. The other gold coins are never stamped without special orders.

<sup>1</sup> It has the *Kalima*. (Nayyid Ahmad's edition of the *Aṣṭābī*.)

<sup>2</sup> The figure called *mihrābī* is 

<sup>3</sup> In *Forbes's Dictionary*, *dahan*.

<sup>4</sup> Several MSS. read—"Half a quarter Ilāhī and Laṣl-i Jalālī." *Forbes* gives six rupees (?).

<sup>5</sup> Several MSS. have *Rabi*. Perhaps we should write *Rabbi*.

[<sup>6</sup> *Lāla* in Persian text. This is the common red poppy in Afghanistan and the Panjab, and in Persia is also applied to the wild tulip.—P.]

### B. Silver Coins.

1. The *Rūpiya* is round, and weighs eleven and one half *māshas*. It was first introduced in the time of *Sher Khān*. It was perfected during this reign, and received a new stamp, on one side "Allāh akbar, jall-jaldu-h," and on the other the date. Although the market price is sometimes more or less than forty *dāms*, yet this value is always set upon it in the payment of salaries.

2. The *Jaldā* is of a square form, which was introduced during the present reign. In value and stamp it is the same as No. 1.

3. The *Darb* is half a *Jalāla*.

4. The *Charn* is a quarter *Jalāla*.

5. The *Pandau* is a fifth of the *Jalāla*.

6. The *Ash* is the eighth part of the *Jalāla*.

7. The *Dasā* is one-tenth of the *Jalāla*.

8. The *Kalā* is the sixteenth part of the *Jalāla*.

9. The *Sūkī* is one-twentieth of the *Jalāla*.

The same fractional parts are adopted for the [round] *Rūpiya*, which are, however, different in form.

### C. Copper Coins.

1. The *Dām* weighs 5 *tāls*, i.e. 1 *tola*, 8 *māshas*, and 7 *sarkhs*; it is the fortieth part of the *rūpiya*. At first this coin was called *Paisa*, and also *Bukhāt*; now it is known under this name (*dām*). On one side the place is given where it was struck, and on the other the date.

For the purpose of calculation, the *dām* is divided into twenty-five parts, each of which is called a *jetal*.<sup>1</sup> This imaginary division is only used by accountants.

2. The *Adhela* is half of a *dām*.

3. The *Pā'olā* is a quarter *dām*.

4. The *Damrī* is one-eighth of a *dām*.

In the beginning of this reign, gold was coined to the glory of his Majesty in many parts of the empire; now gold coins are struck at four places only, viz. at the seat of the government, Bengal, Ahmedābād (Gujrāt), and Kābul. Silver and copper are likewise coined in these four places, and besides in the following ten places: Ilāhabās, Āgra, Ujain, Sūrat, Dihli, Patna, Kashmir, Lāhor, Multān, Tānsā. In twenty-eight towns copper coins only are struck, viz. Ajmīr, Avadh, Aṭak, Alwar, Badā'on, Banāras, Bhakkar, Bahirah, Patan, Jaunpūr, Jālandhar, Hardwār, Iliśār, Firūza, Kälpi, Gwāliyār, Gorakhpūr, Kalānūr,

<sup>1</sup> Often misspelt *chatal*. The text gives the correct spelling.

Lakhnau, Mandū, Nāgor, Sarhind, Siyālkot, Saronj, Sahārampur, Sārangpur, Sambal, Qanawj, Rantanbhūr.

Mercantile affairs in this country are mostly transacted in *round muhrs, rūyiās, and dāms*.

Unprincipled men cause a great deal of mischief by rubbing down the coins, or by employing similar methods; and, in consequence of the damage done to the nation at large, his Majesty continually consults experienced men, and from his knowledge of the spirit of the age, issues new regulations in order to prevent such detrimental practices.

The currency underwent several changes. *First*, when (in the 27th year) the reins of the government were in the hands of Rāja Todarmal,<sup>1</sup> four kinds of muhrs were allowed to be current; *A.* There was a *Lāq̄l-i Jalālī*, which had the name of his Majesty stamped on it, and weighed 1 *tola*, 1½ *surkhs*. It was quite pure, and had a value of 400 *dāms*. Again, there existed from the beginning of this glorious reign, a muhr with the imperial stamp, of which *three* degrees passed as current, viz.: *B.* This muhr, when perfectly pure, and having the full weight of 11 *māshas*. Its value was 360 *dāms*. If from wear and tear it had lost in weight within three grains of rice it was still allowed to be of the same degree, and no difference was made. *C.* The same muhr, when it had lost in weight from four to six rice grains; its value was 355 *dāms*. *D.* The same muhr, when it had lost in weight from six to nine rice grains; its value was 350 *dāms*.

<sup>1</sup> Rāja Todarmal, a Khatri by caste, was born at Lāhor. He appears to have entered Akbar's service during the 18th year of the emperor's reign, when he was employed to settle the affairs of Gujrāt. In the 19th year, we find him in Bengal in company with *Mungīm Khān*; and three years later again at Gujrāt. In the 27th year he was appointed *Diwān* of the empire, when he remodelled the revenue system. After an unsuccessful attempt on his life made by a *Khatri* in the 32nd year, he was sent against the Yūsufzāis, to avenge the death of Bir Bar. In the 34th year, old age and sickness obliged him to send in his resignation, which Akbar unwillingly accepted. Retiring to the banks of the Ganges, he died—or, went to hell, as Badiā<sup>2</sup>oni expresses himself in the case of Hindus—on the 11th day A.H. 908, or 10th November, 1589, the same year in which Rāja Bhagwān Dās died. Todarmal had reached the rank of a *Chahārḥazari*, or commander of Four Thousand, and was no less distinguished for his personal courage, than his financial abilities. His eldest son Dhārū, a commander of seven hundred, was killed in the war with T'hatha.

Abū 'l-Faẓl did not like Todarmal personally, but praises him for his strict integrity and abilities; he charges him with vindictiveness of temper and bigotry. Awrangzeb said he had heard from his father that Akbar complained of the rājā's *independence, vanity, and bigoted adherence to Hinduism*. Abū 'l-Faẓl openly complained of him to Akbar; but the emperor with his usual regard for faithful services, said that he could not drive away an old servant. In his adherence to Hinduism, Todarmal may be contrasted with Bir Bar, who a short time before his death had become a member of the *Divine Faith*. Once when accompanying Akbar to the Panjab, in the hurry of the departure, Todarmal's idols were lost; and as he transacted no business before his daily worship, he remained for several days without food and drink, and was at last with difficulty cheered up by the emperor.

Muhrs of less weight than this were considered as bullion.

Of *Rūpiyas*, three kinds were then current, viz.: *A.* one of a square form, of pure silver, and weighing  $11\frac{1}{2}$  *māshas*; it went under the name of *Jalāla*, and had a value of 40 *dāms*. *B.* The round, old *Akbarshāhī rūpiya*, which, when of full weight, or even at a *surkh* less, was valued at 39 *dāms*. *C.* The same rupees, when in weight two *surkhs* less, at 38 *dāms*.

Rupees of less weight than this were considered as bullion.

*Secondly*, on the 18th Mihr of the 29th year of the Divine era, ‘*Azud*’ d-Daulah Amir Fath<sup>u</sup> llāh<sup>1</sup> of Shirāz coming at the head of affairs, a royal order was issued, that on the *muhrs*, as far as *three* grains; and on the *rūpiyas*, as far as *six* grains short weight, no account should be taken, but that they should be reckoned of full weight. If muhrs were still less, they should make a deduction for the deficiency, whatever their deficiency might be; but it was not ordered that only muhrs down to nine grains less should be regarded as muhrs. Again, according to the same regulation, the value of a muhr that was one *surkh* deficient was put down as 355 *dāms* and a fraction; and hence they valued the price of one *surkh* of coined gold at the low rate of *four dāms* and a fraction. According to Todarmal’s regulation, a deduction of *five dāms* was made for a deficiency of one *surkh*; and if the muhr had lost something more than the three grains, for which he had made no account, even if it were only  $\frac{1}{2}$  *surkh*, full five

<sup>1</sup> Amir Fath<sup>u</sup> llāh of Shirāz was the pupil of Khwāja Jamāl<sup>u</sup> d-Dīn Māhmūd, Kamāl<sup>u</sup> d-Dīn of Shirwān, and Mir Ghayāb<sup>u</sup> d-Dīn Mānsūr of Shirāz. He so excelled in all branches of natural philosophy, especially mechanics, that Abū l-Fażl said of him, “If the books of antiquity should be lost, the Amir will restore them.” At the earnest solicitations of Ḡādī Shāh of Blājpūr, he left Sīhārāz for the Dekhan. In A.H. 991, after the death of Ḡādī Shāh, he was invited by Akbar, who raised him to the dignity of a *Sadr*, and bestowed upon him, three years later, the title of Amin<sup>u</sup> l-Mulk. He was appointed to assist Todarmal, and rendered good service in working up the old revenue books. His title, Amin<sup>u</sup> l-Mulk, to which Abū l-Fażl alludes (*vide* p. 28, l. 9 of my text edition), was in the same year changed to *Qāzid<sup>u</sup> d-Dawlah*, or the arm of *qāzī*. The Amir went afterwards to Khāndesh. After his return in 997 to Akbar, who was then in Kashmīr, he was attacked with fever, of which he died. Thinking to understand the medical a.t. he refused the advice of the famous Ilaikīm Ālt, and tried to cure the fever by eating *harīsa* (*vide* the twenty-fourth Ā<sup>ṭ</sup>īn), which caused his death.

Next to Abū l-Fażl, Fayzī, and Bir Bar, the Amir was perhaps most loved by Akbar. Several of his mechanical inventions, mentioned below, are ascribed by Abū l-Fażl to Akbar himself (!). The Amir was, however, on the best terms with Abū l-Fażl, whose son he instructed. According to the author of the *Mirāt<sup>u</sup> l-Sālam*, he was “a worldly man, often accompanying the emperor on hunting parties, with a rifle on his shoulder, and a powder-bag in his waistband, treading down science, and performing feats of strength which Rustam could not have performed.”

It is stated by the author of the *Maqāṣīr<sup>u</sup> l-Umarā* that according to some, the Amir was a *Sīh-kāzī*, or Commander of three thousand; but I do not find his name among the lists of Akbar’s grandees given in the *Tabaqat<sup>u</sup> Akbarī*, and the last Ā<sup>ṭ</sup>īn of the second book of this work. Instead of Amir Fath<sup>u</sup> llāh, we also find, especially in Badāoni, Shāh Fath<sup>u</sup> llāh. He lies buried on the *Tāqīt-i Sulaymān*. Fayzī’s oration on his death is very fine.

*dāms* were subtracted ; and for a deficiency of  $1\frac{1}{2}$  *surkhs* he deducted ten *dāms*, even if the deficiency should not be quite  $1\frac{1}{2}$  *surkhs*. By the new law of 'Azud' d-Dawlah, the value of a muhr was lessened by six *dāms* and a fraction, as its gold was worth 353 *dāms* and a fraction only.<sup>1</sup>

'Azud' d-Dawlah abolished also the regulation, according to which the value of a round *rūpiya* had been fixed at one *dām* less than the square one, notwithstanding its perfection in weight and purity, and fixed the value of the round *rūpiya*, when of full weight or not less than one *surkh*, at forty *dāms* ; and whilst formerly a deduction of two *dāms* was made for a deficiency of two *surkhs*, they now deduct for the same deficiency only one *dām* and a fraction.

Thirdly, when 'Azud' d-Dawlah went to Khāndesh, the Rāja estimated the value of muhrs that had been expressed in Jalālā rupees, in round rupees ; and from his obstinate and wrangling disposition, fixed again the deficiencies on muhrs and rupees according to the old rates.

Fourthly, when Qulij Khān<sup>2</sup> received the charge of the government he adopted the Rāja's manner of estimating the muhrs ; but he deducted ten *dāms* for a deficiency in the weight of a muhr, for which the Rāja had deducted five *dāms* ; and twenty *dāms* for the former deduction of ten *dāms* ; whilst he considered every muhr as bullion, if the deficiency was  $1\frac{1}{2}$  *surkhs*. Similarly, every *rūpiya*, the deficiency of which was one *surkh*, was considered as bullion.

<sup>1</sup> For 'Azud' d-Dawlah having fixed the value of 1 *surkh* of coined gold at 4 *dāms* and a small fraction, the value of a muhr of full weight ( $11 \text{ māshūs} = 11 \times 8 \text{ surkhs}$ ) was only  $11 \times 8 \times (4 + \text{a small fraction}) \text{ dāms}$ , i.e., according to Abū 'I-Fazl, 353 *dāms* and a fraction, instead of 360 *dāms*.

<sup>2</sup> Qulij Khān is first mentioned during the 17th year of Akbar's reign, when he was made governor of the Fort of Sūrat, which Akbar after a siege of forty-seven days had conquered. In the 23rd year he was sent to Gujrāt ; and after the death of Shāh Mansūr, he was, two years later, appointed as *Dīwān*. In the 28th year he accompanied the army during the conquest of Gujrāt. In the 34th year he received *Sambhal* as jāgir. After the death of Todarmal, he was again appointed as *Dīwān*. This is the time to which Abū 'I-Fazl refers. In 1002 he was made governor of Kābul, where he has not successful. After his removal, he accompanied, in 1005, his son-in-law Prince Dānyāl as *Atāliq*, or tutor, but he soon returned to Akbar. During the absence, in 1007, of the emperor in Khāndesh, he was governor of Āgra. Two years later he was promoted to the governorship of the Panjab and Kūbul. At the accession of Jahāngir, he was sent to Gujrāt, but returned next year to the Panjab, where he had to fight against the Rawshaniyyahs. He died, at an advanced age, in 1035, or A.D. 1625-26. Abū 'I-Fazl, in the last *Āṭīn* of the second book, mentions him as *Chahārhāzārī*, or Commander of Four Thousand, which high rank he must have held for some time, as *Nizāmi-i Harawī*, in his *Tobagat-i Akbarī*, mentions him as such, and as *Dīwān*. When tutor to Prince Dānyāl, he was promoted to the command of Four Thousand Five Hundred. Qulij Khān was a pious man, and a staunch Sunnī ; he was much respected for his learning. As a poet he is known under the name of *Ulfali* ; some of his verses may be found in the concluding chapter of the *Mir'āt-i-Sālam*. The high rank which he held was less due to his talents as a statesman than to his family-connexion with the kings of Tūrān. Of his two sons, Mirzā Sayfūllāh and Mirzā Ilyas Qulij, the latter is best known. [Vide note 2 to No. 42 of *Āṭīn* 30, — B.]

*Lastly*, his Majesty, trusting to his advisers and being occupied by various important affairs paid at first but little attention to this subject, till after having received some intimation of the unsatisfactory state of this matter, he issued another regulation, which saved the nation further losses, and was approved of by every one, far and near. On the 26th of Bahman, of the year 36, according to the Divine era (A.D. 1592), he adopted the second [i.e. *‘Azud’ d-Dawlah] method, with one exception, namely, he did not approve of the provision that a muhr the deficiency of which did not exceed *three*, and a *rūpiya*, the deficiency of which did not exceed *sir*, *surkhs*, should still be regarded as of full weight. And this regulation was the only effectual method for preventing the fraudulent practices of unprincipled men; for the former regulations contained no remedy in cases when the officers of the mint coined money of the above deficiency in weight, or when treasurers reduced full coins to the same deficiency. Besides, shameless thievish people made light grain weights, and used to reduce muhrs, deficient by three grains, to six grains deficiency, whilst they accepted muhrs six grains deficient as muhrs deficient by nine grains. This reduction of coins being continued, large quantities of gold were stolen, and the losses seemed never to end. By the command of his Majesty grain weights of *bābīghūrī* were made, which were to be used in weighing. On the same date other stringent regulations were issued, that the treasurers and revenue collectors should not demand from the tax-payers any particular species of coins, and that the exact deficiency in weight and purity, whatever it might be, should be taken according to the present rate and no more. This order of his Majesty disappointed the wicked, taught covetous men moderation, and freed the nation from the cruelty of oppressors.*

#### *Aṣ-ṣin 11.*

#### THE DIRHAM AND THE DINĀR.

Having given some account of the currency of the empire, I shall add a few particulars regarding these two ancient coins, and remark on the value of ancient coinage.

The *Dirham*, or *Dirlām*, as the word is sometimes given, is a silver coin, the shape of which resembled that of a date-stone. During the *khilāfat* of *‘Umar*,<sup>1</sup> it was changed to a circular form: and in the time of *Zubayr* it was impressed with the words *Allāh*\* (*God*), *barakat* (*blessing*). *Ilāhij*\*

[<sup>1</sup> *Fāruq* --P.]

stamped upon it the chapter of the Qur'ān called *Ikhlās*; and others say that he imprinted it with his own name. Others assert, that 'Umar was the first who stamped an impression on *dirhams*; whilst, according to some, Greek, *Khusravite*, and *Himyarite dirhams* were in circulation at the time of 'Abd' l-Malik, the son Marwān, by whose order Hajjāj, the son of Yūsuf, had struck *dirhams*. Some say that Hajjāj refined the base *dirhams*, and coined them with the words *Allāhū akhād* (God is one), and *Allāhū as-samad* (God is eternal); and these *dirhams* were called *makrūha* (abominable), because God's holy name was thereby dishonoured, unless this term be a corruption of some other name. After Hajjāj, at the time of the reign of Yazid bin 'Abd' l-Malik, 'Umar bin Hubayrah coined in the kingdom of 'Irāq better *dirhams* than Hajjāj had made; and afterwards Khālid bin 'Abd' l-lāh Qasrī, when governor of 'Irāq, made them still finer, but they were brought to the highest degree of purity by Yūsuf son of 'Umar. Again, it has been said that Muṣṭab bin Zubayr was the first who struck *dirhams*. Various accounts are given of their weights; some saying that they were of ten or nine, or six or five *mīqāls*; whilst others give the weights of twenty, twelve, and ten *qīrāts*, asserting at the same time that 'Umar had taken a *dirham* of each kind, and formed a coin of fourteen *qīrāts*, being the third part of the aggregate sum. It is likewise said that at the time of 'Umar there were current several kinds of *dirhams*: *first*, some of eight *dāngs*, which were called *baghlī*, after *Rās baghl*, who was an assay-master, and who struck *dirhams* by the command of 'Umar;<sup>1</sup> but others call them *bagħallī*, from *bagħal*, which is the name of a village; *secondly*, some of four *dāngs*, which were called *fābī*; *thirdly*, some of three *dāngs*, which were known as *magħribī*; and *lastly*, some of one *dāng*, named *yāmanī*, the half of which four kinds 'Umar is said to have taken as a uniform average weight. Fāzil of Khujand says that in former days *dirhams* had been of two kinds: *first*, full ones of eight and six *dāngs* ( $1 \text{ dāng}$  of his =  $2 \text{ qīrāts}$ :  $1 \text{ qīrāt} = 2 \text{ tassūj}$ ;  $1 \text{ tassūj} = 2 \text{ habba}$ ); and *secondly*, deficient ones of four *dāngs* and a fraction. Some hold different opinions on this subject.

The *Dīnār* is a gold coin, weighing one *mīqāl*, i.e.  $\frac{1}{2}$  *dirhams*, as they put  $1 \text{ mīqāl} = 6 \text{ dāngs}$ ;  $1 \text{ dāng} = 4 \text{ tassūj}$ ;  $1 \text{ tassūj} = 2 \text{ habba}$ ;  $1 \text{ habba} = 2 \text{ jāz}$  (barley grains);  $1 \text{ jāz} = 6 \text{ kħardals}$  (mustard-grain);  $1 \text{ kħardal} = 12 \text{ fals}$ ;  $1 \text{ fals} = 6 \text{ naqīrs}$ ;  $1 \text{ naqīr} = 6 \text{ qīmīrs}$ ; and  $1 \text{ qīmīr} = 12 \text{ zīras}$ . One *mīqāl*, by this calculation, would be equal to 96 barley grains. *Mīqāl* is a weight used in weighing gold; and it is

<sup>1</sup> As in the Persian.

<sup>2</sup> ... being to us a inferior MSS., the name of a kind of gold.

also the name of the coin.<sup>1</sup> From some ancient writings it appears that the Greek *mīsqāl* is out of use, and weighs two *qīrāts* less than this; and that the Greek *dirham* differs likewise from others, being less in weight by  $\frac{1}{2}$  or  $\frac{1}{4}$  of a *mīsqāl*.

### A'īn 12.

#### THE PROFIT OF THE DEALERS IN GOLD AND SILVER.

One round muhr of 11 *māshas* buys one tola of gold of 10 *bān*; or one tola, 2 *surkhs* of  $9\frac{3}{4}$  *bān*; or 1 tola, 4 s. of  $8\frac{1}{2}$  *bān*; or 1 tola 6 s. of  $9\frac{1}{2}$  *bān*; or 1 tola, 1 *māsha* of 9 *bān*; and similarly, according to the same proportion, the decrease of one *bān* increases the quantity of gold which a muhr can buy by one *māsha*.

The merchant buys for 100 *Laql-i Jalālī* muhrs 130 t. 2 m. 0 $\frac{1}{2}$  s. of *Hun* gold of  $8\frac{1}{2}$  *bāns*. Of this quantity 22 t. 9 m.  $7\frac{1}{2}$  s. burn away in melting, and mix with the *khāk-i khalāq*, so that 107 t. 4 m.  $1\frac{1}{2}$  s. of pure gold remain, which are coined into 105 muhrs, leaving a remainder of nearly half a tola of gold, the value of which is 4 rupees. From the *khāk-i khalāq* are recovered 2 t. 11 m. 4 s. of gold, and 11 t. 11 m.  $4\frac{1}{2}$  s. of silver, the value of both of which is 35 rupees, 12 $\frac{1}{2}$  *tangas*,<sup>2</sup> so that altogether the above-mentioned quantity of *Hun* gold yields 105 muhrs 39 Rs., and 25 *dāms*.

This sum is accounted for as follows. *Firstly*, 2 Rs. 18 d.  $12\frac{1}{2}$  j., due to the workmen according to the rates which have been explained above; *secondly*, 5 Rs. 8 d. 8 j. for ingredients; which sum is made up of 1 R. 4 d.  $1\frac{1}{2}$  j. on account of articles used in refining the metal, viz. 26 d.  $16\frac{1}{2}$  j. dung<sup>3</sup>; 4 d. 20 j. *salomī*; 1 d. 10 j. water; 11 d. 5 j. quicksilver, and 4 Rs. 4 d.  $6\frac{1}{2}$  j. on account of the *khāk-i khalāq* (viz. 21 d.  $7\frac{1}{2}$  j. charcoal, and 3 Rs. 22 d. 24 j. lead); *thirdly*, 6 Rs.  $37\frac{1}{2}$  d., which the owners of the gold take from the merchant, as a consideration for lending him the gold; this item goes to the *Diwān* if the gold belongs to the exchequer; *fourthly*, 100 *Laql-i Jalālī* muhrs, which the merchant gets in exchange for the gold which he brought; *fifthly*, 12 Rs.  $37\frac{1}{2}$  d. which the merchant takes as his profit; *sixthly*, 5 muhrs 12 Rs.  $3\frac{1}{2}$  d., which go to the exchequer.<sup>4</sup> According to this proportion, merchants make their profits.

Although gold is imported into Hindustan, it is to be found in abundance in the northern mountains of the country, as also in Tibet

<sup>1</sup> In text "a gold coin".—B.]

<sup>2</sup> One *tanga* = 2 *dāms*; now-a-days one *tanga* = 2 *paisa*.

<sup>3</sup> جک دھنی.—P.]

<sup>4</sup> There is a slight mistake of  $1\frac{1}{2}$  *jetals*, as the several items added up give 105 m. 39 Rs. 24 d.  $23\frac{1}{2}$  j., but not 105 m. 39 Rs. 25 d.

Gold may also be obtained by the *Saloni*-process from the sands of the Ganges and Indus, and several other rivers, as most of the waters of this country are mixed with gold ; however, the labour and expense greatly exceed the profit.

One Rupee buys 1 t. 0 m. 2 s. of pure silver ; hence for 950 Rs. the merchant gets 969 t. 9 m. 4 s. of silver. Out of this quantity, 5 t. 0 m. 4 $\frac{1}{2}$  s. burn away in casting ingots. The remainder yields 1006 rupees, and a surplus of silver worth 27 $\frac{1}{2}$  dāms. The several items are—*first*, 2 Rs. 22 d. 12 j., as wages for the workmen (viz. The Weighman 5 d. 7 $\frac{1}{2}$  j., the Chāshnīgīr 3 d. 4 $\frac{1}{2}$  ; the Melter 6 d. 12 $\frac{1}{2}$  j. ; the Zarrāb 2 Rs. 1 d. 0 j. ; the Sikkachī 6 d. 12 $\frac{1}{2}$  j.) ; *secondly*, 10 d. 15 j., on account of requisites (viz. 10 d. charcoal, and 15 j. water) ; *thirdly*, 50 Rs. 13 d. 0 j., payable to the Dūwān ; *fourthly*, 950 Rs., which the merchant gets in exchange for the silver he brought ; and *fifthly*, 3 Rs. 21 d. 10 $\frac{1}{2}$  j., being the profit of the merchant. If he refines the base silver at his own house, his profit will be much greater ; but when he brings it to be coined, his profit cannot be so great.

Of the silver called *lāri* and *shāhi*, and the other above-mentioned baser coins, one rupee buys 1 t. 0 m. 4 s., so that 950 rupees will buy 989 t. 7 m. In the *Sabbākī* process, 14 t 10 m. 1 s. burn away, being at the rate of 1 $\frac{1}{2}$  t. per cent. ; and in making the ingots, 4 t. 11 m. 3 s. are lost in the fire. The remainder yields 1012 rupees ; and from the khāk-i kharal 3 $\frac{1}{2}$  Rs. are recoverable. The several items are—*first*, 4 Rs. 27 d. 24 $\frac{1}{2}$  j. on account of the wages of the workmen (viz. the Weighman 5 d. 7 $\frac{1}{2}$  j. ; the Sabbāk 2 Rs. 0 d. 19 j. ; the Qurskob 4 d. 19 j. ; the Chāshnīgīr 3 d. 4 j. ; the Melter 6 d. 12 $\frac{1}{2}$  j. ; the Zarrāb 2 Rs. 1 d. ; the Sikkachī 6 d. 12 $\frac{1}{2}$  j.) ; *secondly*, 5 Rs. 24 d. 15 j. for necessaries (viz. 5 Rs. 14 d. lead ; 10 d. charcoal, and 15 j. water) ; *thirdly*, 50 Rs. 24 d., payable to the State ; *fourthly*, 950 Rs., which the merchant receives for his silver ; *fifthly*, 4 Rs. 29 d. his profit.<sup>1</sup> Sometimes the merchant gets the silver cheap, when his profit is much larger.

1044 dāms buy one *man* of copper, i.e. at the rate of 26 d. 2 $\frac{1}{2}$  j. per ser. Out of this quantity, one ser is burnt away in melting ; and as each ser yields 30 dāms, there are coined altogether 1170 dāms, from which the merchant takes his capital, and 18 d. 19 $\frac{1}{2}$  j. as profit, 33 d. 10 j. go to the workmen ; and 15 d. 8 j. for necessities (viz. 13 d. 8 j. for charcoal ; 1 d. for water ; and 1 d. for clay) ; 58 $\frac{1}{2}$  d. go to the state.

<sup>1</sup> These items added give Rs. 1015, 25 d. 14 $\frac{1}{2}$  j., i.e., a little more than the sum mentioned by Abū 'l-Fazl (1015 Rs. 20 d.).

*Aṣṭīn* 13.

### THE ORIGIN OF METALS.

The Creator by calling into existence the four elements, has raised up wonderful forms. *Fire* is absolutely warm, dry, light ; *air* is relatively warm, moist, light ; water is relatively cold, moist, heavy ; earth is absolutely cold, dry, heavy. Heat is the cause of lightness, and cold of heaviness ; moistness easily separates particles, whilst dryness prevents their separation. This wonderful arrangement calls four compounds into existence, *first*, the *āśār-i ūlavi*<sup>1</sup> ; *secondly*, stones ; *thirdly*, plants ; *fourthly*, animals. From the heat of the sun, watery particles become lighter, mix with the air, and rise up. Such a mixture is called *bukhār* (gas). From the same cause, earthy particles mix with the air, and rise up. This mixture is called *dukhān* (vapour). Sometimes, however, airy particles mix with the earth. Several philosophers call both of the above mixtures *bukhār*, but distinguish the mixture of watery particles and air by the name of moist, or watery *bukhār*, whilst they call the mixture of earthy particles and air dry *bukhār*, or *dukhānī bukhār* (vapour-like gas). Both mixtures, they say, produce above the surface of the earth, clouds, wind, rain, snow, etc. ; and, below the surface of our earth, earthquakes, springs, and minerals. They also look upon the *bukhār* as the body, and upon the *dukhān* as the soul of things. From a difference in their quality and quantity, various bodies are called into existence, as described in books on philosophy.

Minerals are of five kinds : *first*, those which do not melt on account of their dryness, as the *yāqūl* ; *secondly*, those which do not melt, on account of their liquidity, as quicksilver ; *thirdly*, those which can be melted, being at the same time neither malleable, nor inflammable, as blue stone ; *fourthly*, those which can be melted, being, however, not malleable, but inflammable, as sulphur ; *fifthly*, those which can be melted, and are malleable, but not inflammable, as gold. A body is said to melt when from the union of the inherent principles of dryness and moisture its particles are movable ; and a body is called malleable when we can make it extend in such a manner as to yield a longer and wider surface without, however, either separating a part from it or adding a part to it.

When in a mixture of *bukhār* with *dukhān*, the former is greater in quantity, and when, after their mixture and complete union, the heat of the sun causes the whole to contract, quicksilver will be produced.

<sup>1</sup> Or *doings from on high*, as rain, snow, etc.

Since no part of it is destitute of *dukhān*, the dryness is perceptible ; hence, on touching it, it does not affect the hand, but flees from it ; and since its contraction was produced by heat, no warmth can dissolve it. Again, when in a mixture of *bukhār* and *dukhān*, both are nearly in equal proportion, a tenacious greasy moisture is produced. At the time of fermentation, airy particles enter, when cold causes the whole to contract. This mass is inflammable. If the *dukhān* and the greasiness are a little in excess, sulphur will be produced, in colour either red or yellow, or grey or white. If the proportion of the *dukhān* is large, and that of the grease less, arsenic will result, which is red and yellow. And if the quantity of the *bukhār* is greater, pure, black and yellow naphtha will arise, after the mixture gets solid. Since in all, cold was the cause of the contraction, they can be melted ; and on account of the prevalence of greasiness and tenacious moistness, they are also inflammable, though, on account of the moistness, not malleable.

Although quicksilver and sulphur are the only component parts of "the seven bodies", there arise various forms from a difference in purity, or from peculiar circumstances of the mixture, or from a variety of the action of the component parts on each other. Thus silver will result, when neither of the two components mixes with earthy particles, when they are pure and become perfectly united, and when the sulphur is white, and less than the quicksilver. Or, when both are in equal proportions and the sulphur red, and capable of colouring, gold will originate. Again, under similar circumstances, if both contract after the mixture, but before a complete union has been effected, *khārchiṇī* will be produced. This body is also called *Āhangī*, and seems really to be raw gold ; some say, it is a kind of copper. Again, if only the sulphur be impure, and the quicksilver the larger component, with an additional power of burning, copper will result. And if the mixture be not thorough, and the quicksilver larger, tin will be produced ; some say that purity of the components is essential. If both compounds be of an inferior kind, closely mixed, and if the earthy particles of the quicksilver have a tendency of separating, and the power of burning be inherent in the sulphur, iron will result. And if under similar conditions the intermixture be not perfect, and the quicksilver quantitatively larger, lead will come into existence. These seven metals are called the *seven bodies* ; and quicksilver has the name of *the mother of the bodies*, and sulphur, *the father of the bodies*. Quicksilver is also denominated *the spirit*, and arsenic and sulphur *the pivots of life*.

*Jast* (pewter),<sup>1</sup> which, according to the opinions of some, is *Rūh-i*

[<sup>1</sup> Or zinc ?—P.]

*tūtiyā*, and resembles lead, is nowhere mentioned in philosophical books, but there is a mine of it in Hindustan, in the territory of *Jälör*, which is a dependency of the Śuba of Ajmīr. Some practical mechanics<sup>1</sup> are of opinion that the metal called *rūpās* is a silver in the state of leprosy, and quicksilver a silver in the state of apoplexy; that lead is gold apoplectic and burnt, and bronze crude gold; and that the chemist, like the doctor, can restore these diseased metals by the principles of similarity and opposition.

Practical men form of the above seven bodies, several compounds, used for ornaments, vessels, etc. Among them I may mention: 1. *Safidrū*, which the people of Hindustan call *kīsī*. It is a mixture of 4 sers of copper to 1 ser of tin, melted together. 2. *Rūy*, 4 sers of copper to 1½ sers of lead. It is called in this country *bhangār*. 3. *Brass*, which the Hindus call *pītal*, is made in three ways: *first*, 2½ sers copper to 1 ser *rūh-i tūtiyā*, which is malleable, when cold; *secondly*, 2 sers of copper to 1 ser of *rūh-i tūtiyā*, which is malleable, when heated; *thirdly*, 2 sers of copper to 1 ser of *rūh-i tūtiyā*, not worked with the hammer, but by casting. 4. *Sim-i sūkhta*, composed of lead, silver, and bronze; it has a black lustre, and is used in painting. 5. *Haft-josh*, which, like the *Klārchiṇī*, is nowhere to be found; it is said to consist of six metals. Some call it *gālīqūn*, whilst others give this name to common copper. 6. *Ashidhāt*, a compound of eight metals, viz. the six of the *haft-josh*, *rūh-i tūtiyā*, and *kīsī*. It is also made of seven compounds. 7. *Kaulpatr*, 2 sers of *safidrū*, and 1 ser of copper. It is coloured, and looks well, and belongs to the inventions of his Majesty.<sup>2</sup>

#### *A*\* in 14.

#### ON SPECIFIC GRAVITY.

It has been said above that various compounds result from a mixture of *bukhār* and *dukhān*, which themselves consist of light and heavy elements. Besides, *bukhār* is wet or dry; and a complete union of the two sets in, sometimes before and after the mixture, and sometimes in either of these conditions. It is on this account that a compound whose fiery and airy particles are more numerous than its watery and earthy particles is lighter than a mineral in which there are more watery and earthy particles; and likewise, every mineral in which the *bukhār* predominates

<sup>1</sup> According to some MSS., the Hindus.

<sup>2</sup> This phrase seems to mean that the invention was made at the time of Akber.

over the *dūkhān* is lighter than a mineral, in which the opposite is the case. Again, a mineral in which the complete union of the *bukhār* and *dūkhān* has set in, is heavier than one which has not reached this degree, because the interstices between the particles, and the entering of air, make a body large and light. Bearing this in mind, we have a means of discovering the weight and lightness of every body. Some one,<sup>1</sup> now long ago dead, has expressed the weight of several bodies in verses (metre *Mujassī*) :—

Z' rū-yi juzza-yi hafīdā u yak diram sīmāb,  
*Chil o shash ast, u z' arzī siy u hāsh shumār,*  
*Zahab qad ast surb panjāh u nuh, īhan chil,*  
*Birinj o mis chihil o panj, nugra panjāh u chār.*

“ Quicksilver<sup>2</sup> is 71 ; Rūy is 46 ; Tin is 38 ; Gold 100 ; Lead 59 ; Iron 40 ; Brass and Copper 45 ; Silver 54.” Others have expressed the numbers by mnemo-technical words in rhyme (metre *Ramat*) :—

Nuh filizz-i mustarīyy<sup>4</sup> 'l hājm rā chūn bar-kashī,  
*Ikhtilāf-i wazn dārad har yak-i bī ishtibāh.*  
*Zar lakan, zībaq alam, usrub dahan, arzī hal,*  
*Fizza nad, īhan yak-i, miss u shabuh mah, rūy māh.*

“ If you weigh equal volumes of the following nine metals, you will doubtlessly find their different weights as follows : gold *lakan*,<sup>3</sup> quicksilver *alam*, lead *dahan*, tin *hal*, silver *nad*, iron *yakī*, copper and brass *mah*, rūy *māh*. ” If of these nine metals, pieces be taken of equal dimensions, their weights will be different. Some sages ascribe this variety in weight to the difference in the qualitative constitution of the bodies, and trace to it their lightness or heaviness, their floating or sinking in water, and their weights as indicated by common and hydrostatic balances. Several deep-sighted philosophers compute the weight of bodies with a reference to water. They fill a suitable vessel with water, and throw into it 100 *mīqādīs* of each metal ; and from the quantities of water thrown out upon the introduction of the metals, are found the differences between them in volume and weight. The greater the quantity of the water which 100 *mīqādīs* of a body displace, the greater is its volume and the less its weight,

<sup>1</sup> *Abū Nasr-i Farāhī*, of Farāh, a town in Sijistān. His real name is Muhammed Badr-i 'd-Dīn. He has written a Vocabulary in rhyme, entitled *Nisābū 'n-Sibyān*, which for centuries has been read in nearly every Madrassā of Persia and India ; *vide Journal As. Soc. Bengal*, for 1868, p. 7.

<sup>2</sup> We fix the specific gravities as follows : Gold 19·26 ; Mercury 13·6 ; Lead 11·325 ; Silver 10·47 ; Copper 9 ; Tin 7·32 ; Iron 7·7, for which number water is unity. Abū 'l-Fażl takes gold as standard ; and assuming, for his values, 19·26 as its specific gravity, we would get, Mercury 13·87 ; Lead 11·36 ; Silver 10·40 ; Copper 8·67 ; Iron 7·76 ; Tin 7·32 ; Rūy 8·26.

<sup>3</sup> The Arabic consonants of the mnemo-technical words *lakan*, *alam*, etc., represent numbers ; thus, *l + k + n = 30 + 20 + 50* ; *s + r + m = 1 + 30 + 40* ; etc.

and reversely. Thus 100 m. of silver displace 9½ m. of water, and the same quantity of gold, 5½ m. If the weight of the water displaced by a body be subtracted from its weight in air, its weight in water will be found. The scales of the air-balance are both suspended in air; those of the hydrostatic balance are both on the surface of the water. As the heavier body possesses the greater power for sinking, it will, in any case, move in the direction of the perpendicular; but, if either of the two scales be on the surface of the water, and the other in the air, the latter scale, although perhaps the lighter, will necessarily sink, as air, being a finer substance than water, does not offer so much resistance. A body will sink in water if the quantity of water displaced by it be less than the weight of the body, and a body will float if that quantity be greater; and if the water displaced be equal to the weight of the body, its upper side will coincide with the surface of the water. *Abū Rayhān*<sup>1</sup> has drawn up a table which I shall insert here.

*Quantity of water displaced by 100 apparent weight (weight in water) of  
misqāls of 100 misqāls of*

	Misqāl.	Dāng.	Tassūj.		Misqāl.	Dāng.	Tassūj.
Gold, <sup>2</sup>	5	1	2	Gold,	95	4	2
Quicksilver,	7	2	1	Quicksilver,	92	3	3
Lead,	8	5	3	Lead,	91	1	3
Silver,	9	4	1	Silver,	90	1	3
Rūy,	11	2	3	Rūy,	88	4	3
Copper,	11	3	3	Copper,	88	3	3
Brass,	11	4	3	Brass,	88	2	3
Iron,	12	5	2	Iron,	87	3	2
Tin,	13	4	3	Tin,	86	2	3
Yāqūl (light blue),	25	1	2	Yāqūl (light blue),	74	4	2
Yāqūl (red),	26	3	3	Yāqūl (red),	74	3	3
Ruby ( <i>ku'l</i> ),	27	5	2	Ruby ( <i>ku'l</i> ),	72	3	2
Zumurrud,	36	2	3	Zumurrud,	63	4	3
Pearl,	37	1	3	Pearl,	62	5	3
Lapis lazuli,	38	3	3	Lapis lazuli,	61	3	3
Cornelian,	38	3	3	Cornelian,	61	3	3
Amber,	39	3	3	Amber,	60	3	3
Bullūr,	40	3	3	Bullūr,	60	3	3

[<sup>1</sup> مَسْقَلٌ عِنْدَ رَبِّ الْأَوْلَى.]

<sup>2</sup> With the exception of Quicksilver, Silver, and Yāqūl (light blue), the numbers given in the MSS., and the above list, are slightly wrong, because the sum of the weights of the water displaced and the apparent weight, ought to give 100 misqāls (1 m. = 6 d.; 1 d. = 4 t.). But in most items there is an excess of one dāng.

*The weight (in air) of the under-mentioned metals, the volume of 100 miṣqāls of gold being taken as the unit of volume.*

*The weight (in air) of the under-mentioned precious stones, the volume of 100 miṣqāls of the blue yāqūt being taken as the unit of volume.*

	<i>Miṣqal.</i>	<i>Dīng.</i>	<i>Tassūj.</i>		<i>Miṣqal.</i>	<i>Dīng.</i>	<i>Tassūj.</i>
Gold, .....	100	0	0	Yāqūt (light blue),	94	3	3
Quicksilver, .....	71	1	1	Yāqūt (red), ..	94	3	3
Lead, .....	59	2	2	Ruby, .....	90	2	3
Silver, .....	54	3	3	Zumurrud, .....	69	3	3
<i>Rūg,</i> .....	46	2	3	Pearls, .....	67	5	2
Copper, .....	45	3	3	Lapis lazuli, .....	65	3	2
Brass, .....	45	3	5	(?)Cornelian, .....	64	4	2
Iron, .....	40	0	0	Amber, .....	64	3	1
Tin, .....	38	2	2	<i>Bullūr</i> .....	63	3	3

#### 4 in 15.

### THE IMPERIAL HAREM.

His Majesty is a great friend of good order and propriety in business. Through order, the world becomes a meadow of truth and reality ; and that which is but external, receives through it a spiritual meaning. For this reason, the large number of women <sup>1</sup>—a vexatious question even for great statesmen—furnished his Majesty with an opportunity to display his wisdom, and to rise from the low level of worldly dependence to the eminence of perfect freedom. The imperial palace and household are therefore in the best order.

His Majesty forms matrimonial alliances with princes of Hindustan, and of other countries ; and secures by these ties of harmony the peace of the world.

As the sovereign, by the light of his wisdom, has raised fit persons from the dust of obscurity, and appointed them to various offices, so does he also elevate faithful persons to the several ranks in the service of the seraglio. Short-sighted men think of impure gold, which will gradually turn into pure gold ; <sup>2</sup> but the far-sighted know that his Majesty understands how to use elixirs <sup>3</sup> and chemical processes. Any kind of growth

[<sup>1</sup> ملکه.—P.]

<sup>2</sup> So according to the opinion of the philosophers of the Middle Ages.

<sup>3</sup> Elixirs change quickly that which is worthless into pure gold.

will alter the constitution of a body ; copper and iron will turn to gold, and tin and lead to silver ; hence it is no matter of astonishment if an excellent being changes the worthless into men. "The saying of the wise is true that the eye of the exalted is the elixir for producing goodness." Such also are the results flowing from the love of order of his Majesty, from his wisdom, insight, regard to rank, his respect for others, his activity, his patience. Even when he is angry, he does not deviate from the right path ; he looks at everything with kindly feelings, weighs rumours well, and is free from all prejudice ; he considers it a great blessing to have the good wishes of the people, and does not allow the intoxicating pleasures of this world to overpower his calm judgment.

His Majesty has made a large enclosure with fine buildings inside, where he reposes. Though there are more than five thousand women, he has given to each a separate apartment. He has also divided them into sections, and keeps them attentive to their duties. Several chaste women have been appointed as *dāroghas*, and superintendents over each section, and one has been selected for the duties of writer. Thus, as in the imperial offices, everything is here also in proper order. The salaries are sufficiently liberal. Not counting the presents, which his Majesty most generously bestows, the women of the highest rank receive from 1610 to 1028 Rs. *per mensem*. Some of the servants have from 51 to 20, others from 40 to 2 Rs. Attached to the private audience hall of the palace is a clever and zealous writer, who superintends the expenditure of the Harem, and keeps an account of the cash and the stores. If a woman wants anything, within the limit of her salary, she applies to one of the *Tahwīldārs* (cash-keepers) of the seraglio. The *Tahwīldār* then sends a memorandum to the writer, who checks it, when the General Treasurer makes the payment in cash, as for claims of this nature no cheques are given.

The writer also makes out an estimate of the annual expenditure, writes out summarily a receipt, which is countersigned by the ministers of the state. It is then stamped with a peculiar imperial seal, which is only used in grants connected with the Harem, when the receipt becomes payable. The money itself is paid by the cash-keeper of the General Treasury to the General *Tahwīldār*, who on the order of the writer of the Harem, hands it over to the several *Sub-Tahwīldārs* for distribution among the servants of the seraglio. All moneys are reckoned in their salaries at the current rate.<sup>1</sup>

The inside of the Harem is guarded by sober and active women ; the

<sup>1</sup> At 40 dāms per rupee.

most trustworthy of them are placed about the apartments of his Majesty. Outside the enclosure the eunuchs are placed ; and at a proper distance, there is a guard of faithful *Rājputs*, beyond whom are the porters of the gates. Besides, on all four sides, there are guards of Nobles, *Ahādīs*, and other troops, according to their ranks.

Whenever *Begams*, or the wives of nobles, or other women of chaste character, desire to be presented, they first notify their wish to the servants of the seraglio, and wait for a reply. From thence they send their request to the officers of the palace, after which those who are eligible are permitted to enter the Harem. Some women of rank obtain permission to remain there for a whole month.

Notwithstanding the great number of faithful guards, his Majesty does not dispense with his own vigilance, but keeps the whole in proper order.

### *Āśin* 16.

#### THE ENCAMPMENT ON JOURNEYS.<sup>1</sup>

It would be difficult to describe a large encampment ; but I shall say something on the equipage used for hunting parties and short journeys.

1. The *Gulāl-bār* is a grand enclosure, the invention of his Majesty, the doors of which are made very strong, and secured with locks and keys. It is never less than one hundred yards square.<sup>2</sup> At its eastern end a pavilion of two entrances is erected, containing 54 divisions, 24 yards long and 14 broad ; and in the middle there stands a large *chūbīn rā,ōfī*,<sup>3</sup> and round about it a *sarā-parda*.<sup>4</sup> Adjoining to the *chūbīn*, they built up a two-storied pavilion, in which his Majesty performs divine worship, and from the top of which, in the morning, he receives the compliments of the nobility. No one connected with the seraglio enters this building without special leave. Outside of it, twenty-four *chūbīn rā,ōfīs* are erected, 10 yards long and 6 yards wide, each separated by a canvas, where the favourite women reside. There are also other pavilions and tents for the servants, with *sāyabāns*<sup>5</sup> of gold embroidery, brocade, and velvet. Adjoining to this is a *sarā-parda* of carpet, 60 yards square, within which a few tents are erected, the place for the *Urdū-begīs*,<sup>6</sup> and other female

[<sup>1</sup> In text چڑھا. *Yārīsh*, T. properly means "attack, assault". *Yārīsh-hā* seems to mean here "military expeditions.—P.]

[<sup>2</sup> ۱۰۰ متر.—P.]

<sup>3</sup> Described in the twenty-first *Āśin*.

<sup>4</sup> Awnings.

<sup>5</sup> Armed women.

servants. Farther on up to the private audience hall, there is a fine open space, 150 yards long and 100 yards broad, called the *Mahātībī*; and on both sides of it, a screen is set up as before described, which is supported by poles 6 yards long, fixed in the ground at distances of two yards. The poles are one yard in the ground, and are ornamented with brass knobs on the top, and kept firm by two ropes, one passing inside and the other outside of the enclosure. The guards watch here, as has been described.

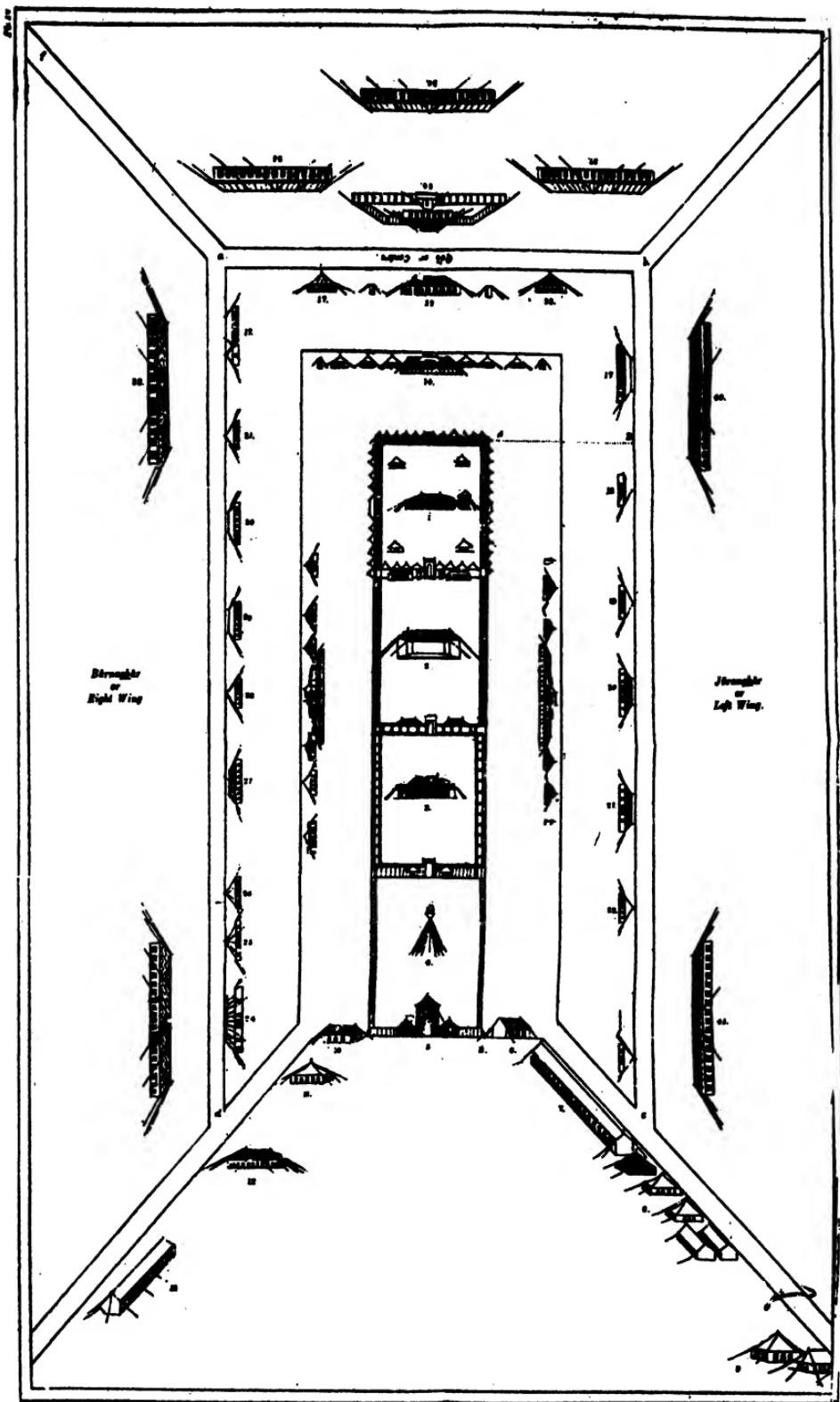
In the midst of the plain is a raised platform,<sup>1</sup> which is protected by an awning, or *Nam-gīra*, supported by four poles. This is the place where his Majesty sits in the evening, and none but those who are particularly favoured are here admitted. Adjoining to the *Gulāl-bār*, there is a circular enclosure, consisting of twelve divisions, each of thirty yards, the door of the enclosure opening into the *Mahātībī*; and in the midst of it is a *Chūbīn rā,ōfī*, ten yards long, and a tent containing forty divisions, over which twelve awnings are spread, each of twelve yards, and separated by canvases.<sup>2</sup> This place, in every division of which a convenient closet is constructed, is called *Ibachkī*,<sup>3</sup> which is the (*Chayghalātī*) name used by his Majesty. Adjoining to this a *Sarā-parda* is being put up, 150 yards in length and breadth, containing sixteen divisions, of thirty-six square yards, the *Sari-parda* being, as before, sustained by poles with knobs. In the midst of it, the state-hall is erected, by means of a thousand carpets; it contains seventy-two rooms, and has an opening fifteen yards wide. A tent-like covering, or *Qalandarī*, made of wax-cloth, or any other lighter material, is spread over it, which affords protection against the rain and the sun; and round about it, are fifty awnings, of twelve yards each. The pavilion, which serves as *Dīwān-i-khās*, or private audience hall, has proper doors and locks. Here the nobles and the officers of the army, after having obtained leave through the *Bakhshīs*,<sup>4</sup> pass before the Emperor, the list of officers eligible for admission being changed on the first of every month. The place is decorated, both inside and outside with carpets of various colours, and resembles a beautiful flower-bed. Outside of it, to a distance of 350 yards, ropes are drawn, fastened to poles, which are set up at a distance of three yards from each other. Watchmen are stationed about them. This is the *Dīwān-i-Am*, or public audience hall, round which, as above described,

<sup>1</sup> As may be still seen in the ruins of Fathpūr Sikri.

<sup>2</sup> वृत्ति "tent wall".--P.]

<sup>3</sup> In text *ibachkī-khānd*.--[P.]

<sup>4</sup> Paymasters. The Commanding Officers were at the same time paymasters, as they collected the rents of the lands assigned to them for the payment of their contingents.





the various guards are placed. At the end of this place, at a distance of twelve *fanâbs*<sup>1</sup> is the *Naqqâra Khâna*,<sup>2</sup> and in the midst of the area the *Ākâs-diya*<sup>3</sup> is lighted up.

Some encampments, as just now described, are sent off, and one of them is put up by the *Farrâshes* on a piece of ground which the *Mir Manzilis*<sup>4</sup> have selected as an eligible spot, whilst the other camp furniture is sent in advance, to await the approach of his Majesty. Each encampment requires for its carriage 100 elephants, 500 camels, 400 carts, and 100 bearers. It is escorted by 500 troopers, *Mangubdars*,<sup>5</sup> *Alhadîs*. Besides, there are employed a thousand *Farrâshes*, natives of Irân, Tûrân, and Hindustân, 500 pioneers, 100 water-carriers, 50 carpenters, tent-makers, and torch-bearers, 30 workers in leather, and 150 sweepers.

The monthly pay of the foot varies from 240 to 130 *dâms*.

#### *A*\*in 17.

### THE ENCAMPMENT OF THE ARMY.

Although his Majesty but rarely collects his armies, a large number of troops accompany him in whatever direction an expedition may go; but a considerable number, in every province, are employed on various services, and are not allowed to follow him. On account of the crowding of camp-followers, and the number of the troops themselves, it would take a soldier days to find his tent; and how much worse would it be for a stranger? His Majesty has invented an admirable method of encamping his troops, which is a source of much comfort to them. On an open ground they pitch the imperial seraglio, the audience hall, and the *Nayâra-khâna*, all occupying a space the length of which is 1530 yards. To the right and left, and behind, is an open space of 360 yards, which no one but the guards is allowed to enter. Within it, at a distance of 100 yards to the left<sup>6</sup> and centre are the tents of Maryam Makâñ,<sup>7</sup> and Gulbadan Begum, and other chaste ladies, and the tents of Prince Dânyâl: to the

[<sup>1</sup> *فَانَابٌ*—P.]

<sup>2</sup> A turret on the top of which the band plays. Regarding the *fanâb*, vide the tenth *A*\*in of the third book;

<sup>3</sup> A high pole to the top of which an immense lamp is fixed. Vide p. 50.

<sup>4</sup> Quartermasters.

<sup>5</sup> Grandees.

[<sup>6</sup> Qol. M. is said to be the centre of an army in battle array.—P.]

<sup>7</sup> *Maryam Makâñ* (*i.e.*, dwelling with the Virgin Mary, who together with Asiyah, the wife of Pharaoh, Khadîja, Muhammad's first wife, and Fâtimah, his daughter, are the four perfect women of Islâm) is the title of Akbar's mother. Her name was *Hâmidâ Begum*; vide Badâoni, ed. Bibl. Ind. i, p. 437. *Gul adan Begum* (*i.e.*, Lady Rose-body) appears to be the name of one of Akbar's favourite wives. [No, his aunt.—B.]

right, those of Prince Sultān Salim, and to the left, those of Prince Shāh Murād. Behind their tents, at some distance, the offices and workshops are placed, and at a further distance of 30 yards behind them, at the four corners of the camp, the bāzārs. The nobles are encamped without on all sides, according to their rank.

The guards for Thursday, Friday, and Saturday encamp in the centre ; those for Sunday and Monday, on the right ; and those for Tuesday and Wednesday, on the left.

### *Aṣṭīn* 18.

#### ON ILLUMINATIONS.

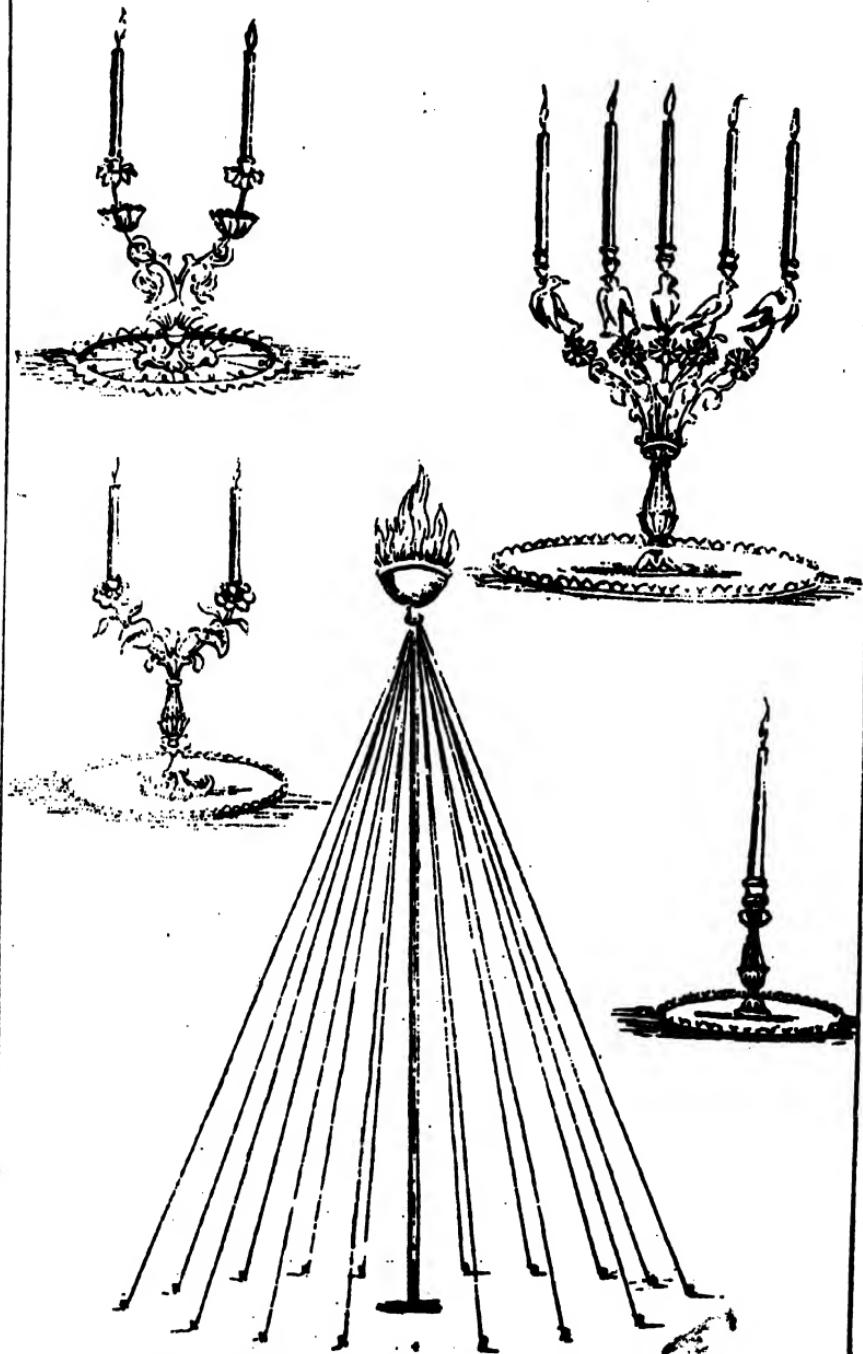
His Majesty maintains that it is a religious duty and divine praise to worship fire and light ; surly, ignorant men consider this forgetfulness of the Almighty, and fire-worship. But the deep-sighted know better. As the external form of the worship of "the select",<sup>1</sup> is based upon propriety, and as people think the neglect of some sort of worship abominable, there can be nothing improper in the veneration of that exalted element which is the source of man's existence, and of the duration of his life ; nor should base thoughts enter such a matter.

How beautifully has Shaykh Sharfū 'd-Din<sup>2</sup> said : "What can be done with a man who is not satisfied with the lamp when the sun is down ?" Every flame is derived from that fountain of divine light (the sun), and bears the impression of its holy essence. If light and fire did not exist, we should be destitute of food and medicines ; the power of sight would be of no avail to the eyes. The fire of the sun is the torch of God's sovereignty.

At noon of the day, when the sun enters the 19th degree of Aries, the whole world being then surrounded by his light, they expose a round piece of a white and shining stone, called in Hindi *Sūrajkrānt*, to the rays of the sun. A piece of cotton is then held near it, which catches fire from the heat of the stone. This celestial fire is committed to the care of proper persons. The lamp-lighters, torch-bearers, and cooks of the household, use it for their offices ; and when the year has passed away in happiness, they renew the fire. The vessel in which this fire is preserved, is called *Agingir*, i.e. fire-pot.

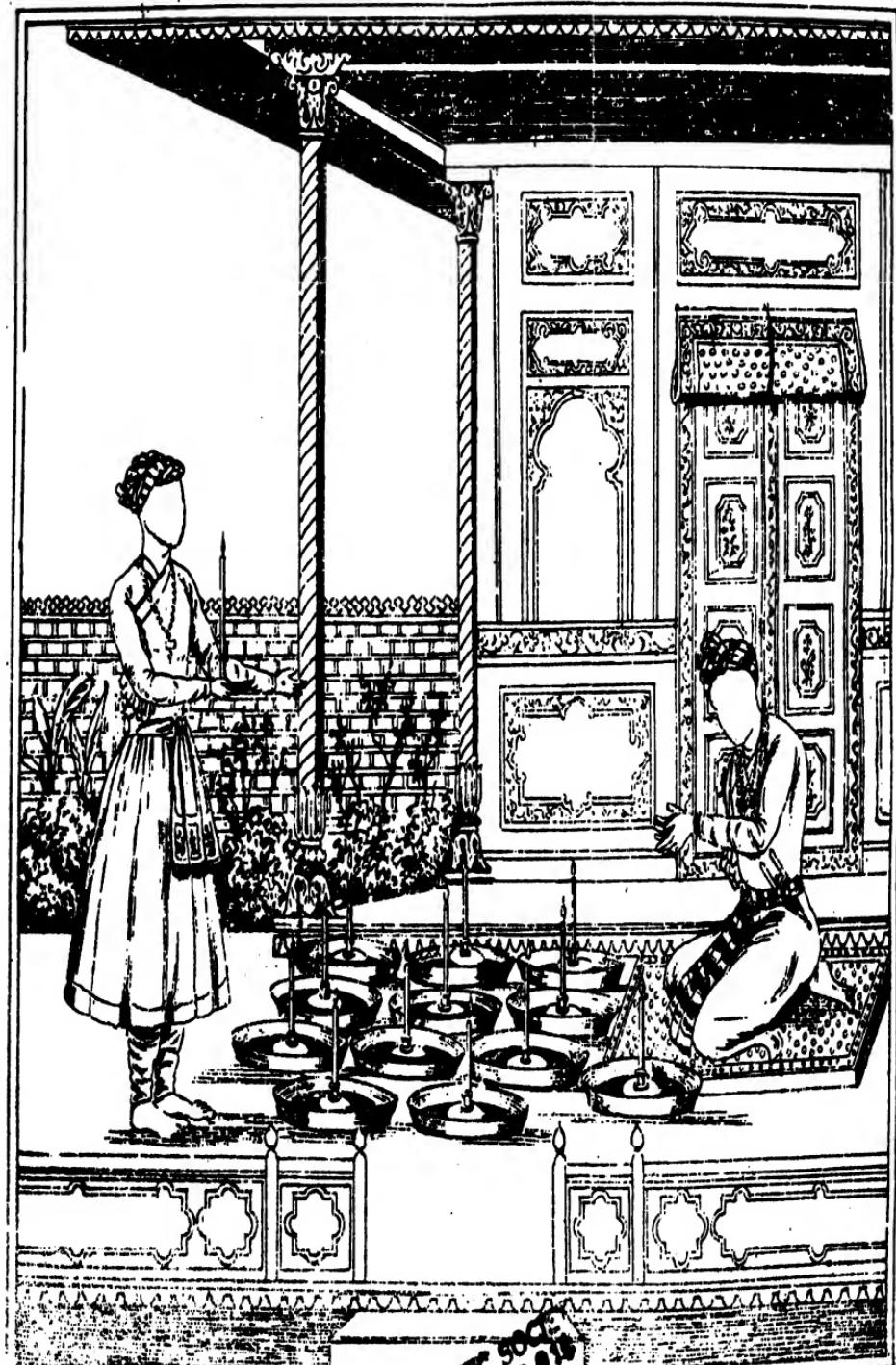
<sup>1</sup> The members of the *Divine Faith*.

<sup>2</sup> This famous saint died in the beginning of the fifteenth century. Munair is a town in Bahār; *vide Journal As. Soc. Bengal*, 1868, p. 7, l. 3, from below, and the biographies of Indian Saints in the fourth book. His works are to be found among the Persian MSS. of the Society's Library.



ASIA'S SO  
SOCIETY





ASATE 300  
TOP 900



There is also a shining white stone, called *Ckandrkrānt*, which, upon being exposed to the beams of the moon, drips water.

Every afternoon, one *gharī*<sup>1</sup> before sunset, his Majesty, if riding, alights, or, if sleeping, he is awakened. He then lays aside the splendour of royalty, and brings his external appearance in harmony with his heart. And when the sun sets, the attendants light twelve white candles,<sup>2</sup> on twelve candlesticks of gold and silver, and bring them before his Majesty, when a singer of sweet melodies, with a candle in his hand, sings a variety of delightful airs to the praise of God, beginning and concluding with a prayer for the continuance of this auspicious reign. His Majesty attaches the utmost importance to praise and prayer, and earnestly asks God for renewed light.

It is impossible to describe the beauty and various forms of the candle-sticks and shades, and to give an account of the offices of the workmen. Some of the candlesticks weigh ten *māns* and upwards, and are adorned with various designs; some single, others of two branches and more: they give light to the internal eye. His Majesty has invented a candlestick, one yard high. Five others are placed on the top of it, and each is adorned with the figure of an animal. White wax candles, three yards and upwards in length, are cast for it, so that a ladder is required to snuff it. Besides there are everywhere flambeaux,<sup>3</sup> both inside and outside, which increase the light very much. The first, second, and third nights of every lunar month, when there is moonlight but for a short time, eight wicks are used; <sup>4</sup> from the fourth to the tenth, they decrease one in number every night, so that on the tenth night, when the moon is very bright, one is sufficient; and they continue in this state till the fifteenth, and increase one wick every day from the sixteenth to the nineteenth. For the twentieth night the number is the same as on the nineteenth; on the twenty-first and twenty-second they increase one daily; the twenty-third is the same as the twenty-second; and from the twenty-fourth to the last, eight wicks are lighted up. They allow for every wick one ser of oil, and half a ser of cotton. In some places there are fat-burners, where grease is burnt instead of oil. The allowance varies according to the size of the wick.

In order to render the royal camp conspicuous to those who come from far, his Majesty has caused to be erected, in front of the Durbār, a pole upwards of forty yards high, which is supported by sixteen ropes:

<sup>1</sup> One *gharī* = 24 minutes.

[<sup>2</sup> *کانڈری خمیری*, i.e., wax candles.—P.]

<sup>3</sup> Oil-burners with several wicks are very common in India.

<sup>4</sup> For each flambeau.

and on the top of the pole is a large lantern, which they call *Ākās-diya*.<sup>1</sup> Its light, seen from great distances, guides the soldiers to the imperial camp, and helps them to find their tents. In former times, before the lamp was erected, the men had to suffer hardships from not being able to find the road.

In this department Mansabdārs, Aḥadis, and other troops are employed. The allowance of a foot soldier never exceeds 2400, and is never less than 80 *dāms*.

### *Āśin* 19.

#### THE ENSIGNS OF ROYALTY.

The *Shamsa*<sup>2</sup> of the arch of royalty is a divine light, which God directly transfers to kings, without the assistance of men; and kings are fond of external splendour, because they consider it an image of the Divine glory. I shall mention some of the insignia used at present.

1. The *Aurang*, or throne, is made of several forms; some are inlaid with precious stones, and others are made of gold, silver, etc. 2. The *Chatr*, or umbrella, is adorned with the most precious jewels, of which there are never less than seven. 3. The *Sāya-bān* is of an oval form, a yard in length, and its handle, like that of the umbrella, is covered with brocade and ornamented with precious stones. One of the attendants holds it, to keep off the rays of the sun. It is also called *Āstābgīr*. 4. The *Kaukbū*,<sup>3</sup> of which several are hung up before the assembly hall.

These four insignia are used by kings only.

5. The *Ālam*, or standard. When the king rides out, not less than five of these are carried along with the *Qūr*,<sup>4</sup> wrapped up in scarlet cloth bags. On days of festivity, and in battle, they are unfurled. 6. The *Chattriq*, a kind of *Ālam*, but smaller than it, is adorned with the tails of Thibetan yaks. 7. The *Tumantiq* is like the *Chattriq*, but longer. Both insignia are flags of the highest dignity, and the latter is bestowed upon great nobles only. 8. The *Jhanḍā* is an Indian flag. The *Qūr* necessarily contains a flag of each kind; but on great occasions many are displayed.

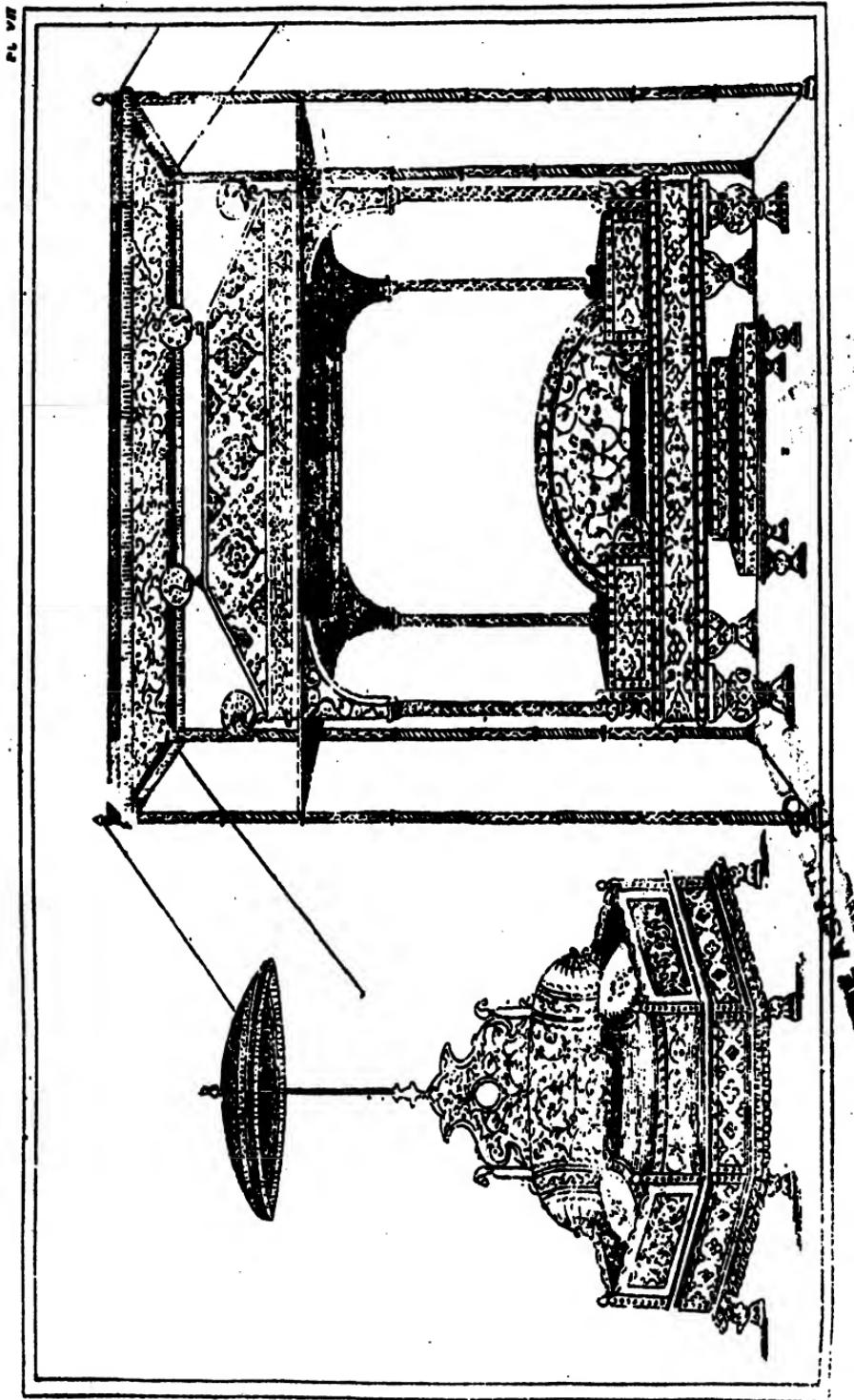
Of musical instruments used in the *Naqārahkhāna*, I may mention, 1. the *Kucarya*, commonly called *damāna*; there are eighteen pair of

<sup>1</sup> From *Ākās* sky, and *diya* lamp. The *Ākāsdiya* is also mentioned by Bernier.

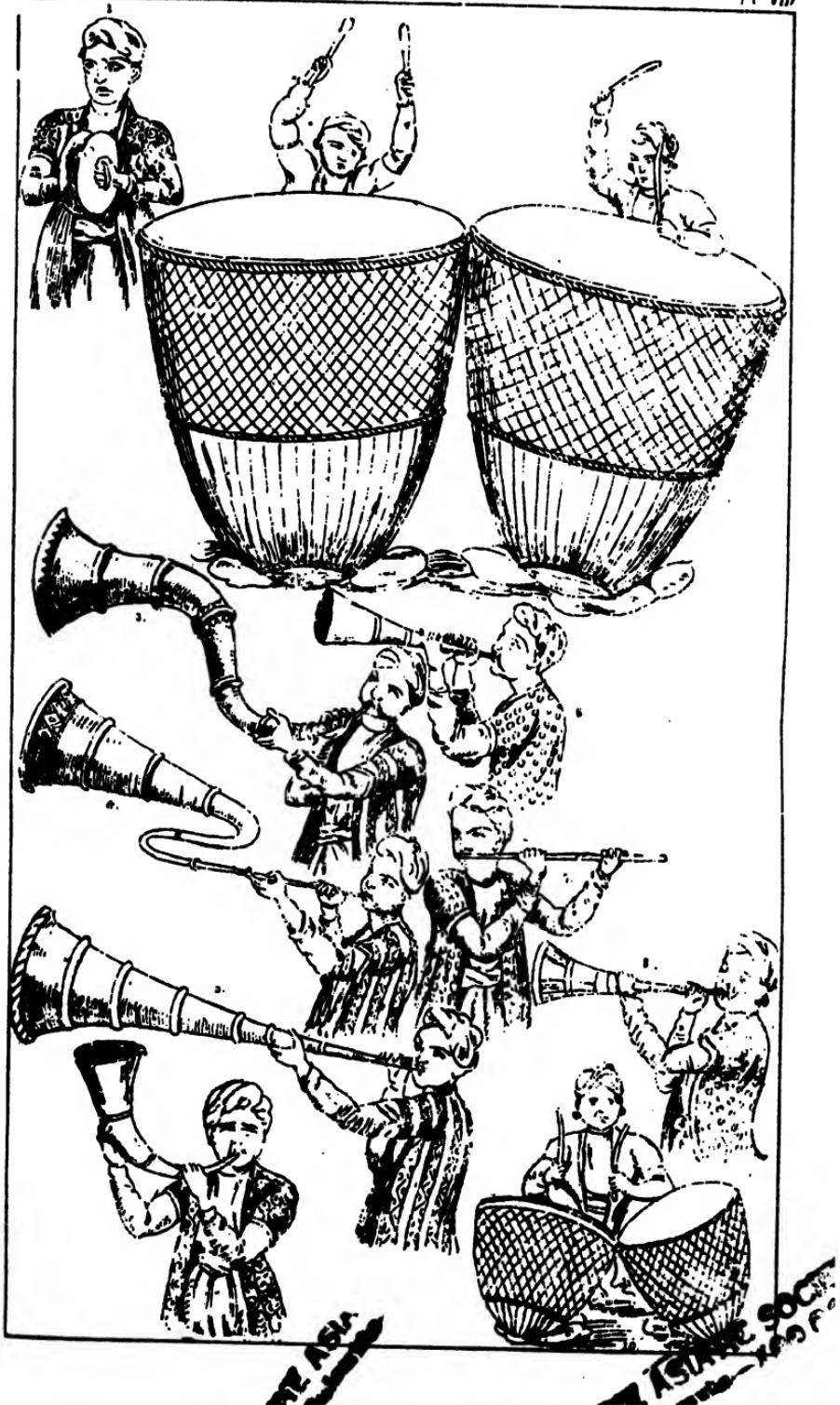
<sup>2</sup> *Shamsa* is a picture of the sun affixed to the gates or walls of the palaces of kings. At night these pictures are illuminated.

<sup>3</sup> *Vide* the plates.

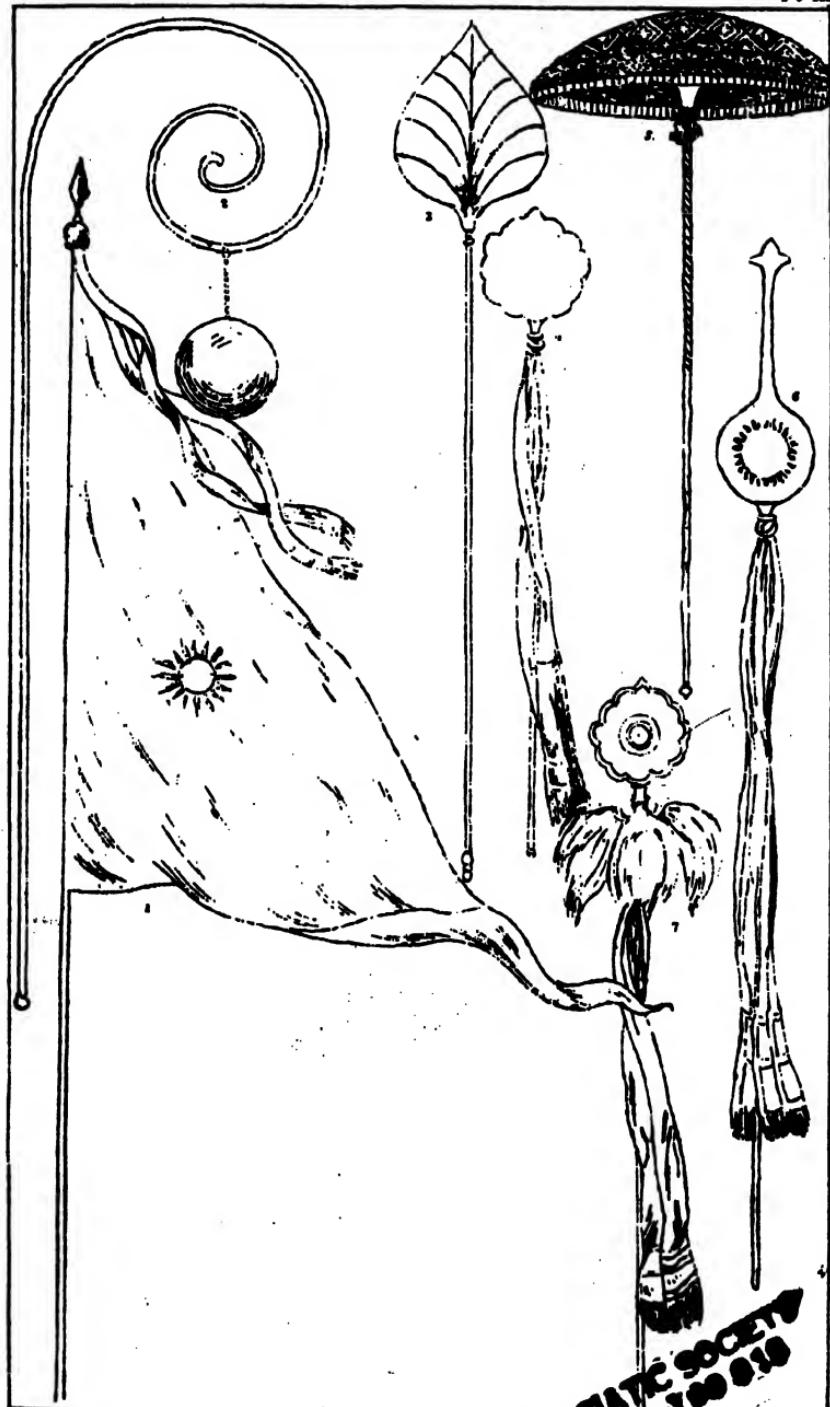
<sup>4</sup> The *Qūr* is a collection of flags, arms, and other insignia, which follow the king wherever he goes.











THE AQUATIC SOCIETY  
MAY 1881



them more or less ; and they give a deep sound. 2. *The naqdra*, twenty pair, more or less. 3. *The duhul*, of which four are used. 4. The *Karnā*<sup>1</sup> is made of gold, silver, brass, and other metals, and they never blow fewer than four. 5. *The surnā* of the Persian and Indian kinds ; they blow nine together. 6. *The nafīr*, of the Persian, European, and Indian kinds ; they blow some of each kind. 7. *The sing* is of brass and made in the form of a cow's horn ; they blow two together. 8. *The sanj*, or cymbal, of which three pair are used.

Formerly the band played four *gharīs* before the commencement of the night, and likewise four *gharīs* before daybreak ; now they play first at midnight, when the sun commences his ascent, and the second time at dawn. One *gharī* before sunrise, the musicians commence to blow the *surnā*, and wake up those that are asleep ; and one *gharī* after sunrise, they play a short prelude, when they beat the *kuicarga* a little, whereupon they blow the *karnā*, the *nafīr*, and the other instruments, without, however, making use of the *naqāra* ; after a little pause the *surnās* are blown again, the time of the music being indicated by the *nafīrs*. One hour later the *nuqārus* commence, when all musicians raise "the auspicious strain."<sup>2</sup> After this they go through the following seven performances. 1. The *Mursalī*, which is the name of a tune played by the *mursil* ; and afterwards the *bardāshī*, which consists likewise of certain tunes, played by the whole band. This is followed by a pianissimo, and a crescendo passing over into a diminuendo : 2. The playing of the four tunes, called *ikhlātī*, *ibtidātī*, *shīrāzī*, *qalandārī nigar atra*,<sup>3</sup> or *nukhūd qatra*, which occupies an hour. 3. The playing of the old<sup>4</sup> *Khwārizmite* tunes. Of these his Majesty has composed more than two hundred, which are the delight of young and old, especially the tunes *Jalālshāhī*, *Mahāmīr karkat* (?), and the *Nawrozī*. 4. The swelling play of the cymbals. 5. The playing of *Bā miyān durr*. 6. The passing into the tunes *azfar*, also called *rāh-i bālā*, after which comes a pianissimo. 7. The *Khwārizmite* tunes, played by the *Mursil*, after which he passes into the *mursalī* ; he then pauses, and commences the blessings on his Majesty, when the whole band strikes up a pianissimo. Then follows the reading of beautiful sentences and poems. This also lasts for an hour. Afterwards the *surnā*-

<sup>1</sup> Or *Karranā*. [In text *karnā*.—P.]

<sup>2</sup> Probably blessings on his Majesty.

<sup>3</sup> Several of these names of melodies are unclear, and will in all probability remain so. Perhaps the words *shīrāzī galandārī*, "a hermit of Shīrāz," belong to each other. *Nigar qatra* means, behold the bear. [Galander is a kind of wandering dervish of wild appearance.—P.]

<sup>4</sup> In text "old and new."

players perform for another hour, when the whole comes to a proper conclusion.

His Majesty has such a knowledge of the science of music as trained musicians do not possess ; and he is likewise an excellent hand in performing, especially on the *nāqārū*.

*Mansabdārs*, *Aḥadīs*, and other troops are employed in this department. The monthly pay of a foot-soldier does not exceed 340 and is not less than 74 *dāms*.

### Ā'īn 20.

#### THE ROYAL SEALS.

Seals are used in the three<sup>1</sup> branches of the Government ; in fact every man requires them in his transactions.<sup>2</sup> In the beginning of the present reign, Mawlānā Maqṣūd, the seal-engraver, cut in a circular form upon a surface of steel, in the *rīqā*<sup>3</sup> character, the name of his Majesty, and those of his illustrious ancestors up to Timūrlang ; and afterwards he cut another similar seal, in the *nasta*<sup>4</sup> *līq* character, only with his Majesty's name. For judicial transactions a second kind of seal was made, *mīhrābī* in form,<sup>5</sup> which had the following verse round the name of his Majesty :—

*Rāstī mūjib-i rīzā-yi khudāst kas nādīdam ki gum shud az rāh-i rāst.*

"Uprightness is the means of pleasing God ; I never saw any one lost in the straight road."

Tamkīn made a new seal of the second kind ; and afterwards Mawlānā 'Ali Aḥmad of Dihlī improved both. The round small seal goes by the (*chaghātā'i*) name of *Uzuk*, and is used for *farmān-i sablīs* ;<sup>6</sup> and the large one, into which he cut the names of the ancestors of his Majesty, was at first only used for letters to foreign kings, but nowadays for both. For other orders a square seal is used, engraved with the words *Allāh*<sup>7</sup> *Akbar* *jall*<sup>8</sup> *jalālahū*, whilst another of a peculiar stamp is used for all matters connected with the seraglio. For the seals attached to *farmāns*, another stamp is used of various forms.

Of seal-engravers I shall mention

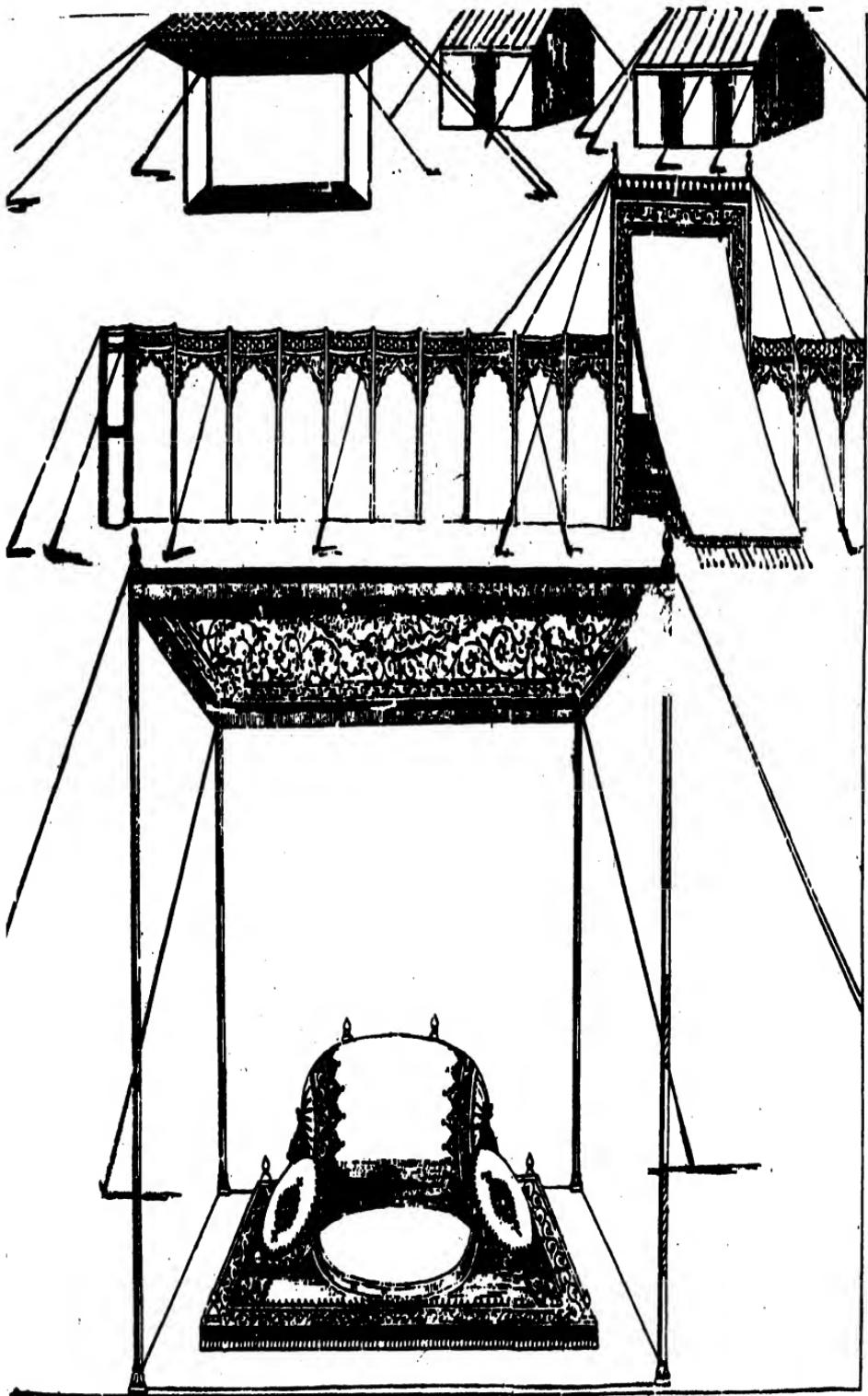
1. *Mawlānā Maqṣūd of Hirāt*, one of the servants of Humāyūn, who writes well the *rīqā*<sup>9</sup> and *nasta*<sup>10</sup> *līq* characters. The astrolabe, globes, and

<sup>1</sup> Corresponding to the threefold division of the Ā'īn-i Akbarī.

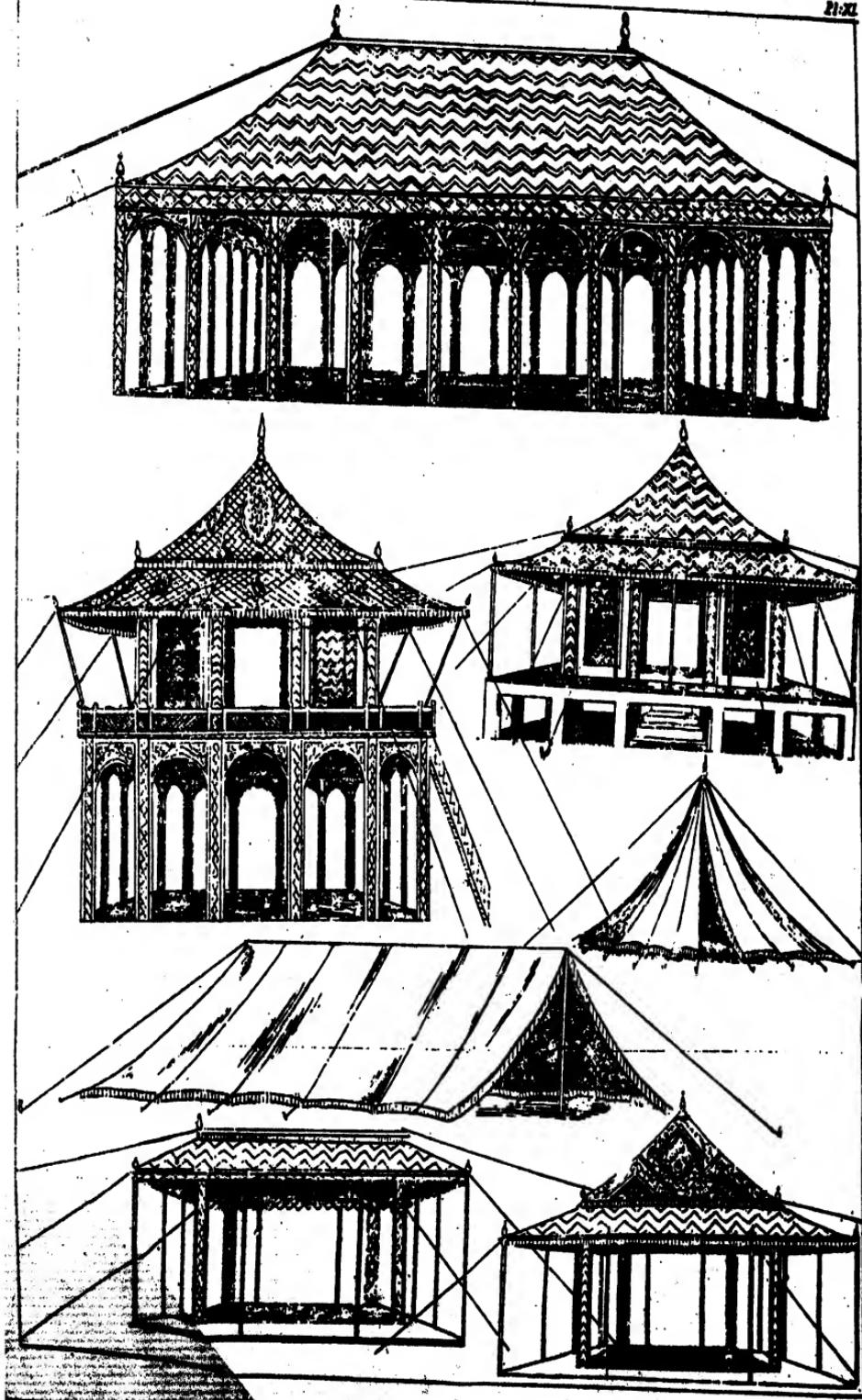
<sup>2</sup> The word *māhr*, a seal, means also a *stamp*, and generally, the *signature of a man*. We sign documents, Orientals stamp their names to them. Sealing wax is rarely used on account of the climate ; a tenacious black liquid, or the juice of the *Bāsīr* nut is preferred. [The marking-nut tree commonly called *bāsīr*.—P.]

<sup>3</sup> Vide note p. 30.

Vide the eleventh Ā'īn of the second book.









various *mīstār*<sup>1</sup> which he made, were much admired by people of experience. The patronage of his Majesty perfected his art.

2. *Tamkīn of Kābul*. He was educated in his native country, and brought his art to such a perfection as to excite the jealousy of the preceding engraver, whom he surpassed in the *nasta'liq*.

3. *Mīr Dost of Kābul*. He cuts both the *rīqāt* and *nasta'liq* characters in cornelian. He does not come up to the preceding artists. His *rīqāt* is better than his *nasta'liq*. He also understands assaying.

4. *Mawlānā Ibrāhīm*. In the art of cutting cornelians he is the pupil of his brother Sharaf of Yazd. He surpasses the ancient engravers; and it is impossible to distinguish his *rīqāt* and *nasta'liq* from the masterpieces of the best calligraphers. He engraved the words *la'l jalālī*, or the glorious ruby, upon all imperial rubies of value.

5. *Mawlānā 'Alī Ahmad*<sup>2</sup> of Dihlī who, according to all calligraphers, stands unsurpassed as a steel-engraver, so much so that his engravings are used as copies. His *nasta'liq* is charming: but he writes also other characters as well. He learned the trade from his father Shaykh Husayn, studied the manner of Mawlānā Maqsūd, and eventually surpassed all.

### Ā'in 21.

#### THE FARRĀSH KHĀNA.

His Majesty considers this department<sup>3</sup> as an excellent dwelling-place, a shelter from heat and cold, a protector against the rain, as the ornament of royalty. He looks upon its efficiency as one of the insignia of a ruler, and therefore considers the care bestowed upon it as a part of Divine worship. The department has been much improved, both in the quality and the quantity of the stores, and also by the introduction of new fashions. I shall mention a few particulars as specimens for future enquirers.

1. The *Bārgāh*, when large, is able to contain more than ten thousand

<sup>1</sup> Copyists take a piece a pasteboard of the same size as the paper on which they write. Then they draw two parallel vertical lines, each about an inch from the two vertical sides of the pasteboard. Along these lines they make small holes at equal intervals, and draw a string from the first hole at the left hand to the first hole of the right of the pasteboard. Similarly, the two second holes are joined, and so on, care being taken that the horizontal strings are parallel. This contrivance is called *mīstar*, from *sātar*, a line. The copyist then puts the blank sheets on the top of the *mīstar*, and presses on them with the hands, when the strings will leave marks on the paper sufficiently clear to prevent the writer from writing crookedly.

<sup>2</sup> Nīzām of Hirāt, in his *Tabaqāt-i Akbarī*, mentions him among the contemporaneous Persian poets, and gives a few of his verses.

[<sup>1</sup> v. 6.—P.]

people. It takes a thousand *farrâshes*, a week to erect with the help of machines. There are generally two door poles, fastened with hinges. If plain (i.e. without brocade, velvet, or gold ornaments) a *bâryâh* costs 10,000 rupees and upwards, whilst the price of one full of ornaments is unlimited. The price of others may be estimated from the price of a plain one. 2. The *Chûbin râwâfî* is raised on ten pillars. They go a little into the ground, and are of equal height, with the exception of two, which are a little higher, as the crossbeam rests upon them. The pillars have, above and below, a *dâsa*,<sup>1</sup> to keep them firm, and several rafters pass over the *dâras* and the crossbeam, the whole being kept tightly together by clamps and bolts and nuts. The walls and the roof consist of mats. There is one door or two; and at the height of the lower *dâsas* there is a raised platform. The inside is ornamented with brocade and velvet, and the outside with scarlet-sackcloth,<sup>2</sup> tied to the walls with silk tape. 3. The *Do-âshiyâna manzil*, or house of two storeys, is raised upon eighteen pillars, six yards in height, which support a wooden platform; and into this, pillars of four cubits in length are fixed with bolt and nuts, forming an upper storey. The inside and outside are ornamented, as in the preceding. On the march it is used by his Majesty as a sleeping apartment, and also as a place of divine worship, where he prays to the Sun; and hence the building resembles a man who strives after God without forgetting his worldly duties, whose one eye is directed to the solitude of pure devotion, and the other eye to the motley *surâ* of the world. After the devotions are over, the women are allowed to enter to pay their compliments, and after them, outsiders. On journeys his Majesty inspects in this building the rations (of the elephants, camels, etc.), which is called *jharôka*,<sup>3</sup> or window. 4. The *Zamîndoz* is a tent made of various forms, sometimes with one, sometimes with two door poles; screens are also hung up within it, so as to form divisions. 5. The *Ajâ\*ibî* consists of nine awnings on four pillars. Five of the awnings are square, and four tapering; sometimes they make it so as to contain one division only, and four tapering; sometimes they make it so as to contain one division only, supported by a single pole. 6. The *Mandal* is composed of five awnings joined together, and is supported by four poles. Four of the awnings are let down so as to form a private room; sometimes all four are drawn up, or one side only is left open. 7. The *Ath-khamba* consists of seventeen awnings, sometimes

<sup>1</sup> A triangular piece of wood fixed into the angle formed by the vertical beam and the cross-beam, a support.

<sup>2</sup> *Sâjârâ*, perhaps a scarlet broad-cloth.—P.]

<sup>3</sup> *Jharôka*, a small window in an upper storey, especially one in a palace, to obtain a view.—P.]

separate, sometimes joined together ; they are supported by eight poles. 8. The *Khargāh* is a folding tent made in various ways ; some with one, others with two doors. 9. The *Shāmyāna*-awning is made of various sizes, but never more than of twelve yards square. 10. The *Qalandarī* has been described.<sup>1</sup> 11. The *Sarāparda* was made in former times of coarse canvas, but his Majesty has now caused it to be made of carpeting, and thereby improved its appearance and usefulness. 12. The *Gulābār* is a wooden screen, its parts being fastened together, like the walls of the *Khargāh*, with leather straps, so that it can be folded together when the camp breaks up. The *gulābār* is covered with red cloth, tied with tape.

### Carpets.<sup>2</sup>

His Majesty has caused carpets to be made of wonderful varieties and charming textures ; he has appointed experienced workmen, who have produced many masterpieces. The *gilīms* of Irān and Tūrān are no more thought of, although merchants still import carpets from Goshkān,<sup>3</sup> Khūzistān, Kirmān, and Sabzwār. All kinds of carpet weavers have settled here, and drive a flourishing trade. These are found in every town, especially in Āgra, Fathpūr and Lāhor. In the imperial workshops single *gilīms* are made 20 *gaz* 7 *fassūjes* long, and 6 *gaz* 11½ *fassūjes* broad, at a cost of 1810 rupees, which those who are skilled in the business have valued at 2715 rupees.

*Takya-namads*, or woollen coverlets, are brought from Kābul and Persia,<sup>4</sup> but are also made in this country.

It would take up too much time to describe the *jājams*, *shatrīnjīs*, *balūchīs*, and the fine mats which look as if woven of silk.

### A<sup>n</sup>. In. 22.

## THE ABDĀR KHĀNA.

His Majesty calls this source of life "the water of immortality", and has committed the care of this department to proper persons. He does not drink much, but pays much attention to this matter. Both at home and

<sup>1</sup> Vide p. 48.

<sup>2</sup> In text *gilīm*, which is a carpet without a pile.—P.]

<sup>3</sup> Goshkān, or *Jashaqān*, a town in Īrāq-i Ājamī, halfway between Kāshān and Iṣfahān. Khūzistān is the Persian province of which Shushtar, or Shustar, is the capital ; the ancient Susiana. Kirmān is the capital of the Persian province Kirmān, which borders on Balūchistān. Sabzwār is one of the chief cities of the Persian province Khurāsān, between Mashhad (Meshed) and the Caspian Sea.

<sup>4</sup> In text *āqī*, *wildyāf*. Both countries are known by the name, as also England in modern times.—P.]

on travels he drinks Ganges water. Some trustworthy persons are stationed on the banks of that river, who dispatch the water in sealed jars. When the court was at the capital Agra and in Fathpūr, the water came from the district of Sorūn,<sup>1</sup> but now<sup>2</sup> that his Majesty is in the Panjāb, the water is brought from Hardwār. For the cooking of the food, rain-water or water taken from the Jamna and the Chanāb is used, mixed with a little Ganges water. On journeys and hunting parties, his Majesty, from his predilection for good water, appoints experienced men as water-tasters.

Saltpetre, which in gunpowder produces the explosive heat, is used by his Majesty as a means for cooling water, and is thus a source of joy for great and small. Saltpetre is a saline earth. They fill with it a perforated vessel, and pour some water over it, and collecting what drops through, they boil it, clean it, and let it crystallize. One ser of water is then put into a goglet of pewter, or silver, or any other such metal, and the mouth closed. Then two and a half sers of saltpetre are thrown into a vessel, together with five sers of water, and in this mixture the goglet is stirred about for a quarter of an hour, when the water in the goglet will become cold. The price of saltpetre varies from  $\frac{3}{4}$  to 4 mans per rupee.

Since the thirtieth year<sup>3</sup> of the *Divine Era*, when the imperial standards were erected in the Panjāb, snow and ice have come into use. Ice is brought by land and water, by post carriages or bearers, from the district of Panhān, in the northern mountains, about forty-five kos from Lāhor. The dealers derive a considerable profit, two to three sers of ice being sold per rupee. The greatest profit is derived when the ice is brought by water, next when by carriages, and least when by bearers. The inhabitants of the mountains bring it in loads, and sell it in piles containing from 25 to 30 sers, at the rate of 5 dāms. If they have to bring it very far, it costs 24 d. 17 j.; if the distance be an average one, 15 d.

Out of the ten boats employed for the transport of ice, one arrives daily at the capital, each being manned by four boatmen. The ice bundles contain from six to twelve sers, according to the temperature. A carriage brings two loads. There are fourteen stages, where the horses are changed, and besides, one elephant is used. Twelve pieces of ten to four sers arrive daily. By this kind of transport, a ser of ice costs in winter 3 d. 21 j.; during the rains 14 d. 20 j.; in the intermediate time 9 d. 21½ j.;

<sup>1</sup> The nearest station on the Ganges from Agra.

<sup>2</sup> A.D. 1596. As in 1586 Fathpūr had ceased to be the capital, Akbar resided mostly in the Panjāb.

<sup>3</sup> A.D. 1586.

and in the average,<sup>1</sup> 5 d. 15½ j. If it is brought by bearers, twenty-eight men are required for the fourteen stages. They bring every day one load, containing four parcels. In the beginning of the year, the ice costs 5 d. 19½ j. ; in the middle 16 d. 2½ j. ; and in the end 19 d. 15½ j. per ser ; in the average,<sup>1</sup> 8½ d.

All ranks use ice in summer ; the nobles use it throughout the whole year.

#### *A* in 23.

#### THE IMPERIAL KITCHEN.

His Majesty even extends his attention to this department, and has given many wise regulations for it ; nor can a reason be given why he should not do so, as the equilibrium of man's nature, the strength of the body, the capability of receiving external and internal blessings, and the acquisition of worldly and religious advantages, depend ultimately on proper care being shown for appropriate food. This knowledge distinguishes man from beasts, with whom, as far as mere eating is concerned, he stands upon the same level. If his Majesty did not possess so lofty a mind, so comprehensive an understanding, so universal a kindness, he would have chosen the path of solitude, and given up sleep and food altogether ; and even now, when he has taken upon himself the temporal and spiritual leadership of the people, the question, "What dinner has been prepared to-day ?" never passes over his tongue. In the course of twenty-four hours his Majesty eats but once, and leaves off before he is fully satisfied ; neither is there any fixed time for this meal, but the servants have always things so far ready, that in the space of an hour, after the order has been given, a hundred dishes are served up. The food allowed to the women of the seraglio commences to be taken from the kitchen in the morning, and goes on till night.

Trustworthy and experienced people are appointed to this department ; and all good servants attached to the court, are resolved to perform well whatever service they have undertaken. Their head is assisted by the Prime Minister himself. His Majesty has entrusted to the latter the affairs of the state, but especially this important department. Notwithstanding all this, his Majesty is not unmindful of the conduct of the servants. He appoints a zealous and sincere man as *Mir Bakāwāl*, or

<sup>1</sup> The text has *sardar*, which may mean the *average* ; but the price given by Abū'l-Faqīl is not an average. The charges for ice at the time of Akbar may be compared to the prices of the present age. Here, in Calcutta, one ser of American ice costs two annas, or ½ rupee, i.e., 48 = 5 dāms of Akbar.

Master of the Kitchen, upon whose insight the success of the department depends, and gives him several upright persons as assistants. There are also treasurers for the cash and the stores, several tasters, and a clever writer. Cooks from all countries prepare a great variety of dishes of all kinds of grains, greens, meats ; also oily, sweet, and spicy dishes. Every day such dishes are prepared as the nobles can scarcely command at their feasts, from which you may infer how exquisite the dishes are which are prepared for his Majesty.

In the beginning of the year the Sub-treasurers make out an annual estimate, and receive the amount ; the money bags and the door of the store-house being sealed with the seals of the *Mir Bakāwal* and the writer ; and every month a correct statement of the daily expenditure is drawn up, the receipt for which is sealed by the same two officers, when it is entered under the head of the expenditure. At the beginning of every quarter,<sup>1</sup> the *Diwān-i buyūtāt*<sup>2</sup> and the *Mir Bakāwal*, collect whatever they think will be necessary ; e.g. *Sukhdās* rice from Bharāij,<sup>3</sup> *Dewāra* rice from Gwāliār, *Jinjin* rice from Rājōri and Nīmlah, *ghī* from *Hipār Firūza* ; ducks,<sup>4</sup> water-fowls, and certain vegetables from Kashmīr. Patterns are always kept. The sheep, goats, berberies,<sup>5</sup> fowls, ducks,<sup>6</sup> etc., are fattened by the cooks ; fowls are never kept less than a month. The slaughter-house is without the city or the camp, in the neighbourhood of rivers and tanks, where the meat is washed, when it is sent to the kitchen in sacks sealed by the cooks. There it is again washed, and thrown into the pots. The water-carriers pour the water out of their leather bags into earthen vessel, the mouths of which are covered with pieces of cloth, and sealed up ; and the water is left to settle before it is used. A place is also told off as a kitchen garden, that there may be a continual supply of fresh greens. The *Mir Bakāwal* and the writer determine the price of every eatable, which becomes a fixed rule ; and they sign the day-book, the estimates, the receipts for transfers, the list of wages of the servants, etc., and watch every transaction. Bad characters, idle talkers, unknown persons are never employed ; no one is entertained without a personal security, nor is personal acquaintance sufficient.

The victuals are served up in dishes of gold and silver, stone and earthenware ; some of the dishes being in charge of each of the Sub-

[<sup>1</sup> *Fapl.—P.*]

[<sup>2</sup> Superintendent of the stores, workshops,

[<sup>3</sup> Bahālāh.—R.]

[<sup>4</sup> Qd: T. goes not duck.—P.]

[<sup>5</sup> Apparently the Barbary goat.—P.]

[<sup>6</sup> Qd: T. geese.—P.]

*Bakāwals.* During the time of cooking, and when the victuals are taken out, an awning is spread, and lookers-on kept away. The cooks tuck up their sleeves, and the hems of their garments, and hold their hands before their mouths and noses when the food is taken out ; the cook and the *Bakāwal* taste it, after which it is tasted by the *Mīr Bakāwal*, and then put into the dishes. The gold and silver dishes are tied up in red cloths, and those of copper and china in white ones. The *Mīr Bakāwal* attaches his seal, and writes on it the names of the contents, whilst the clerk of the pantry writes out on a sheet of paper a list of all vessels and dishes, which he sends inside, with the seal of the *Mīr Bakāwal*, that none of the dishes may be changed. The dishes are carried by the *Bakāwals*, the cooks, and the other servants, and macebearers precede and follow, to prevent people from approaching them. The servants of the pantry send at the same time, in bags containing the seal of the *Bakāwal*, various kinds of bread, saucers of curds piled up, and small stands containing plates of pickles, fresh ginger, limes, and various greens. The servants of the palace again taste the food, spread the table cloth on the ground, and arrange the dishes ; and when after some time his Majesty commences to dine, the table servants sit opposite him in attendance ; first, the share of the derwishes is put apart, when his Majesty commences with milk or curds. After he has dined, he prostrates himself in prayer. The *Mīr Bakāwal* is always in attendance. The dishes are taken away according to the above list. Some victuals are also kept half ready, should they be called for.

The copper utensils are tinued twice a month ; those of the princes, etc., once ; whatever is broken is given to the braziers, who make new ones.

#### A<sup>n</sup> 24.

#### RECIPES FOR DISHES.

There are many dishes, but the description is difficult. I shall give some particulars. Cooked victuals may be arranged under three heads, *first*, such in which no meat is used, called now-a-days *pūfyāna* ; *secondly*, such in which meat and rice, etc., are used ; *thirdly*, meats with spices. I shall give ten recipes of each kind.

*First.* 1. *Zard birinj* : 10 s. of rice ; 5 s. of sugarcandy ; 3½ s. of ghi ; raisins, almonds, and pistachios, ½ s. of each ; ½ s. of salt ; ½ s. of fresh ginger ; 1½ dāms saffron, 2½ misgalls of cinnamon. This will make four ordinary dishes. Some make this dish with fewer spices, and even without

any : and instead of without meat and sweets, they prepare it also with meat and salt. 2. *Khushka*: 10 s. rice;  $\frac{1}{2}$  s. salt ; but it is made in different ways. This will likewise give four dishes. One maund of *Dewzira* paddy yields 25 s. of rice, of which 17 sers make a full pot ; *jinyin* rice yields 22 sers. 3. *Khichrī*: Rice, *mung dāl*,<sup>1</sup> and ghi 5 s. of each ;  $\frac{1}{2}$  s. salt ; this gives seven dishes. 4. *Shirbirinj*: 10 s. milk ; 1 s. rice ; 1 s. sugarcandy ; 1 d. salt ; this gives five full dishes. 5. *Thūtī*: 10 s. of wheat, ground, of which one-third will be lost ; half of that quantity of ghi ; 10 *misqāls* of pepper ; 4 m. cinnamon ; 3½ m. cloves and cardamums ;  $\frac{1}{2}$  s. salt ; some add milk and sweetmeats : this gives four dishes. 6. *Chikhī*: 10 s. of wheat-flour, made into a paste, and washed till it is reduced to 2 s. of fine paste. This is mixed with spices, and dressed with various kinds of meat. 1 s. ghi ; 1 s. onions ; saffron, cardmums, and cloves,  $\frac{1}{2}$  d. of each ; cinnamon, round pepper, and coriander seed, 1 d. of each ; fresh ginger, salt 3 d. of each : this gives two dishes ; some add lime juice. 7. *Bādin-jān* :<sup>2</sup> 10 s. ; 1½ s. ghi ; 3½ s. onions ;  $\frac{1}{2}$  s. ginger and lime juice ; pepper and coriander seed, 5 m. of each ; cloves, cardamums, and assafetida, each  $\frac{1}{2}$  m. This gives six dishes. 8. *Pahīt*: For ten sers of dāl of vetches (or gram, or skinned lentils, etc.) take 2½ s. ghi ;  $\frac{1}{2}$  s. of salt and fresh ginger ; 2 m. cuminseed ; 1½ m. assafetida : this yields fifteen dishes. It is mostly eaten with *Khushka*. 9. *Sāg*: It is made of spinach, and other greens, and is one of the most pleasant dishes. 10 s. spinach, fennel, etc., 1½ s. ghi ; 1 s. onions ;  $\frac{1}{2}$  s. fresh ginger ; 5½ m. of pepper ;  $\frac{1}{2}$  m. of cardamums and cloves ; this gives six dishes. 10. *Halwā*: Flour, sugarcandy, ghi, 10 s. of each, which will give fifteen dishes ; it is eaten in various ways.

There are also various kinds of sugared fruits, and drinks, which I cannot here describe.

Secondly, 1. *Qabūtī*: 10 s. rice ; 7 s. meat ; 3½ s. ghi ; 1 s. gram skinned ; 2 s. onions ;  $\frac{1}{2}$  s. salt ;  $\frac{1}{2}$  s. fresh ginger ; cinnamon, round pepper, cuminseed, of each 1 d. ; cardamums and cloves,  $\frac{1}{2}$  d. of each ; some add almonds and raisins : this gives five dishes. 2. *Duzdbiryān*. 10 s. rice, 3½ s. ghi ; 10 s. meat ;  $\frac{1}{2}$  s. salt : this gives five dishes. 3. *Qīma*<sup>3</sup> *Palāo* : Rice and meat as in the preceding ; 4 s. ghi ; 1 s. peeled gram, 2 s. onions ;  $\frac{1}{2}$  s. salt ;  $\frac{1}{2}$  s. fresh ginger, and pepper ; cuminseed, cardamums and cloves, 1 d. of each : this gives five dishes. 4. *Shulla* : 10 s. meat, 3½ s. rice ; 2 s. ghi ; 1 s. gram ; 2 s. onions ;  $\frac{1}{2}$  s. salt ;  $\frac{1}{2}$  s. fresh

[<sup>1</sup> All split peas, pulse, lentils, vetches, etc., are called dāl.—P.]

[<sup>2</sup> *Bādin-jān* is the egg-plant or brinjal.—P.]

[<sup>3</sup> *Qīma* is pounded (or minced) meat.—P.]

ginger ; 2 d. garlic, and round pepper, cinnamon, cardamums, cloves, 1 d. of each : this gives six dishes. 5. *Bughrā* : 10 s. meat ; 3 s. flour ; 1½ s. ghi ; 1 s. gram ; 1½ s. vinegar ; 1 s. sugarcandy ; onions, carrots, beets, turnips, spinach, fennel, ginger, ½ s. of each ; saffron, cloves, cardamums, cuminseed, 1 d. of each ; 2 d. cinnamon ; 8 m. round pepper : this gives twelve dishes. 6. *Qīma Shūrbā* : 10 s. meat ; 1 s. rice ; 1 s. ghi ; ½ s. gram, and the rest as in the *Shulla* : this gives ten full dishes. 7. *Harīsa* : 10 s. meat ; 5 s. crushed wheat ; 2 s. ghi ; ½ s. salt ; 2 d. cinnamon : this gives five dishes. 8. *Kashk* : 10 s. meat ; 5 s. crushed wheat ; 3 s. ghi ; 1 s. gram ; ½ s. salt ; 1½ s. onions ; ½ s. ginger ; 1 d. cinnamon ; saffron, cloves, cardamums, cuminseed, 2 m. of each : this gives five dishes. 9. *Halīm* : The meat, wheat, gram, spices, and saffron, as in the preceding ; 1 s. ghi ; turnips, carrots, spinach, fennel, ½ s. of each : this gives ten dishes. 10. *Qutab*, which the people of Hind call *sanbūsa* : This is made in several ways. 10 s. meat ; 4 s. fine flour ; 2 s. ghi ; 1 s. onions ; ½ s. fresh ginger ; ½ s. salt ; 2 d. pepper and coriander seed ; cardamums, cuminseed, cloves, 1 d. of each ; ½ s. of *summāq*. This can be cooked in twenty different ways, and gives four full dishes.

*Thirdly*, 1. *Biryān*. For a whole *Dashmandī* sheep, take 2 s. salt ; 1 s. ghi ; 2 m. saffron, cloves, pepper, cuminseed : it is made in various ways. 2. *Yakhnī*<sup>1</sup> : for 10 s. meat, take 1 s. onions, and ½ s. salt. 3. *Yulma* : A sheep is scalded in water till all the wool comes off ; it is then prepared like *yakhnī*, or any other way ; but a lamb, or a kid, is more preferable. 4. *Kabāb* is of various kinds. 10 s. meat ; ½ s. ghi ; salt, fresh ginger, onions, ½ s. of each ; cuminseed, coriander seed, pepper, cardamums, cloves, 1½ d. of each. 5. *Muṣamman* : They take all the bones out of a fowl through the neck, the fowl remaining whole ; ½ s. minced meat ; ½ s. ghi ; 5 eggs ; ½ s. onions ; 10 m. coriander ; 10 m. fresh ginger ; 5 m. salt ; 3 m. round pepper ; ½ m. saffron. It is prepared as the preceding. 6. *Dupiyāza* : 10 s. meat that is middling fat ; 2 s. ghi ; 2 s. onions ; ½ s. salt ; ½ s. fresh pepper ; cuminseed, coriander seed, cardamums, cloves, 1 d. of each ; 2 d. pepper : this will give five dishes. 7. *Muṣanjana*<sup>2</sup> sheep : 10 s. meat that is middling fat ; 2 s. ghi ; ½ s. gram ; ½ s. ginger ; 1 d. cuminseed ; round pepper, cloves, cardamums, coriander seed, 2 d. of each : this will give seven dishes full. It is also made of fowl and fish. 8. *Dampukht*<sup>3</sup> : 10 s. meat ; 2 s. ghi ; 1 s. onions ; 11 m. fresh ginger ; 10 m. pepper ; 2 d. cloves ; 2 d. cardamums. 9. *Qaliyy* :

<sup>1</sup> *Yakhnī* is a gravy or broth.—P.]

<sup>2</sup> Does this mean fried ?]

<sup>3</sup> *Dam-pukht* means cooking slowly in a vessel with its lid closed by paste.—P.]

10 s. meat ; 2 s. ghi ; 1 s. onions ; 2 d. pepper ; cloves, cardamums, 1 d. each ;  $\frac{1}{2}$  s. salt : this will give eight dishes. In preparing *qaliya*, the meat is minced and the gravy rather thick, in opposition to the *mutanjana*. Here in Hind they prepare it in various ways. 10. *Maliphūba* : 10 s. meat ; 10 s. curds ; 1 s. ghi ; 1 s. onions ;  $\frac{1}{4}$  s. ginger ; 5 d. cloves : this will give ten dishes.

### *A<sup>4</sup> in 25.*

#### OF BREAD.

This belongs, properly speaking, to the preceding chapter. Bread is made in the pantry. There is a *large* kind,<sup>1</sup> baked in an oven, made of 10 s. flour ; 5 s. milk ;  $1\frac{1}{2}$  s. ghi ;  $\frac{1}{4}$  s. salt. They make also smaller ones. The *thin* kind is baked on an iron plate. One set will give fifteen, or even more. There are various ways of making it ; one kind is called *chapātī*, which is sometimes made of *khushka* ; it tastes very well when served hot. For the bread used at court, one *man* of wheat is made to yield  $\frac{1}{2}$  m. of fine flour ; 2 s. coarsely pounded flour ; and the rest bran ; if this degree of fineness be not required, the proportions are altered.

### *A<sup>4</sup> in 26.*

#### THE DAYS OF ABSTINENCE. (*Sūfiyāna*).<sup>2</sup>

His Majesty cares very little for meat, and often expresses himself to that effect. It is indeed from ignorance and cruelty that, although various kinds of food are obtainable, men are bent upon injuring living creatures, and lending a ready hand in killing and eating them ; none seems to have an eye for the beauty inherent in the prevention of cruelty, but makes himself a tomb for animals. If his Majesty had not the burden of the world on his shoulders, he would at once totally abstain from meat ; and now it is his intention to quit it by degrees, conforming, however, a little to the spirit of the age. His Majesty abstained from meat for some time on Fridays, and then on Sundays ; now on the first day of every solar month, on Sundays, on solar and lunar eclipses, on days between two fasts, on the Mondays of the month of Rajab<sup>3</sup> on the feast-day of every

[<sup>1</sup> Probably a large flat cake.—P.]

<sup>2</sup> Living according to the manners of the Sūfis.

<sup>3</sup> Akbar was born on the fifth of Rajab A.H. 949, a Sunday. This corresponds to the 15th October, 1542. The Mondays of the month of Rajab were observed as fasts, because the Sundays had been included in the list of fast days. The members of the Divine Faith fasted likewise during the month of their birth.

solar month, during the whole month of *Fārvardīn*,<sup>1</sup> and during the month in which his Majesty was born, viz. the month of *Abān*. Again, when the number of fast days of the month of *Abān* had become equal to the number of years his Majesty had lived, some days of the month of *Azār* also were kept as fasts. At present the fast extends over the whole month. These fast days, however, from pious motives, are annually increased by at least five days. Should fasts fall together, they keep the longer one, and transfer the smaller by distributing its days over other months. Whenever long fasts are ended, the first dishes of meat come dressed from the apartments of Maryam Makānī, next from the other begums, the princes, and the principal nobility.

In this department nobles, *ahādīs*, and other military, are employed. The pay of a foot soldier varies from 100 to 400 *dāms*.

#### *A<sup>t</sup> in 27.*

#### STATISTICS OF THE PRICES OF CERTAIN ARTICLES.

The prices of course vary, as on marches, or during the rains, and for other reasons ; but I shall give here the average prices for the information of future enquirers.

##### *A. The spring harvest.*

Wheat, per <i>man</i> . . . .	12 d.	Safflower seed ( <i>carthamus</i> ),
Kābul gram, do. . . .	16 d.	do. . . . . 8 d.
Black gram, do. . . .	8 d.	Fenugreek, do. . . . . 10 d.
Lentils, do. . . .	12 d.	Peas, <sup>2</sup> do. . . . . 6 d.
Barley, do. . . .	8 d.	Mustard seed, do. . . . . 12 d.
Millet, do. . . .	6 d.	<i>Kewū</i> , do. . . . . 7 d.
Linseed, per <i>man</i> . . . .	10 d.	

##### *B. The autumnal harvest.*

<i>Mushkīn</i> , paddy per <i>man</i> . . . .	110 d.	Jinjin rice, do. . . . .	80 d.
<i>Sāda</i> paddy, do. . . .	100 d.	Dakah (?) rice, do. . . . .	50 d.
Sukhdās rice, do. . . .	100 d.	Zirhī rice, do. . . . .	40 d.
Dūnaparsād rice, do. . . .	90 d.	Sāthī rice, do. . . . .	20 d.
Sāmzīra rice, do. . . .	90 d.	<i>Mung</i> (black gram) do. . . . .	18 d.
Shakarchīnī rice, do. . . .	90 d.	<i>Mūsh</i> (a kind of vetch) per	
Dewzīra rice, do. . . .	90 d.	<i>man</i> . . . . .	16 d.

<sup>1</sup> February-March ; for March and April ?—. <sup>2</sup>; ride the first *A<sup>t</sup> in* of the third book ; *Abān* corresponds to October-November.

<sup>2</sup> *Mustang* or *mushang* a pea ?—P.]

<i>Moṭh</i> (a kind of vetch),		<i>Lahdara</i> , do . . . . .	8 d.
per man . . . . .	12 d.	<i>Kōdram</i> , do . . . . .	7 d.
White sesame, do . . . . .	20 d.	<i>Kūrt</i> , do . . . . .	7 d.
Black sesame, do . . . . .	19 d.	<i>Shamukh</i> (Hind. <i>Silivank</i> ),	
<i>Lobiyā</i> (a kind of bean), do . . . . .	12 d.	do . . . . .	6 d.
<i>Juwāri</i> (a kind of millet),		<i>Gāl</i> (Hind. <i>Kangnī</i> ), do . . . . .	8 d.
do . . . . .	10 d.	Millet (Hind. <i>chīna</i> ), do . . . . .	8 d.

<i>Mung däl</i> , per man . . . . .	18 d.	<i>Däl</i> of Lentils, per man . . . . .	16 d.
<i>Nukhūd däl</i> , do . . . . .	16½ d.	<i>Moṭh däl</i> , do . . . . .	12 d.

Wheat flour, per man . . . . .	22 d.	<i>Nukhūd</i> flour, per man . . . . .	22 d.
Do. coarse, do . . . . .	15 d.	Barley flour, do . . . . .	11 d.

### C. Vegetables.

Fennel, per man . . . . .	10 d.	Garlic flowers, per ser . . . . .	1 d.
Spinach, do . . . . .	16 d.	<i>Upalhāk</i> , (from Kashmir)	
Mint, do . . . . .	40 d.	do . . . . .	1 d.
Onions, do . . . . .	6 d.	<i>Jūū</i> , do . . . . .	3 d.
Garlic, do . . . . .	10 d.	Ginger (green), do . . . . .	2½ d.
Turnips, do . . . . .	21 d.	<i>Poī</i> , do . . . . .	1 d.
Cabbage, per ser . . . . .	1 d.	<i>Kachnār buds</i> , do . . . . .	½ d.
<i>Kankachhū</i> , from Kash- mir, do . . . . .	4 d.	<i>Chūkā</i> (sorrel), do . . . . .	½ d.
<i>Dunwretū</i> , . . . . .	2 d.	<i>Bathwa</i> , do . . . . .	½ d.
<i>Shaqāqul</i> (wild carrot <sup>2</sup> ), do. . . . .	3 d.	<i>Ratnakā</i> , do . . . . .	1 d.
		<i>Chaulāī</i> , do . . . . .	½ d.

### D. Living animals and meats.

<i>Dāshmandi</i> sheep, per head	6½ R.	Mutton, per man . . . . .	65 d.
Afghan sheep, 1st kind, do.	2 R.	Goat, do . . . . .	54 d.
Do., 2nd kind, do . . . . .	1½ R.	Geese, per head . . . . .	20 d.
Do., 3rd kind, do . . . . .	1½ R.	Duck, per head . . . . .	1 R.
Kashmir sheep, do . . . . .	1½ R.	<i>Tughdarī</i> (bustard), <sup>3</sup> do . . . . .	20 d.
Hindustāni sheep, do . . . . .	1½ R.	<i>Kulang</i> (crane), <sup>4</sup> do . . . . .	20 d.
Barbari goat, 1st kind, do.	1 R.	<i>Jarz</i> (a kind of bustard), <sup>5</sup>	
Do., 2nd kind, do . . . . .	¾ R.	do . . . . .	18 d.

[<sup>1</sup> Turnip, not turnip.—P.]

[<sup>2</sup> Or wild parsnip ?—P.]

[<sup>3</sup> *Tughdarī* is the Hubara bustard.—P.]

[<sup>4</sup> *Kulang* is the Common Crane or "coolan".—P.]

[<sup>5</sup> For *charz*. In Baluchistan this is the name of the Hubara, but elsewhere of the Florican.—P.]

<i>Durrāj</i> (black partridge), per head	3 d.	<i>Lāwah</i> , <sup>3</sup> do. . . . .	1 d.
<i>Kubg</i> <sup>1</sup> (partridge), do.	20 d.	<i>Karvōnak</i> (stone curlew), do. . . . .	20 d.
<i>Būdāna</i> , <sup>2</sup> do.	1 d.	<i>Fākhta</i> (ringdove), do. . . . .	4 d.

*E. Butter, Sugar, etc.*

<i>Ghl</i> , per <i>man</i>	105 d.	Refined Sugar, per <i>ser</i>	6 d.
Oil, do.	80 d.	White sugar candy, do.	5½ d.
Milk, do.	25 d.	White sugar, per <i>man</i>	128 d.
Curds, do.	18 d.	Brown sugar, do. . . . .	56 d.

*F. Spices.*

Saffron, per <i>ser</i>	400 d.	Turmeric (Hind. <i>haldi</i> )	
Cloves, do.	60 d.	do. . . . .	10 d.
Cardamums, do.	52 d.	Coriander seed, do. . . . .	3 d.
Round pepper, do.	17 d.	<i>Siyāhdāna</i> (Hind. <i>kalaunji</i> ), do. . . . .	1½ d.
Long pepper, do.	16 d.	Assafetida, do. . . . .	2 d.
Dry ginger, do.	4 d.	Sweet fennel, do. . . . .	1 d.
Fresh do., do.	2½ d.	Cinnamon, do. . . . .	40 d.
Cuminseed, do.	2 d.	Salt, per <i>man</i> . . . . .	16 d.
Aniseed, per <i>ser</i>	2 d.		

*G. Pickles.*

Sour limes, per <i>ser</i>	6 d.	Pickled bamboo, per <i>ser</i>	4 d.
Lemon-juice, do.	5 d.	Do. apples, do. . . . .	8 d.
Wine vinegar	5 d.	Do. quinces, do. . . . .	9 d.
Sugarcane vinegar, do.	1 d.	Do. garlic, do. . . . .	1 d.
Pickled <i>ashtarghār</i> , do.	8 d.	Do. onions, do. . . . .	½ d.
Mangoes in oil, do.	2 d.	Do. <i>bādinjān</i> (egg-plant), do. . . . .	1 d.
Do. in vinegar, do.	2 d.	Do. raisins and <i>munaggā</i> , <sup>4</sup> do. . . . .	8 d.
Lemons in oil, do.	2 d.	Do. <i>kachnār</i> , do. . . . .	2 d.
Do. in vinegar, do.	2 d.	Do. peaches, do. . . . .	1 d.
Do. in salt, do.	1½ d.	Do. <i>sakajna</i> (horse-radish) . . . . .	1 d.
Do. in lemon-juice, do.	3 d.	Do. <i>karibuds</i> (capparis), do. . . . .	½ d.
Pickled ginger	2½ d.		
<i>Adershākh</i> , do.	2½ d.		
Turnips in vinegar, do.	1 d.		
Pickled carrots, do.	1½ d.		

<sup>1</sup> *Kett* the Chukor partridge.—P.]<sup>2</sup> The Common Quail.—P.]<sup>3</sup> The Rock Bush-quail.—P.]<sup>4</sup> Kishmish sultana raisins; *munaggā* large black raisins.—P.]

Pickled <i>karīl</i> berries, per <i>sar</i>	$\frac{1}{2}$ d.	Do. cucumbers, do.	$\frac{1}{2}$ d.
Do. <i>sūran</i> , do.	1 d.	Do. <i>bādrang</i> , <sup>1</sup> (gourd) do.	$\frac{1}{2}$ d.
Do. mustard	$\frac{1}{2}$ d.	Do. <i>kachālū</i> , do.	$\frac{1}{2}$ d.
Do. <i>torī</i> (a kind of cu- cumber)	$\frac{1}{2}$ d.	Do. radishes, do.	$\frac{1}{2}$ d.

*Aṭin* 28.

## THE FRUITERY.

His Majesty looks upon fruits as one of the greatest gifts of the Creator, and pays much attention to them. The horticulturists of Irān and Tūrān have, therefore, settled here, and the cultivation of trees is in a flourishing state. Melons and grapes have become very plentiful and excellent; and water-melons, peaches, almonds, pistachios, pomegranates, etc., are everywhere to be found. Ever since the conquest of Kābul, Qandahār, and Kashmīr, loads of fruit are imported; throughout the whole year the stores of the dealers are full, and the bāzārs well supplied. Muskmelons come in season, in Hindūstān, in the month of *Fārvardīn* (February–March),<sup>2</sup> and are plenty in *Urdibihish* (March–April).<sup>3</sup> They are delicious, tender, opening, sweet smelling, especially the kinds called *nāshpātī*, *bābāshaykhī*, *Salisherī*, *alcha*, *barg-i nay*, *dūd-i chirāgh*, etc. They continue in season for two months longer. In the beginning of *Shāriwar* (August),<sup>4</sup> they come from Kashmīr, and before they are out of season plenty are brought from Kābul; during the month of *Āzar* (November),<sup>5</sup> they are imported by the caravans from Badakhshān, and continue to be had during *Dey* (December).<sup>6</sup> When they are in season in Zābulistān, good ones also are obtainable in the Panjāb; and in Bhakkar and its vicinity they are plentiful in season, except during the forty cold days of winter. Various kinds of grapes are here to be had from *Khurdād* (May)<sup>7</sup> to *Amurdād* (July),<sup>8</sup> whilst the markets are stocked with Kashmīr grapes during *Shāriwar*.<sup>9</sup> Eight sers of grapes sell in Kashmīr for one *dām*, and the cost of the transport is two rupees per *man*. The Kashmīris bring them on their backs in conical baskets, which look very curious.

*Bādrang*, not gourd. Perhaps a citron.—P.]

[<sup>2</sup> March–April.—P.]

[<sup>3</sup> April–May.—P.]

[<sup>4</sup> August–September.—P.]

[<sup>5</sup> November–December.—P.]

[<sup>6</sup> December–January.—P.]

[<sup>7</sup> May–June.—P.]

[<sup>8</sup> July–August.—P.]

From *Mîhr* (September)<sup>1</sup> till *Urdibîhist*<sup>2</sup> grapes come from Kâbul, together with cherries,<sup>3</sup> which his Majesty calls *shâhdâr*, seedless pomegranates, apples, pears, quinces, guavas, peaches, apricots, *girdâlât*, and *âluchas*, etc., many of which fruits grow also in Hindûstân. From Samarqand even they bring melons, pears, and apples.

Whenever his Majesty wishes to take wine, opium, or *kûlnâr* (he calls the latter *sabras*), the servants in charge place before him stands of fruits; he eats a little, but most is distributed. The fruits are marked according to their degree of excellence: melons of the first quality are marked with a line drawn round the top; those of the second, with two lines; and so on.

In this department *Manzabâdâr*, *Ahâdîs*, and other soldiers are employed; the pay of a foot soldier varies from 140 to 100 d.

The following tables contain particulars regarding the names, seasons, taste, and prices of various fruits.

#### A. Tûrdâni Fruits.

<i>Arhang</i> melons, 1st quality, at	2½ R.	Plums, do. . . . .	8 d.
Do., 2nd and 3rd do., at 1 to 2½ R.		<i>Khûbâni</i> (dried apricots), per ser	8 d.
Kâbul melons, 1st do., at 1 to 1½ R.		Qandahar dry grapes, do.	7 d.
Do., 2nd do., at ¾ to 1 R.		Figs, per ser . . . . .	7 d.
Do., 3rd do., at ½ to ¾ R.		<i>Munâqqa</i> , do. . . . .	6½ d.
Samarqand apples, 7 to 15 for	1 R.	Jujubes, do. . . . .	3½ d.
Quinces, 10 to 30 for	1 R.	Almonds, without the shell, do. . . . .	28 d.
Pomegranates, per man, 6½ to	15 R.	Do., with do., do . . . . .	11 d.
Guavas, 10 to 100 for	1 R.	Pistachios, do., do. . . . .	9 d.
Kâbul and European apples, 5 to 10 for	1 R.	<i>Chilghâza</i> <sup>4</sup> nuts, per ser	8 d.
Kashmîr grapes, per man	103 d.	<i>Sinjid</i> (jujubes), do. . . . .	6½ d.
Dates, per ser	10 d.	Pistachios, without shell, do. . . . .	6 d.
Raisins ( <i>kishmîsh</i> ), do.	9 d.	Jawz (nuts), do. . . . .	4½ d.
<i>Abjosh</i> (large raisins), do.	9 d.	Filberts, do. . . . .	3 d.
		Hazel <sup>5</sup> nuts, do. . . . .	2½ d.

[<sup>1</sup> September–October.—P.]

[<sup>2</sup> The original has a word *tîlîs*, which is not to be found in our dictionaries. It may be *cerasus*. [*Gilâs* is the common name in Persia and in Kashmir for the white sweet cherry.—P.]

[<sup>3</sup> A town in Bada, Khebhân.]

[<sup>4</sup> Edible seed of *pinus Gorârdiana*.—P.]

[<sup>5</sup> *Nirdgân* is properly the walnut.—P.]

*B. The sweet fruits of Hindustan.*

Mangoes, per hundred, up to . . . .	40 d.	Tendū, do. . . .	2 d.
Pine-apples, one for . . . .	4 d.	Ūśīrā . . . .	* *
Oranges, <sup>1</sup> two for . . . .	1 d.	Dates, per ser . . . .	4 d.
Sugarcanes, two for . . . .	1 d.	Angūhal . . . .	*
Jackfruits, two for . . . .	1 d.	Delā, do. . . .	1 d.
Plantains, do. . . .	1 d.	Gīla . . . .	*
Ber, per ser . . . .	2 d.	Bholārī, per ser . . . .	4 d.
Pomegranates, per man, 80 to . . . .	100 d.	Tarkul, two for . . . .	1 d.
Guavas, <sup>2</sup> two for . . . .	1 d.	Paniyālā, per ser . . . .	2 d.
Figs, per ser . . . .	1 d.	Lahsaura, do. . . .	1 d.
Mulberry, do. . . .	2 d.	Gumbhī, do. . . .	4 d.
Custard-apples, <sup>3</sup> one for . . . .	1 d.	Karakrī . . . .	4 d.
Melons, per man . . . .	40 d.	Tarī . . . .	*
Water-melons, one 2 to 10 d.		Banga, two for . . . .	1 d.
Khirnī, per ser . . . .	4 d.	Gūlār, <sup>4</sup> per ser . . . .	2 d.
Mahuwā, do. . . .	1 d.	Pilū, do. . . .	2 d.
Dephāl, do. . . .	4 d.	Barauta . . . .	*
		Piyār, do. . . .	4 d.

\* The original does not mention the price.

Mulberries and gūlārs are in season during spring; pine-apples, oranges, sugarcane, bers, ūśīrās, bholāris, gumbhīs, delāhs during winter; jackfruits, tarkuls, figs, melons, lahсauras, karakrīs, mahuwās, tendūs, pilūs, barautas, during summer; and mangoes, plantains, dates, delāhs, gīlas, pomegranates, guavas, water-melons, paniyālas, bangas, kī. nīs, piyārs, during the rains.

*C. Dried Fruits.*

Coco-nuts, one for . . . .	4 d.	Makhānd, per ser . . . .	4 d.
Dry Dates, per ser . . . .	6 d.	Sūpyārī, do . . . .	8 d.
Walnuts, do. . . .	8 d.	Koulgatta, do. . . .	2 d.
Chirāunctī, do. . . .	4 d.		

Dates, walnuts, chirāunctīs, and koulgattas are in seasons during summer, and coco-nuts, makhānd, and sūpyārīs, during winter.

[<sup>1</sup> Khirnī.]

[<sup>2</sup> Amrīd guava, but in Persia and locally too in India, a pear.—P.]

[<sup>3</sup> Sādd-phāl. The custard-apple is cīlā-phāl.—P.] The original says that custard-apples are to be had throughout the whole year. This seems a mistake of the MSS. The \* mark marks the next fruit (melons).

[<sup>4</sup> Gūlār and fig.—P.]

*D. Vegetables.*

<i>Palwal</i> , per ser	. . .	2 d.	<i>Kachālū</i> , per ser	. . .	2 d.
<i>Gourd</i> , <sup>1</sup> one	. . .	2½ d.	<i>Chachīndā</i> , do.	. . .	2 d.
<i>Bādinjān</i> , per ser	. . .	1½ d.	<i>Sūran</i> , do.	. . .	1 d.
<i>Tura</i> , <sup>2</sup> do.	. . .	1½ d.	Carrots, do.	. . .	1 d.
<i>Kandūrī</i> , do.	. . .	1½ d.	<i>Singhāra</i> , do. <sup>3</sup>	. . .	3 d.
<i>Sēnb</i> , do.	. . .	1½ d.	<i>Sālak</i> , do.	. . .	2 d.
<i>Pēsh</i> , do.	. . .	1½ d.	<i>Pindālū</i> , do.	. . .	2 d.
<i>Karīla</i> , do.	. . .	1½ d.	<i>Siyātī</i>	. . .	*
<i>Kakūra</i> , do.	. . .	1½ d.	<i>Kaserū</i> , do.	. . .	3 d.

*Sūrans* and *siyātīs* are in season during summer; *palwals*, *gourds*, *tura*,<sup>2</sup> *kachālūs*, *chachīndās*, *kandūrīs*, *sēnb*, *pēsh*, *karīlas*, *kakūras*, and *singhāras* during the rains; and carrots, *sālaks*, *pindālūs*, and *kaserūs*, during winter. *Bādinjāns* are to be had throughout the year.

*E. Sour Fruits.*

<i>Limes</i> , four up to	. . .	1 d.	<i>Ghey</i>	. . .	*
<i>Amalbet</i> , do.	. . .	1 d.	<i>Bijaurā</i> , one for	. . .	8 d.
<i>Galgal</i> , two up to	. . .	1 d.	<i>Awlā</i> , <sup>4</sup> per ser	. . .	2 d.

*Limes* and *deolas* are to be had in summer, the others during the rains.

*F. Fruits somewhat acid.*

<i>Ambītī</i> , per ser	. . .	2 d.	<i>Kait</i> , four up to	. . .	1 d.
<i>Bādhāl</i> , one for	. . .	1 d.	<i>Kānkū</i>	. . .	*
<i>Kawrāk</i> , four up to	. . .	1 d.	<i>Pākar</i> , per ser	. . .	½ d.
<i>Nārangi</i> , <sup>4</sup> two up to	. . .	1 d.	<i>Karnā</i> , one for	. . .	1 d.
Mountain grapes	. . .	*	<i>Labhīrā</i>	. . .	*
<i>Jāman</i> , per ser	. . .	1 d.	<i>Jānbhīrī</i> , five up to	. . .	1 d.
<i>Phālās</i> , do	. . .	1½ d.	<i>Gernal</i>	. . .	*
<i>Karounḍī</i> , do.	. . .	1 d.			

\* The original does not mention the price.

*Kawrāks* and *nārangi*,<sup>4</sup> are in season during winter; *ambītīs*, *bādhāls*, mountain-grapes, *phālās*, *labhīrās*, during summer; and *kaitis*, *pākars*, *karāds*, *jāmans*, *karounḍīs*, *jānbhīrīs*, during the rains.

The fruits of Hindustan are either sweet, or subacid, or sour; each kind is numerous. Some fruits also taste well when dry; others as above described are used when cooked. I shall give now a few details.

[<sup>1</sup> *Kedā* pumpkin.—P.]

[<sup>2</sup> The water-nut.—P.]

[<sup>3</sup> The emblem myrobalans.—P.]

[<sup>4</sup> The orange with close skin.—P.]

*The Mangoe* : The Persians call this fruit *Naghzak*, as appears from a verse of *Khusraw*.<sup>1</sup> This fruit is unrivalled in colour, smell, and taste ; and some of the gourmets of Tûrân and Írân place it above muskmelons and grapes. In shape it resembles an apricot, or a quince, or a pear, or a melon, and weighs even one ser and upwards. There are green, yellow, red, variegated, sweet, and subacid mangoes. The tree looks well, especially when young ; it is larger than a walnut-tree, and its leaves resemble those of the willow, but are larger. The new leaves appear soon after the fall of the old ones in autumn, and look green and yellow, orange, peach-coloured, and bright red. The flower, which opens in spring, resembles that of the vine, has a good smell, and looks very curious.<sup>2</sup> About a month after the leaves have made their appearance, the fruit is sour, and is used for preserves and pickles. It improves the taste of *qalyas* (p. 64), as long as the stone has not become hard. If a fruit gets injured whilst on the tree, its good smell will increase. Such mangoes are called *koyilds*. The fruit is generally taken down when unripe, and kept in a particular manner. Mangoes ripened in this manner are much finer. They mostly commence to ripen during summer, and are fit to be eaten during the rains ; others commence in the rainy season, and are ripe in the beginning of winter ; the latter are called *Bhadriyya*. Some trees bloom and yield fruit the whole year ; but this is rare. Others commence to ripen, although they look unripe ; they must be quickly taken down, else the sweetness would produce worms. Mangoes are to be found everywhere in India, especially in Bengal, Gujrât, Málwah, Khândesh, and the Dekhan. They are rarer in the Panjab, where their cultivation has, however, increased, since his Majesty made Lâhor his capital. A young tree will bear fruit after four years. They put milk and treacle round about the tree, which makes the fruits sweeter. Some trees yield in one year a rich harvest, and less in the next one ; others yield for one year no fruit at all. When many mangoes are eaten, digestion is assisted by drinking milk with the kernels of the mangoe stones. The kernels of old stones are subacid, and taste well ; when two or three years old they are used as medicine. If a half-ripe mangoe, together with its stalk to a length of about two fingers, be taken from the tree, and the broken end of its stalk be closed with warm wax, and kept in butter, or honey, the fruit will retain its taste for two or three months, whilst the colour will remain even for a year.

<sup>1</sup> Vide the fourth note on p. 75 of my Persian text edition.  
<sup>2</sup> *Shigaf*, beautiful; fine.—P.]

*Pine-apples*<sup>1</sup> are also called *kathal-i safarī*, or travelling jackfruits, because young plants, put into a vessel, may be taken on travels and will yield fruits. In colour and shape they resemble an oblong orange ; and in taste and smell, a mangoe. The plant is about a yard long, and its leaves have the shape of a hand. The edges of the leaves are like a saw. The fruit forms at the end of the stalk and has a few leaves on its top. When the fruit is plucked, they cut out these leaves, separate them, and put them singly into the ground ; they are the seedlings. Each plant bears only once, and one fruit only.

*Oranges*<sup>2</sup> have the colour of saffron, and the shape of quinces. They belong to the best fruits to be had in Hindūstān. The tree resembles the lime tree ; its flower has a weak, but fine smell.

*Sugarcane*, which the Persians call *Nayshakar*, is of various kinds ; one species is so tender and so full of juice, that a sparrow can make it flow out by pecking it ; and it would break to pieces, if let fall. Sugarcane is either soft, or hard. The latter is used for the preparation of brown sugarcandy, common sugar, white candy, and refined sugar, and thus becomes useful for all kinds of sweetmeats. It is cultivated as follows. They put some healthy sugarcane in a cool place, and sprinkle it daily with water. When the sun enters the sign of Aquarius, they cut off pieces, a cubit<sup>3</sup> and upwards in length, put them into soft ground, and cover them up with earth. The harder the sugarcane is, the deeper they put it. Constant irrigation is required. After seven or eight months it will come up.

Sugarcane is also used for the preparation of intoxicating liquor, but brown sugar is better for this purpose. There are various ways of preparing it. One way is as follows. They pound *Babūl*<sup>4</sup> bark mixing it at the rate of ten *sars* to one *man* of sugarcane, and put three times as much water over it. Then they take large jars, fill them with the mixture, and put them into the ground, surrounding them with dry horse-dung. From seven to ten days are required to produce fermentation. It is a sign of perfection, when it has a sweet, but a stringent taste. When the liquor is to be strong, they again put to the mixture some brown sugar, and sometimes even drugs and perfumes, as ambergris, camphor, etc. They also let meat dissolve in it. This beverage, when strained, may be used, but it is mostly employed for the preparation of arrack.

<sup>1</sup> Jahāngir in his *Mémoirs* (*Tuzuk-i Jahāngir*, ed. Sayyid Ahmad, p. 3) states that the pine-apples at his time came from the harbour towns held by the Portuguese.

<sup>2</sup> *Kewda*.—P.]

<sup>3</sup> *Wajab*, a span.—P.]

<sup>4</sup> A species of acaia, the *bikar* of the Panjab.—P.]

They have several methods of distilling it ; *first*, they put the above liquor into brass vessels, in the interior of which a cup is put, so as not to shake, nor must the liquid flow into it. The vessels are then covered with inverted lids which are fastened with clay. After pouring cold water on the lids, they kindle the fire, changing the water as often as it gets warm. As soon as the vapour inside reaches the cold lid, it condenses, and falls as arrack into the cup. *Secondly*, they close the same vessel with an earthen pot, fastened in the same manner with clay, and fix to it two pipes, the free ends of which have each a jar attached to them, which stands in cold water. The vapour through the pipes will enter the jars and condense. *Thirdly*, they fill an earthen vessel with the above-mentioned liquor, and fasten to it a large spoon with a hollow handle. The end of the handle they attach to a pipe, which leads into a jar. The vessel is covered with a lid, which is kept full with cold water. The arrack, when condensed, flows through the spoon into the jar. Some distil the arrack twice, when it is called *Duātasha*, or twice burned. It is very strong. If you wet your hands with it, and hold them near the fire, the spirit will burn in flames of different colours without injuring the hands. It is remarkable that when a vessel containing arrack is set on fire you cannot put it out by any means ; but if you cover the vessel, the fire gets extinguished at once.

The *Jackfruit* has the shape of a black-pudding,<sup>1</sup> looks greenish, and is sometimes a yard long, and half a yard broad. When small, it resembles a water-melon ; its peel is full of thorns. It grows out of the branches, the trunk, and the roots. Those that grow below the ground are sweetest. On opening you see round clusters, so viscous, that the fingers stick together, when you take them out. The tree looks like a nut tree, but is somewhat bigger and has larger leaves. The flower, like the fruit, has a good smell. The fruits are also taken down when unripe. They then apply lime, etc., when the fruits will get ripe.

The *Plantain* tree looks straight like a spear ; the leaves come out of the trunk thick and soft, and resemble an unsewn plaited<sup>2</sup> sleeve, but are much larger and wider. Out of the middle rises something looking like a spindle, of a lilac<sup>3</sup> colour ; this is the bud. The fruit consists of a cluster of seventy to eighty plantains. In shape they resemble small cucumbers ; the peel is easily removed. As plantains are very heavy, you cannot eat many. There are various kinds of plantains. The plant is every year

[<sup>1</sup> *Kipd* the gut of a sheep stuffed with mince and rice.—P.]

[<sup>2</sup> *मूळ जी* might mean ironed.—P.]

[<sup>3</sup> *Sida* is the common purple flag-iris.—P.]

cut down, and a stump only is left of it : if this is not done, it will no longer bear fruit. The vulgar believe that the plantain tree yields camphor, but this is wrong ; for the camphor tree, as shall be hereafter explained, is a different tree, although it has the same name. They also say that pearls originate in plantain trees—another statement upon which the light of truth does not shine.

The *Makwād* tree resembles the mangoe tree ; its wood is used for building purposes. The fruit, which is also called *Gilaunda*, yields an intoxicating liquor.

The *Bholśīrī* tree is large and handsome,<sup>1</sup> the fruit has an orange colour, and resembles the jujube.

The *Tarkul* tree, and its fruit, resemble the coco-nut palm and its fruit. When the stalk of a new leaf comes out of a branch, they cut off its end and hang a vessel to it to receive the out-flowing juice. The vessel will fill twice or three times a day. The juice is called *tāvī* ; when fresh it is sweet ; when it is allowed to stand for some time it turns subacid and is inebriating.

The *Paniyāla* fruit resembles the *Zardālū*<sup>2</sup> and its tree the lime tree ; the leaves are like those of the willow. When unripe the fruit is green, and red when ripe.

The *Gumbhī* has a stem the branches of which are like creepers ; its leaves and fruits, as those of the *kunār*, come from below the roots.

The *Tarī* forms at the root ; it grows mostly in the mountains, and weighs a man, more or less, when the creeper is a year old ; and two, when two years old. It looks like a millstone. When older it grows larger according to the same proportion. Its leaves resemble those of the water melon.

The *Piyār* is like a small grape ; brownish and sweet. The inside of the kernel is like butter, and is used in the preparation of food ; it is called *Chiraunī*. Its tree is about a yard high.

The Coco-nut is called by the Persians *Jawz-i Hindi* : the tree resembles the date tree, but is larger ; its wood, however, looks better, and the leaves are larger. The tree bears fruit throughout the whole year ; the fruits ripen in three months. They are also taken down, when unripe and green, and kept for some time. Their inside contains a cup full of milk-like juice, which tastes well, and is very often drunk in summer, mixed with sugar. When ripe, the fruit looks brown. The juice has now become solid, and

<sup>1</sup> The text has here a few words the meaning of which I do not understand.

[<sup>2</sup> *Zardī*? the acid apricot.—P.]

gets black when mixed with butter ; it is sweet and greasy. When eaten with *pān*-leaves, it makes the tongue soft and fresh. The shell is used for spoons, cups, and *ghichaks* (a kind of violin). There are nuts having four, three, two, and one, holes or eyes ; each kind is said to possess certain qualities, the last being considered the best. Another kind is used for the preparation of an antidote against poison. The nuts weigh sometimes twelve *sers* and upwards. The bark of the tree is used for ropes ; the large ropes used on ships are made of it.

*Dates* are called in Hindi *Pind-khajūr*. The tree has a short stem, rising little above the ground, and produces from four to five hundred fruits.

The *Sūpyārī*, or betel nut, is called in Persian *fūfāl*. The tree is graceful and slender, like the cypress. The wind often bends it, so that its crown touches the ground ; but it rises up again. There are various kinds. The fruit when eaten raw tastes somewhat like an almond, but gets hard when ripe. It is eaten with betel leaves.

The *Singhāra* is a triangular fruit : its creeper grows in tanks, and the fruit is on the surface of the water. It is eaten raw or roasted.

The *Sälak* grows in tanks under the earth. They go into the water and dig it up.

The *Pindālū* is reared on lattice work, and grows about two yards high. Its leaf resembles the betel leaf ; they dig up the root.

The *Kaserū* grows in tanks. When the water gets low, they take it out of the ground and eat it, raw or boiled.

The *Siyālī* root is long and conical ; the plant is a creeper, to whose root the fruit is attached.

The *Orange*<sup>1</sup> has the shape of an egg. One kind is called *kāghazī*.<sup>1</sup> Between the peel and the fruit is a thin white membrane. The fruit is juicy, and tastes well ; one kind is to be had throughout the whole year.

The *Amalbet* is like a lime,<sup>2</sup> and very sour. If you put a steel needle into this fruit, the needle in a short time will dissolve ; and a white shell when put into its juice will soon disappear.

The *Karnā* resembles an apple, and appears after the plant has reached the third year. At first the fruit is green, sour, and also somewhat bitter, but turns afterwards yellow and bitter ; when ripe it is red and sweet. When it is kept long, it turns green again. The tree looks like an orange tree, but the leaves are somewhat broader, and the buds like fine arrows.<sup>3</sup>

[<sup>1</sup> *Naranj*, orange ?—P.]

[<sup>2</sup> *Limā*, lime. *Kāghazī* is applied to a small green lime, with a skin as thin as paper.—P.]

[<sup>3</sup> *Paykun-i khaki* ?—P.]

The flower is white, and has four petals and yellow stamens. It has a fine smell, and is used for ambergris; but it is beyond my power to describe the process of the manufacture.

The Betel leaf is, properly speaking, a vegetable, but connoisseurs call it an excellent fruit. Mir Khusraw of Dihli, in one of his verses, says, "It is an excellent fruit like the flower of a garden, the finest fruit in Hindustān." The eating of the leaf renders the breath agreeable, and repasts odorous. It strengthens the gums, and makes the hungry satisfied, and the satisfied hungry. I shall describe some of the various kinds. 1. The leaf called *Bilahri* is white and shining, and does not make the tongue harsh and hard. It tastes best of all kinds. After it has been taken away from the creeper it turns white, with some care, after a month, or even after twenty days when greater efforts are made. 2. The *Kāker* leaf is white with spots, and full, and has hard veins. When much of it is eaten, the tongue gets hard. 3. The *Jaiswār* leaf does not get white, and is profitably sold mixed with other kinds. 4. The *Kapūrī* leaf is yellowish, hard, and full of veins, but has a good taste and smell. 5. The *Kapürkānt* leaf is yellowish-green, and pungent like pepper; it smells like camphor. You could not eat more than ten leaves. It is to be had at Banāras; but even there it does not thrive in every soil. 6. The *Bangla* leaf is broad, full, hard, plushy, hot, and pungent.

The cultivation is as follows. In the month of *Chait* (March–April), about New-Year's<sup>1</sup> time, they take a part of a creeper four or five fingers long with *Karhanj* leaves on it, and put it below the ground. From fifteen to twenty days after, according as leaves and knots form, a new creeper will appear from a knot, and as soon as another knot forms, a leaf will grow up. The creepers and new leaves form for seven months, when the plant ceases to grow. No creeper has more than thirty leaves. As the plant grows, they prop it with canes, and cover it, on the top and the sides, with wood and straw, so as to rear it up in the shade. The plant requires continually to be watered, except during the rains. Sometimes they put milk, sesame oil and its dregs, etc., about the plant. There are seven kinds of leaves, known under nine names: 1. The *Karhanj* leaf, which they separate for seedlings and call *Perī*. The new leaf is called *Gadauta*. 2. The *Nauī* leaf. 3. The *Bahūī* leaf. 4. The *Chhīw* leaf. 5. The *Adhiniḍā* leaf. 6. The *Agahnīya* or *Lewār* leaf. 7. The *Karhanj* leaf itself. With the exception of the *Gadauta*, the leaves are taken away from the creeper when a month old. The last kind of leaf is eaten by some;

[<sup>1</sup> The 21st March is New Year's Day.—P.]

others keep it for seeding : they consider it very excellent, but connoisseurs prefer the *Peyī*.

A bundle of 11,000 leaves was formerly called *Lahdea*, which name is now given to a bundle of 14,000. Bundles of 200 are called *Dholi*; a *lahdea* is made up of *dholis*. In winter they turn and arrange the leaves after four or five days ; in summer every day. From 5 to 25 leaves, and sometimes more, are placed above each other, and displayed in various ways. They also put some betel nut and *kath*<sup>1</sup> on one leaf, and some lime<sup>2</sup> paste on another, and roll them up ; this is called a *bīyā*. Some put camphor and musk into it, and tie both leaves with a silk thread. Others put single leaves on plates, and use them thus. They are also prepared as a dish.

#### Ā<sup>5</sup>in 29.

#### ON FLAVOURS.

As I have mentioned various kinds of food, I shall also say something on flavours. Heat renders pungent that which is agreeable, bitter that which is greasy, and brackish that which has the proper flavour ; cold makes the first acid, the second astringent, and the third tart. Astringency when affecting the tongue merely, is called in Arabic *qabz* ; and *ṣufṣa* when affecting the whole frame. A moderate temperature renders the first quality greasy, the second sweet, and the last tasteless. These are the fundamental flavours. Others count four, viz., the sweet, the bitter the acid, the brackish. The flavours produced by combinations are endless ; some have, however, names, e.g. *bashāqat* is a bitter and tart flavour, and *zuqqa* a combination of the brackish and the bitter.

#### Ā<sup>5</sup>in 30.

#### ON PERFUMES.

His Majesty is very fond of perfumes, and encourages this department from religious motives. The court-hall is continually scented with ambergris, aloewood, and compositions according to ancient recipes, or mixtures invented by his Majesty ; and incense is daily burnt in gold and silver censers of various shapes ; whilst sweet-smelling flowers are used

<sup>1</sup> An astringent vegetable extract eaten by the natives of India with the *pān* leaf. It looks brown, and stains the tongue and the gums red. [Catechu ?—P.]

<sup>2</sup> In Persian *chāne* ; but in Anglo-Indice, *chundam*.

in large quantities. Oils are also extracted from flowers, and used for the skin and the hair. I shall give a few recipes.

1. *Santuk* is used for keeping the skin fresh : 1½ tods Civet ; 1 t. *Chūwa*<sup>1</sup>; 2 māshas Chambeli's essence; 2 bottles of rose-water. 2. *Argaja* ½ s. sandalwood ; 2 t. *Iksir* and *Mīd* ; 3 t. *Chūwa* ; 1 t. violet root, and *gehla* (the seed of a plant) ; ½ m. camphor ; 11 bottles of rose-water. It is used in summer for keeping the skin cool. 3. *Gulkōma* : Pound together 1 t. best Ambergris ; ½ t. *Lādan* ; 2 t. best musk ; 4 t. wood of aloes, and 8 t. *Iksir-i-sabir* ; and put it into a porcelain vessel, mix with it a scr of the juice of the flower called *Gul-i-surkh*,<sup>2</sup> and expose it to the sun, till it dries up. Wet it in the evening with rose-water and with the extract of the flower called *Bahār*, and pound it again on *Samāq*<sup>3</sup> stone. Let it stand for ten days, mix it with the juice of the flower called *Bahār-i-Nāranj*,<sup>4</sup> and let it dry. During the next twenty days, add occasionally some juice of the black *Rayhān* (also called black *Nāzbū*).<sup>5</sup> A part of this mixture is added to the preceding. 4. *Rūh-afzā*, 5 s. Aloewood ; 1½ s. Sandalwood ; 1½ s. *Lādan* ; *Iksir*, *Lubān*, *Dhūp* (a root brought from Kashmir), 3½ t. of each ; 20 t. violet root ; 10 t. *Ushna*, called in Hind. *Chharīla* : Press till it gets tenacious like syrup. To be made into discs with four bottles of rose-water. It is burnt in censers, and smells very fine. 5. *Opatna* is a scented soap : 2½ s. *Lādan* ; 1½ s. 5 d. Aloewood ; the same quantity of *Bahār-i-Nāranj*,<sup>4</sup> and 1½ s. of its bark ; 1 s. 10 d. Sandalwood ; 1 s. 5 d. *Sumbul*-'*t-fib*, called in Hind *Chhar* ; the same quantity of *Ushna* ; 38½ t. musk ; 1 s. 4 t. *pācha* leaves ; 36 t. apples ; 11 t. *Sud*, called in Hind *Moth* ; 5 d. violet root ; 1 t. 2 m. *Dhūp* ; 1½ t. *Ikantī* (a kind of grass) ; the same quantity of *Zurumbād*, called in Hind. *kachūr* (cerumbet) ; 1 t. 2 m. *Lubān* ; 106 bottles of rose-water ; 5 bottles of extract of *Bahār*. Pound the whole, sift it, and boil slowly in rose-water. When it has become less moist let it dry. 6. *'Abirmāya*,<sup>6</sup> 4 d. Aloewood ; 2 d. Sandalwood ; 1 d. violet root ; 3 d. *Sumbul*-'*t-fib* ; 3 d. *Dusdālak* ; 4 t. musk of *Khāid* (Cathay) ; 2½ d. *Lādan* ; 7½ d. *Bahār-i-Nāranj*. Pound and sift, boil over a slow fire in 10 bottles of rose-water, and put it into the shade to dry. 7. *Kishā*, 24 t. Aloewood ; 6½ *Lādan*, *Lubān*, and Sandalwood ; *Iksir* and *Dhūp*, 2 t. of each ; violet root and musk, 2 t. ;

<sup>1</sup> This and the following names of perfumes are explained further on in this chapter.

<sup>2</sup> *Gul-i-surkh* in Persian is a pink fragrant rose that blooms in Spring.—P.]

<sup>3</sup> *Samāq* (vide *samāq*) is the hardest kind of marble.—P.]

<sup>4</sup> Orange-flower bloom.—P.]

<sup>5</sup> Sweet basil.—P.]

<sup>6</sup> Vide below the twelfth flower.

1 t. *Ushna*; mix with 50 t. refined sugar, and boil gently in two bottles of rose-water. It is made into discs. It smells very fine when burnt, and is exhilarating. 8. *Bukhār*: 1 s. Aloewood and Sandalwood;  $\frac{1}{2}$  s. *Lādan*; 2 t. musk; 5 t. *Iksir*; mix with two sars of refined sugar and one bottle of rose-water over a slow fire. 9. *Fatīla*: 5 s. Aloewood; 72 t. Sandalwood; *Ikwā* and *Lādan*, 20 t. of each; 5 t. Violet root; 10 t. *Lubān*; 3 t. refined sugar; mix with two bottles of rose-water, and make into tapers. 10. *Bōrijīl*; 1 s. Aloewood; 5 t. *Lādan*; 2 t. musk; 2 t. Sandalwood; 1 t. *Lubān*;  $\frac{1}{2}$  t. Camphor. Then distill it like *Chūwa* (vide below). 11. *Abīr-Iksir*:  $\frac{1}{2}$  s. Sandalwood; 26 t. *Iksir*; 2 t. 8 m. musk. Pound it, and dry it in the shade. 12. *Ghasūl* (a liquid soap), 35 t. Sandalwood; 17 t. *Katūl* (!)<sup>1</sup>; 1 t. musk; 1 t. *Chūwa*; 2 m. Camphor; 2 m. *Mīd*. Mix with 2 bottles of rose-water.

*A List of Perfumes<sup>2</sup> and their Prices.*

<i>Ambar-i ashhab</i>	.	.	.	.	1 to 3 Muhurs, per told.
<i>Zabdd</i> (civet)	.	.	.	.	$\frac{1}{2}$ R. to 1 M., do.
Musk	.	.	.	.	1 to $4\frac{1}{2}$ R., do.
<i>Lignum aloes Hind. Agar</i>	.	.	.	.	2 R. to 1 M., per sar.
<i>Chūwa</i> (Distilled wood of Aloes)	.	.	.	.	$\frac{1}{2}$ R. to 1 R., per told.
<i>Gaura</i> <sup>3</sup>	.	.	.	.	3 to 5 R., do.
<i>Bhūmeinti</i> Camphor	.	.	.	.	3 R. to 2 M., do.
<i>Mīd</i>	.	.	.	.	1 to 3 R., do.
<i>Zafarān</i> .	.	.	.	.	12 to 22 R., per sar.
<i>Zafarān-i Kamāndī</i> .	.	.	.	.	1 to 3 M., do.
<i>Zafarān</i> (from Kashmir)	.	.	.	.	8 to 12 R., do.
Sandalwood	.	.	.	.	32 to 55 R., per man.
<i>Nāfa-yi mushk</i>	.	.	.	.	3 to 12 M., per sar.
<i>Kelaspak</i> (Calembic)	.	.	.	.	10 to 40 R., per man.
<i>Silāras</i>	.	.	.	.	3 to 5 R., per sar.
<i>Apibar-i Lādan</i>	.	.	.	.	$1\frac{1}{2}$ to 4 R., do.
<i>Kāfur-i China</i>	.	.	.	.	1 to 2 R., do.
<i>Araq-i Fitna</i>	.	.	.	.	1 to 3 R., per bottle.
<i>Araq-i Bēd-i Mushk</i>	.	.	.	.	1 to 4 R., do.
Rosewater	.	.	.	.	$\frac{1}{2}$ to 1 R., do.
<i>Araq-i Bahār</i>	.	.	.	.	1 to 5 R., do.
<i>Araq-i Chambell</i>	.	.	.	.	$\frac{1}{2}$ to $\frac{1}{4}$ R., do.
Violet-root	.	.	.	.	$\frac{1}{2}$ to 1 R., per sar.

<sup>1</sup> According to some MSS. *Kewal*.

<sup>2</sup> Most of the following names are explained below.

<sup>3</sup> In the text, p. 86, by mistake *Kewal*. Vide my text edition, p. 94 . . .

<i>Aṣfār 't-fāb</i>	.	.	.	1½ to 2 R., per sər.
<i>Borg-i Māj</i> (brought from Gujrāt)	.	.	.	½ to 1 R., do.
<i>Sugandh Gulgāl</i>	.	.	.	10 to 18 R., do.
<i>Lubān</i> (from Sargard ?)	.	.	.	½ to 3 R., per told.
<i>Lubān</i> (other kinds)	.	.	.	1 to 2 R., per sər.
<i>Alak</i> , Hind. <i>Chhar</i>	.	.	.	½ to ¾ R., do.
<i>Dwodlak</i> , Hind. <i>Chharila</i>	.	.	.	3 to 4 d., do.
<i>Gehla</i>	.	.	.	*
<i>Suḍ</i>	.	.	.	*
<i>Ikantī</i>	.	.	.	*
<i>Zurumbād</i>	.	.	.	*

\* The original does not mention the prices.

### *A List of fine smelling Flowers.*

1. The *Seutī*. Whitish ; blooms the whole year, especially towards the end of the rains.
2. The *Bholasī*. Whitish ; in the rains.
3. The *Chambētī*. White, yellow, and blue. In the rains, and partly during winter.
4. *Rāy-bel*. White and pale yellow. In the end of the hot season, and the beginning of the rains.
5. The *Mongrā*. Yellow. In summer.
6. The *Champa*. Yellow. All the year ; especially when the sun stands in Pisces and Aries.
7. *Kati*. The upper leaves are green, the inner ones yellowish-white. It blooms during the hot summer.
8. *Kūza*. White. During the hot season.
9. The *Pādal*. Brownish lilac. In spring.
10. The *Jukī*. White and yellow, like jasmin. During the rains.
11. The *Niwārī*. Whitish. In spring.
12. The *Nargis*. White. In spring.
13. The *Kewara*. From Leo to Libra.
14. The *Chalī*.
15. The *Gulāl*. In spring.
16. The *Tasbih Gulāl*. White. In winter.
17. The *Singārhār*. It has small white petals. In the hot season.
18. The *Violet*. Violet. In the hot season
19. The *Karna*. White. In spring.
20. The *Kepūr bāl*.
21. The *Gul-i Zafarān*. Lilac-colour. In autumn.

*A List of Flowers notable for their beauty.*

1. The *Gul-i Afzāb*. Yellow.
2. The *Gul-i Kdwal*. White and also bluish. In the rains.
3. The *Jasfari*. A golden yellow, or orange coloured, or greenish. In spring.
4. The *Gudhal*. Of different colours, red, yellow, orange, white. In the rains.
5. The *Ratan-manjanī*. Bright red. It is smaller than jasmin. All the year.
6. The *Kesū*. In the hot season.
7. The *Senbal*. Dark red. In spring.
8. The *Ratan-mälā*. Yellow. In spring.
9. The *Sonzard*. Yellow. In spring.
10. The *Gul-i Mākī*.
11. The *Karnphūl*. A golden red.
12. The *Karīl*. In spring.
13. The *Kaner*. Red and white.
14. The *Kadam*. Outside green ; in the middle yellow threads ; the inside leaves white. In spring.
15. The *Ndg-kesar*. In spring.
16. The *Surpan*. White, with red and yellow stripes in the middle. During the rains.
17. The *Siri khandī*. Inside yellowish white, outside reddish. In spring.
18. The *Jasit*. Inside yellow, outside a blackish red. In the rains.
19. The *Champala*. White, like orange blossoms. In spring.
20. The *Lāhi*. It blooms in Pisces.
21. The *Gul-i Karaunda*. White. It is smaller than the Chambell, and blooms during the rains.
22. The *Dhanantar* resembles the *Nilufar*. During the rains.
23. The *Gul-i Hinnd*.
24. The *Dupahriyd*. Bright red and white. All the year.
25. The *Bhūn Champd*. Peach coloured.
26. The *Sudarsan*. Yellow ; it resembles the *Nilufar*, but is smaller.
27. The *Kangdi*. There are two kinds, red and white.
28. The *Sirs*. Yellowish green. It is full of stamens. In spring.
29. The *Sam*. Yellow. During the rains.

*On the Preparation of some Perfumes.*

1. *‘Ambar*. Some say that *‘Ambar* grows at the bottom of the sea, and that it is the food brought up again after eating, by various animals living in the sea. Others say that fishes eat it and die from it, and that it is taken from their intestines. According to some, it is the dung of the sea-cow, called *sārd*; or the foam of the sea. Others again say, it trickles from the mountains of islands. Many look upon it as marine gum; others whose opinion I adopt, take it to be wax. It is said that on some mountains a great deal of honey is to be found, so much in fact that it runs into the sea; the wax rises to the surface, when the heat of the sun reduces it to a solid state. As the bees collect the honey from sweet smelling flowers, *‘Ambar* is, naturally, scented. Bees are also occasionally found in it. *Abū Sīnā* thinks that there is a fountain at the bottom of the sea, from which *‘Ambar* rills, when it is carried by waves to the shore. *‘Ambar*, when fresh, is moist; the heat of the sun causes it to dry up. It is of various colours: the white is the best, and the black is the worst; the middling sort is pistachio-coloured and yellow. The best kind goes by the name of *ashhab*. It feels greasy, and consists of layers. If you break it, it looks yellowish white. The whiter, lighter, and more flexible it is the better. Next in quality is the pistachio-coloured *‘Ambar*; and the inferior to it the yellow kind, called *Khashkhāshī*. The black kind is bad; it is inflammable. Greedy bāzār-dealers will mix it with wax, *Mandal*, and *Lādan*, etc.; but not every one has recourse to such practices. *Mandal* is a kind of *‘Ambar* taken from the intestines of dead fishes; it does not smell much.

2. *Lādan* is also often called *‘Ambar*. It is taken from a tree which grows in the confines of *Qibrus* (Cyprus) and *Qisūs* (Chios) or *Qistūs*. It is a moisture that settles on the leaves of the tree. When goats in grazing pass near it, the hairs of their thighs and the horn of their hoofs stick to it, and the whole then dries up. Such *Lādan* as is mixed with goat’s-hair is counted superior. It looks greenish, and has a good smell. But *Lādan* which is mixed with horn is looked upon as inferior. Sometimes people tie ropes round about the trees, and collect the *Lādan* which sticks to them. Afterwards they boil it in water, clean it, and make it into discs.

3. The *Camphor tree* is a large tree growing in the ghauts of Hindustan and in China. A hundred horsemen and upwards may rest in the shade of a single tree. Camphor is collected from the trunk and the branches. Some say that during summer a large number of snakes wind themselves round about the tree for the sake of its coolness; people then mark such trees by shooting an arrow into the trunks, and collect the camphor during

the winter. Others say that camphor trees are much frequented by leopards,<sup>1</sup> which like camphor so much that they seldom leave them. The camphor within the tree looks like small bits of salt ; that on the outside like resin. It often flows from the tree on the ground, and gets, after some time, solid. If there are earthquakes during the year or any other cosmical disturbances, camphor is found in large quantities.

Of the various kinds of camphor the best is called *Rabdī*, or *Qayṣūr*.<sup>2</sup> Although different in name, they are the same ; for it is said that the first camphor was found by a king of the name of *Rabdī* near *Qayṣūr*, which is a place near the island of Ceylon. According to some books, it is white like snow ; and this is true, for I have broken it myself from the tree. Ibn Bayṭār, however, said that it was originally red and shining, and only got white by artificial crystallization. Whatever the case may be, there is certainly a kind of camphor which is white in its natural state. And of all kinds it is the best, the whitest, has the thinnest layers, and is the cleanest and largest. Inferior to it is the kind called *Qurqūy*, which is blackish and dirty. Still inferior is the light brown kind called *Kawkab*. The worst camphor is mixed with pieces of wood ; it goes under the name of *Balds*. By artificial crystallization each kind will become clean and white. In some books, camphor in its natural state is called *Jūdāna* or *Bhimīnī*. If kept with a few barley grains, or peppercorns,<sup>3</sup> or *sukh dāna*, it will evaporate the less. The camphor which is made of *Zurumbād* by mixing it with other ingredients, is called *Chīnī* or *Meyyīl*-camphor. White *Zurumbād* is finely pounded, and mixed with sour cream<sup>4</sup> of cow or buffalo ; on the fourth day they put fresh cream<sup>4</sup> to it, and beat it with the hand till foam appears, which they take away. With this they mix some camphor, put it into a box, and keep it for some time in the husks of grains. Or, they reduce some white stone to fine powder, mix it at the rate of ten dirhams of it with two dirhams of wax, and half a dirham of oil of Violet, or oil of *Sukh Gul*. The wax is first melted, and then mixed with the powder, so as to form a paste. They then put it between two stones, and make it thin and flat. When it gets cold, it looks like camphor, bits of which are mixed with it. Unprincipled men profit in this manner by the loss of others.

4. *Zabd* (civet) is also called *Sādīk*. It is a moist substance secreted during the rutting season by an animal which resembles a cat, having, how-

[<sup>1</sup> Yds, the cheeta or hunting-leopard.—P.]

<sup>2</sup> *Fayṣūr* according to Marco Polo. *Fayṣūr* is a state in Sumatra.—R.

<sup>3</sup> Baldūr dealers give a few peppercorns along with every piece of camphor.

[<sup>4</sup> Dogn buttermilk, not cream.—P.]

ever, a larger face and mouth. The *sabđd* which is brought from the harbour-town of Sumatra, from the territory of Āchin, goes by the name of Sumatra *zabād*, and is by far the best. The moist substance itself is yellowish white. The animal has below its tail a bag, of the size of a small hazel nut, in which there are from five to six holes. The bag may be emptied every week or fortnight, and yields from half a *told* to eight *māshas*. Some civet cats become so tame as to keep still when the bag is being emptied ; but in the case of most animals, they have to catch hold of the tail and draw it through the cage when they take out the *sabđd* with a shell, or by pressing gently against the bag. The price of a civet cat varies from 300 to 500 Rs. The *zabād* of the male is better than that of the female, because in the latter the vulva is just above the bag. When removed, the *zabād* is washed, and becomes afterwards one of the finest perfumes. The perfume will remain a long time in the clothes, and even on the skin. There are several ways of washing it. If the quantity be small, they put it in into a cup, or if greater, into a larger vessel, and wash it thirty times in cold water, and three times in warm water. The latter renders it thin and removes impurities. Then they wash it again in cold water till it gets solid, when they wash it three times in lime juice, which removes all unpleasant smell. After this, they wash it again three times in cold water, pass it through a piece of cloth, put it into a China cup, and wash it three times in rose-water. They then smear the *zabād* on the inside of the cup, keep it at night inverted in extract of *Chambēī*, or *Rāy-bel*, or *Surkh gul*, or *Gul-i Karna*, and expose it at daytime to the rays of the sun, covered with a piece of white cloth till all moisture goes away. It may then be used, mixed with a little rose-water.

5. *Gaura* looks greyish white, but does not smell so well as the preceding. It is a moisture secreted during the rutting season by an animal like the civet cat, but somewhat larger. It is also brought from the confines of Āchin. The price of this animal varies from 100 to 200 Rs.

6. *Mid*<sup>1</sup> resembles the preceding, but is inferior to it. They mix it with other substances ; hence they sell it in larger quantities. The animal which yields *Mid* is found in various countries, and sells for from five to six *dāms* only. Some say that *Mid* is the dried bag of the civet cat, pounded and boiled in water ; the greasy substance which rises to the surface is the *Mid*.

7. *‘Ud*, or wood of Aloes, called in Hind. *Agar*, is the root of a tree. They lop it off and bury it in the earth, when whatever is bad rots, and the

---

<sup>1</sup> *Agar* with the *kaarah*, a kind of perfume. *Kashf* 'l-lughat.

remainder is pure aloes. Some say that they do so with the whole tree. The statement occasionally found in some old books that the habitat of the tree is Central India, is an absurdity of fanciful writers. There are several kinds ; the best is called *Mandātī*, and the second in quality, *Jabātī* or *Hindī*. The smell of the wood, especially that of the first kind, is a preventive against fleas ; but some think both kinds equal in this respect. Of other good kinds I may mention the *Samandūrī* ; the *Qumārī*, which is inferior to it ; the *Qāqūtī*, next in rank ; the *Barrī* ; the *Qīṣītī* ; and the Chinese, also called *Qismūrī*, which is wet and sweet. Still inferior are the *Jalātī*, the *Māyatdī*, the *Lawāqī*, the *Rīqātī*.<sup>1</sup> But of all kinds, the *Mandātī* is the best. The *Samandūrī* is grey, fatty, thick, hard, juicy, without the slightest sign of whitishness, and burns long. The best of all is the black and heavy ; in water it settles at the bottom, is not fibrous, and may be easily pounded. The wood which floats is looked upon as bad. Former kings transplanted the tree to Gujrāt, and nowadays it grows in Chānpānīr. It is generally brought from Achin and Dahnāsari. Nothing is known of the habitat mentioned in old books. Aloewood is often used in compound perfumes ; when eaten, it is exhilarating. It is generally employed in incense ; the better qualities, in form of a powder, are often used for rubbing into the skin and clothes.

8. *Chīwa* is distilled wood of aloes ; it is in general use. The preparation is as follows : They take fine clay, mix it with cotton or rice bran and beat it well. When properly intermixed, they take a small bottle large enough to put a finger in, smear it all over with the clay, and let it dry. After this, they put very small pieces of wood of aloes into it, so as nearly to fill the bottle. The wood must have been kept wet for a week before. Another vessel, with a hole in the middle, is now placed on a three-legged stand. Into this vessel, they pass the neck of the little bottle inverted, placing a cup full of water at the bottom of the vessel in such a manner that the mouth of the bottle reaches the surface of the water. On the top of the vessel they then put cow's dung, and light a gentle fire. Should flames break out they extinguish them with water. The wood of aloes will then secrete a moisture which trickles on the surface of the water where it remains. This is collected, and washed several times with water and rose water, to take off all smell of smoke. The oftener it is washed, and the older it gets, the better will be the scent. It looks black, although experienced people make it white. One *ser* of wood aloes will yield from two to fifteen *tolās* of *Chīwa*. Some avaricious dealers mix sandalwood or almonds with it, thereby to cheat people.

<sup>1</sup> The last three names are doubtful.

9. *Sandalwood* is called in Hind. *Chandan*. The tree grows in China. During the present reign, it has been successfully planted in India. There are three kinds, the white, the yellow, the red. Some take the red to be more refreshing than the white ; others prefer the white. The latter is certainly more cooling than the red, and the red more so than the yellow. The best is that which is yellow and oily ; it goes by the name of *Mugdari*. Sandalwood is pounded and rubbed over the skin ; but it is also used in other ways.

10. *Sildras* (*storax*) is called in Arabic *Mīṣāh*. It is the gum of a tree that grows in Turkey. The kind which is clear is called *Mīṣāh-yi ḥayla* (liquid) ; the other kinds, *Mīṣāh-yi yābisa* (dry). The best kind is that which spontaneously flows out of the trunk ; it is yellowish.

11. *Kalanbak* (*calembic*) is the wood of a tree brought from Zirbād (?)<sup>1</sup> : it is heavy and full of veins. Some believe it to be raw wood of aloes. When pounded it looks grey. They use it for compound perfumes ; and they also make rosaries of it.

12. The *Malāgīr* is a tree resembling the former, only that the wood is lighter and not veined. When pounded it looks reddish white.

13. *Lubān* (*frankincense*) is the odorous gum of a tree which is found in Java. Some take it to be the same as *Mīṣāh-yi yābisa*. When exposed to fire it evaporates like camphor. The *Lubān* which the Persians call *Kundur-i daryā'ī* (*mastix*) is a resin brought from Yaman ; but it is not odorous.

14. *Aṣfār* 't-ḥib, or scented finger nails, are called in Hind *Nakk*, and in Persian *Nakhun-i boyd*. It is the house of an animal, consisting, like a shell, of two parts. It has a sweet smell, as the animal feeds on *sumbal* ; it is found in the large rivers of Hindustan, Basrah, and Bahrayan, the latter being considered the best. It is also found in the Red Sea, and many prefer it to the other kinds. It is heated in butter ; some expose it to the fire, pound it, and mix it with other perfumes.

15. *Sugandh gūgalz* (*bdellium*) is a plant very common in Hindustan ; it is used in perfumes.

As I have said something on perfumes, I shall make a few remarks on several beautiful flowers.

1. The *Sewī* resembles the *Gul-i Surkh*, but is smaller. It has in

<sup>1</sup> *Zirbād* (*Zirbād*), a town near the frontiers of Bengal. *Qibyāt* "J.-English." [The Persian translation of the Malay *Bēsawh angin*, "below the wind, toward," being the Malay name for the countries and islands to the East of Sumatra.—B.]

the middle golden stamens and from four to six petals. *Habitat*, Gujrāt and the Dakhin.

2. Of the *Chambēt* there are two kinds. The *Rāy Chambēt* has from five to six petals, outside red. The *Chambēt proper* is smaller, and has on the top a red stripe. Its stem is one and a half or two yards high, and trails over the ground. It has many long and broad branches. It flowers from the first year.

3. The *Rāybel* resembles the jasmin. There are various kinds ; single and double, etc. A quintuple is very common, so that each petal might be separated as a distinct flower. Its stem grows a yard high. The leaves of the tree resemble those of the lime tree ; but they are somewhat smaller and softer.

4. The *Mungrā* resembles the *Rāybel*. It is larger, but inferior in perfume. It has more than a hundred petals ; the plant grows to a large tree.

5. The *Champa* flower has a cónical shape, of the size of a finger,<sup>1</sup> and consists of ten petals and more, lying in folds one above the other. It has several stamens. The tree looks graceful, and resembles in leaf and trunk the nut tree. It flowers after seven years.

6. The *Kekī* has the form of spindle<sup>2</sup> of the size of a quarter of a yard, with twelve or more petals. Its smell is delicate and fragrant. It bears flowers in six or seven years.

7. The *Kewra* resembles the preceding, but is more than twice as big. The petals have thorns. As they grow on different places, they are not all equal. In the midst of the flower, there is a small branch with honey-coloured threads, not without smell. The flower smells even after it is withered. Hence people put it into clothes when the perfume remains for a long time. The stem of the tree is above four yards high ; the leaves are like those of the maize, only longer, and triangular, with three thorns in each corner. It flowers from the fourth year. Every year they put new earth round about the roots. The plant is chiefly found in the Dakhin, Gujrāt, Mālwah, and Bihār.

8. The *Chalta* resembles a large tulip.<sup>3</sup> It consists of eighteen petals, six green ones above, six others, some red, some green, some greyish yellow, and six white. In the midst of the flower, as in the flower called *Hamesha Bahār*, there are nearly two hundred little yellow leaves, with a red globule in the centre. The flower will remain quite fresh for five or six

<sup>1</sup> Orientals, as a rule, have very small hands and fingers.

<sup>2</sup> *Sekhār-paykar*, a fir-cone ?—P.J.

<sup>3</sup> *Lalī* is the name of the common red poppy, as well as of the tulip.—P.J.

days after having been plucked. It smells like the violet. When withered, the flower is cooked and eaten. The tree resembles the pomegranate tree ; and its leaves look like those of the lime tree. It blooms in seven years.

9. The *Tasbih gulī* has a fine smell. The petals have the form of a dagger. The stem of the plant is two yards high. It flowers after four years. They make rosaries of the flowers, which keep fresh for a week.

10. The *Bholari* is smaller than the jasmin ; its petals are indented. When dry the flower smells better. The tree resembles the walnut tree, and flowers in the tenth year.

11. The *Singārhār* is shaped like a clove, and has an orange-coloured stalk. The stamens look like poppy seeds. The tree resembles the pomegranate tree, and the leaves are like the leaves of a peach tree. It flowers in five years.

12. The *Kūza* looks like a *Gul-i surkh* ; but the plant and the leaves are larger. It has five or a hundred petals and golden coloured stamens in the middle. They make *Abīrmadya* and an extract from it.

13. The *Pādal* has five or six long petals. It gives water an agreeable flavour and smell. It is on this account that people preserve the flowers, mixed with clay, for such times when the flower is out of season. The leaves and the stem are like those of a nut tree. It flowers in the twelfth year.

14. The *Jūhī* has small leaves. This creeper winds itself round about trees, and flowers in three years.

15. The *Niśvī* looks like a simple *Rōy-bel*, but has larger petals. The flowers are often so numerous as to conceal the leaves and branches of the plant. It flowers in the first year.

16. The *Kapūr bē* has five petals, and resembles the saffron flower. This flower was brought during the present reign from Europe.

17. The *Zaffardī* (saffron).<sup>1</sup> In the beginning of the month of *Urdibikshīt*, the saffron seeds are put into the ground, which has been carefully prepared and rendered soft. After this, the field is irrigated with rain-water. The seed itself is a bulb resembling garlic. The flower appears in the middle of the month of *Ābān* ; the plant is about a quarter of a yard long ; but, according to the difference of the soil in which it stands, there are sometimes two-thirds of it above, and sometimes two-thirds below the ground. The flower stands on the top of the stalk, and consists of six petals and six stamens. Three of the six petals have a fresh lilac colour, and stand round about the remaining three petals. The stamens

<sup>1</sup> Vide a similar account of the saffron flower in the third book (*Sāhī Kābel*).

are similarly placed, three of a yellow colour standing round about the other three, which are red. The latter yield the saffron. Yellow stamens are often cunningly intermixed. In former times saffron was collected by compulsory labour ; they pressed men daily, and made them separate the saffron from the petals and the stamens, and gave them salt instead of wages, a man who cleaned two *pals* receiving two *pals* of salt. At the time of Ghāzi Khān,<sup>1</sup> the son of (Khājī) Chak, another custom became general ; they gave the workmen eleven *tarks* of saffron flowers, of which one *tark* was given them as wages ; and for the remaining ten they had to furnish two Akbarshāhī sers of clean, dry saffron, i.e., for two Akbarshāhī *māns*<sup>2</sup> of saffron flowers they had to give two sers of cleaned saffron. This custom, however, was abolished by his Majesty on his third visit to Kashmir, to the great relief of the people.

When the bulb has been put into the ground, it will produce flowers for six years, provided the soil be annually softened. For the first two years, the flowers will grow sparingly ; but in the third year the plant reaches its state of perfection. After six years the bulbs must be taken out ; else they get rotten. They plant them again on some other place ; and leave the old ground uncultivated for five years.

Saffron comes chiefly from the place Panpūr, which belongs to the district of Mararāj.<sup>3</sup> The fields there extend over nearly twelve *kōs*. Another place of cultivation is in the Parganah of Paraspūr, near Indrakol, not far from Kamrāj, where the fields extend about a *kōs*.

18. The *Aftabī* (sun-flower) is round, broad, and large, has a large number of petals, and turns continually to the sun. Its stem reaches a height of three yards.

19. The *Kanwal*. There are two kinds. One opens when the sublime Sun shines, turning wherever he goes, and closing at night. It resembles the *shaggyiq*,<sup>4</sup> but its red is paler. Its petals which are never less than six in number, enclose yellow stamens, in the midst of which there is an excrecence of the form of a cone with the base upwards, which is the fruit, and contains the seeds. The other kind has four white petals, opens at night, and turns itself according to the moon, but does not close.

<sup>1</sup> He was the contemporary of Shér Khān ; vide Abu'l-Faqīl's *Book of Rulers* in the third book. A good biography of Ghāzi Khān may be found in the beginning of the *Mā'āfir-i-Kāfiyyat*, Persian MS. No. 48 of the Asiatic Society of Bengal.

<sup>2</sup> One Kashmīri *Tark*=8 *qors* (of Akbar)=4 Kashm. *māns*; 1 Kash. *māns*=4 Kash. *sers*; 1 Kash. *sor*=7½ *pals*.

<sup>3</sup> These places lie to the south of Srinagar, the capital of Kashmir ; for Mararāj the text has *Marāj*. Vide Sāhī Kābul, third book.

[<sup>4</sup> The *shaggyiq* is probably the anemone.—P.]

20. The *Jafṣari* is a pretty, round flower, and grows larger than the *sadbag*. One kind has five, another a hundred petals. The latter remains fresh for two months and upwards. The plant is of the size of a man, and the leaves resemble those of the willow, but are indented. It flowers in two months.

21. The *Gedhal* resembles the *jūghārī* tulip, and has a great number of petals. Its stem reaches a height of two yards and upwards ; the leaves look like mulberry leaves. It flowers in two years.

22. The *Ratanmanjanī* has four petals, and is smaller than the jasmin. The tree and the leaves resemble the *rōy-bel*. It flowers in two years.

23. The *Kesū* has five petals resembling a tiger's claw. In their midst is a yellow stamen of the shape of a tongue. The plant is very large, and is found on every meadow ; when it flowers, it is as if a beautiful fire surrounded the scenery.

24. The *Kaner* remains a long time in bloom. It looks well, but it is poisonous. Whoever puts it on his head is sure to fall in battle.<sup>1</sup> It has mostly five petals. The branches are full of the flowers ; the plant itself grows to a height of two yards. It flowers in the first year.

25. The *Kadam* resembles a *tumdgha*<sup>2</sup> (a royal cap). The leaves are like those of the walnut tree, which the whole tree resembles.

26. The *Nāg kesar*, like the *Gul-i surkh*, has five petals and is full of fine stamens. It resembles the walnut tree in the leaves and the stem ; and flowers in seven years.

27. The *Surpan* resembles the sesame flower, and has yellow stamens in the middle. The stem resembles the *Hinna* plant, and the leaves those of the willow.

28. The *Srikandī* is like the *Chambellī*, but smaller. It flowers in two years.

29. The *Hinna* has four petals, and resembles the flower called *Nafarmān*. Different plants have often flowers of a different colour.

30. The *Dupahriyā* is round and small, and looks like the flower called *Homesha-bahdr*. It opens at noon. The stem is about two yards high.

31. The *Bhūn champī* resembles the *Nilāfor*, and has five petals. The stem is about a span long. It grows on such places as are periodically under water. Occasionally a plant is found above the water.

32. The *Sudarsan* resembles the *Rōy-bel*, and has yellow threads inside. The stem looks like that of the *Sātan*<sup>3</sup> flower.

[<sup>1</sup> And so she gets entangled in quarrels ?—P.]

[<sup>2</sup> Tumdghe locally survives in the sense of a hawk's hood.—P.]

[<sup>3</sup> Sātan is properly the flag-iris.—P.]

33. *Senbal* has five petals, each ten fingers long, and three fingers broad.

34. The *Ratanmālā* is round and small. Its juice, boiled and mixed with vitriol and *mu<sup>u</sup>asfar*,<sup>1</sup> furnishes a fast dye for stuffs. Butter, sesame, oil, are also boiled together with the root of the plant, when the mixture becomes a purple dye.

35. The *Sūnzard* resembles the jasmin, but is a little larger, and has from five to six petals. The stem is like that of the *Chambeli*. It flowers in two years.

36. The *Māli* is like the *Chambeli*, but smaller. In the middle there are little stamens looking like poppyseed. It flowers in two years more or less.

37. The *Karīl* has three small petals. It flowers luxuriantly, and looks very well. The flower is also boiled and eaten ; they also make pickles of it.

38. The *Jait* plant grows to a large tree ; its leaves look like Tamarind leaves.

39. The *Champala* is like a nosegay. The leaves of the plant are like walnut leaves. It flowers in two years. The bark of the plant, when boiled in water, makes the water red. It grows chiefly in the hills ; its wood burns bright like a candle.

40. The *Lāhi* has a stem one and a half yards high. The branches before the flowers appear are made into a dish, which is eaten with bread. When camels feed on this plant they get fat and unruly.

41. The *Karamunda* resembles the *Jāhī* flower.

42. The *Dhanantar* resembles the *Nilūfar*, and looks very well. It is a creeper.

43. The *Siras* flower consists of silk-like threads, and resembles a *tumāgha*. It sends its fragrance to a great distance. It is the king of the trees, although the Hindus rather worship the *Pipal* and *Bay*<sup>2</sup> trees. The tree grows very large ; its wood is used in building. Within the stem the wood is black, and resists the stroke of the axe.

44. The *Kangla*,<sup>3</sup> has five petals, each four fingers long, and looks very beautiful. Each branch produces only one flower.

45. The *Son* (hemp) looks like a nosegay. The leaves of the plant resemble those of the *Chindr*.<sup>4</sup> Of the bark of the plant strong ropes are made. One kind of this plant bears a flower like the cotton tree, and is called *Pat-son*. It makes a very soft rope.

[<sup>1</sup> *Mu<sup>u</sup>asfar* is perhaps bastard saffron.—P.]

[<sup>2</sup> *Bay* the banyan tree.—P.]

[<sup>3</sup> *Chindr*, the piano tree.—P.]

It is really too difficult for me, ignorant as I am, to give a description of the flowers of this country : I have mentioned a few for those who wish to know something about them. There are also found many flowers of Irân and Tûrân, as the *Gul-i surkh*, the *Nargis*, the violet, the *Yâman-i kabûd*, the *Sûsan*,<sup>1</sup> the *Ruyhân*,<sup>2</sup> the *Rûnd*, the *Zob*, the *Shaqdyiq*,<sup>3</sup> the *Tâj-i khurûs*, the *Qalgha*, the *Nâfarmân*, the *Khañmî*,<sup>4</sup> etc. Garden and flower beds are everywhere to be found. Formerly people used to plant their gardens without any order, but since the time of the arrival in India of the emperor Bâbar, a more methodical arrangement of the gardens has obtained ; and travellers nowadays admire the beauty of the palaces and their murmuring fountains.

It would be impossible to give an account of those trees of the country whose flowers, fruits, buds, leaves, roots, etc., are used as food or medicine. If, according to the books of the Hindus, a man were to collect only one leaf from each tree, he would get eighteen *bârs* (or loads) ( $5 \text{ surkhs} = 1 \text{ mâsha}$ ;  $16 \text{ mâshas} = 1 \text{ korg}$ ;  $4 \text{ karge} = 1 \text{ pal}$ ;  $100 \text{ pals} = 1 \text{ tulâ}$ ;  $20 \text{ tulâs} = 1 \text{ bâr}$ ) ; i.e., according to the weights now in use, 96 *mans*. The same books also state that the duration of the life of a tree is not less than two *ghâris* (twice 24 minutes), and not more than ten thousand years. The height of the trees is said not to exceed a little above a thousand *jîjans*.<sup>5</sup> When a tree dies, its life is said to pass into one of the following ten things : fire, water, air, earth, plants, animals, animals of two senses, such as have three, or four, or five senses.

#### A'în 31.

#### THE WARDROBE<sup>6</sup> AND THE STORES FOR MATTRESSES.

His Majesty pays much attention to various stuffs ; hence Irân's European, and Mongolian articles of wear are in abundance. Skilful masters and workmen have settled in this country to teach people an improved system of manufacture. The imperial workshops, the towns of Lâhor, Agra, Fathpûr, Ahmâdâbâd, Gujrât, turn out many masterpieces of workmanship ; and the figures and patterns, knots, and variety of

<sup>1</sup> *Susan*, the Iris.—P.]

<sup>2</sup> *Ruyhân*, sweet basil.—P.]

<sup>3</sup> *Shaqdyiq*, vide p. 65, note 1.—P.]

<sup>4</sup> *Khañmî*, the hollyhock and the marsh mallow.—P.]

<sup>5</sup> Regarding this measure, vide the fourth book.

<sup>6</sup> The text has a word *gîj* which occurs about three times in this work. I have also found it in Sayyid Ahmad's edition of the *Tasuk-i Jahângîr* ; but I cannot find it in any Persian or Chaghatâi Dictionary. The meaning, a wardrobe, is however clear. [Also spelt *gîk*—B.]

fashions which now prevail, astonish experienced travellers. His Majesty himself acquired in a short time a theoretical and practical knowledge of the whole trade ; and on account of the care bestowed upon them the intelligent workmen of this country soon improved. All kinds of hair-weaving and silk-spinning were brought to perfection ; and the imperial workshops furnish all those stuffs which are made in other countries. A taste for fine material has since become general, and the drapery used at feasts surpasses every description.

All articles which have been bought, or woven to order, or received as tribute or presents, are carefully preserved ; and according to the order in which they were preserved, they are again taken out for inspection, or given out to be cut and to be made up, or given away as presents. Articles which arrive at the same time, are arranged according to their prices. Experienced people inquire continually into the prices of articles used both formerly and at present, as a knowledge of the exact prices is conducive to the increase of the stock. Even the prices became generally lower. Thus a piece woven by the famous Ghīyāṣ-i Naqshband may now be obtained for fifty muhrs, whilst it had formerly been sold for twice that sum ; and most other articles have got cheaper at the rate of thirty to ten, or even forty to ten.<sup>1</sup> His Majesty also ordered that people of certain ranks should wear certain articles ; and this was done in order to regulate the demand.

I shall not say much on this subject, though a few particulars regarding the articles worn by his Majesty may be of interest.

1. The *Takauchiya* is a coat without lining, of the Indian form. Formerly it had slits in the skirt, and was tied on the left side ; his Majesty has ordered it to be made with a round skirt and to be tied on the right side.<sup>2</sup> It requires seven yards and seven *girîhs*,<sup>3</sup> and five *girîhs* for the binding. The price for making a plain one varies from one rupee to three rupees ; but if the coat be adorned with ornamental stitching, from one to four and three quarters rupees. Besides a *migâl* of silk is required.

2. The *peshwârî* (a coat open in front) is of the same form, but ties in front. It is sometimes made without strings.

<sup>1</sup> Or as we would say, the prices have become less by 66, and even 75 per cent.

<sup>2</sup> The coats used nowadays both by Hindus and Muhammadans resemble in shape our dressing gowns (Germ. Schafrock), but fitting tight where the lower ribs are. There the coat is tied ; the Muhammadans make the tie on the left, and the Hindus on the right side. In the Eastern parts of Bengal, many Muhammadans adopt the old Hindu fashion of wearing a simple unsewn piece of muslin (*musâfîr*).

<sup>3</sup> It is not stated in *A<sup>1</sup>* how many *girîhs* the tailor's *pes*, or yard, contains. It is probable that 16 *girîhs* = 1 *pes*, which is the usual division at present. For other yard measures, vide the 87th and 89th *A<sup>1</sup>*s of this book. The Persian word *girîh* is pronounced in India *girat*.

3. The *Dudhī* (a coat with lining) requires six yards and four *girih* for the outside, six yards lining, four *girih* for the binding, nine *girih* for the border. The price of making one varies from one to three rupees. One *misyal* of silk is required.

4. The *Shāk-ajīda* (or the royal stitch coat) is also called *Shapt-khet* (or sixty rows), as it has sixty ornamental stitches per *girih*. It has generally a double lining, and is sometimes wadded and quilted. The cost of making is two rupees per yard.

5. The *Sūzānī* requires a quarter of a *ser* of cotton and two *dāms* of silk. If sewed with *bakhya*<sup>1</sup> stitches, the price of making one is eight rupees ; one with *ajīda* stitches costs four rupees.

6. The *Qalāmī* requires  $\frac{1}{2}$  *s.* cotton, and one *dām* silk. Cost of making, two rupees.

7. The *Qabd*, which is at present generally called *jāma-yi pumba-dār*, is a wadded coat. It requires 1 *s.* of cotton, and 2 *m.* silk. Price, one rupee to a quarter rupee.

8. The *Gadar* is a coat wider and longer than the *qabd*, and contains more wadding. In Hindustan it takes the place of a fur-coat. It requires seven *gaz* of stuff, six yards of lining, four *girih* binding, nine for bordering,  $2\frac{1}{2}$  *s.* cotton, 3 *m.* silk. Price, from one-half to one and one-half rupees.

9. The *Faryī* has no binding, and is open in front. Some put buttons to it. It is worn over the *jāma* (coat), and requires 5 *gaz* 12 *girih* stuff ; 5 *gaz* 5 *girih* lining ; 14 *girih* bordering ; 1 *s.* cotton : 1 *m.* silk. Price, from a quarter to one rupee.

10. The *Fargul* resembles the *yāpanī*,<sup>2</sup> but is more comfortable and becoming. It was brought from Europe,<sup>3</sup> but everyone nowadays wears it. They make it of various stuffs. It requires 9 *gaz*  $6\frac{1}{2}$  *girih* stuff, the same quantity of lining, 6 *m.* silk, 1 *s.* cotton. It is made both single and double. Price from  $\frac{1}{2}$  to 2 rupees.

<sup>1</sup> *Bakhya*, in Hind. *bakhya*, corresponds to what ladies call backstitching. *Ajīda* is the buttonhole stitch. These, at least, are the meanings which *bakhya* and *ajīda* now have. *Sāzānī*, a name which in the text is transferred to the coat, is a kind of embroidery, resembling our satin-stitch. It is used for working leaves and flowers, etc., on stuffs, the leaves lying pretty loosely on the cloth ; hence we often find *sāzānī* work in rugs, small carpets, etc. The rugs themselves are also called *sāzānī*. A term sometimes used in dictionaries as a synonym for *sāzānī* is *chikin* ; but this is what we call white embroidery.

<sup>2</sup> A coat used in rainy weather. Calcutta Chagaiśi Dictionary.

<sup>3</sup> The etymology of the word *fargul* is not known to me. The names of several articles of wear, nowadays current in India, are Portuguese ; an *advī*, a petticoat ; *fita*, a ribbon. Among other Portuguese words, now common in Hindustani, are *padrō*, clergymen ; *girja*, a church, Port. *igreja* ; *koti*, cabbage, Port. *coco* ; *chābī*, a key, Port. *chave*.

Abū 'l-Faṣīl's explanation (vide my text edition, p. 162, l. 16) corrects Vullers II, p. 668a.

11. The *Chakman*<sup>1</sup> is made of broadcloth, or woollen stuff, or wax cloth. His Majesty has it made of *Dārā*<sup>2</sup> i wax cloth, which is very light and pretty. The rain cannot go through it. It requires 6 *gaz.* stuff, 5 *girih* binding, and 2 *m.* silk. The price of making one of broadcloth is 2 *R.*; of wool, 1½ *R.*; of wax cloth, ½ *R.*

12. The *Shalwār* (drawers) is made of all kinds of stuff, single and double, and wadded. It requires 3 *gaz* 11 *girih* cloth, 6 *girih* for the hem through which the string runs, 3 *gaz* 5 *girih* lining, 1½ *m.* silk, ½ *s.* cotton. Price, from ½ to ½ rupee.

There are various kinds of each of these garments. It would take me too long to describe the *chīras*, *fawās*, and *dupattas*,<sup>3</sup> or the costly dresses worn at feasts or presented to the grandees of the present time. Every season, there are made one thousand complete suits for the imperial wardrobe, and one hundred and twenty, made up in twelve bundles, are always kept in readiness. From his indifference to everything that is worldly, His Majesty prefers and wears woollen<sup>4</sup> stuffs, especially shawls; and I must mention, as a most curious sign of auspiciousness, that his Majesty's clothes becomingly fit every one, whether he be tall or short, a fact which has hitherto puzzled many.

His Majesty has changed the names of several garments, and invented new and pleasing terms.<sup>5</sup> Instead of *jāma* (coat), he says *sarbgātī*, i.e. covering the whole body; for *izār* (drawers), he says *yār-pīrāhan* (the companion of the coat); for *nīmtana* (a jacket), *tanzeb*; for *fauṣa*, *patgal*; for *burga*<sup>6</sup> (a veil), *shīragupita*; for *kulāh* (a cap), *sīs sobhā*; for *mūy-bāf* (a hair ribbon), *kesghān*; for *pāikd* (a cloth for the loins), *bāzeb*; for *shāl* (shawl), *parmñarm*; for . . .,<sup>7</sup> *parngarm*; for *kapārdhīr*, a Tibetan stuff, *kapūrnūr*; for *pāy-afzār* (shoes), *charndharn*; and similarly for other names.

<sup>1</sup> As this word is not given in any dictionary, the vowels are doubtful. So is Voller's form *chaspīn*.

<sup>2</sup> Stuff of different shapes used for making turbans.

<sup>3</sup> In allusion to the practice of *Sūfīs*, who only wear garments made of wool (*rūfī*). Abū'l-Faṣl often tries to represent Akbar as a *Sūfī* of so high a degree as to be able to work miracles, and he states below that it was his intention to write a book on Akbar's miracles. The charge of falsehood in praise has often been brought against Abū'l-Faṣl, though it would more appropriately lie against *Fayṣl*, who—like the poets of imperial Rome—represents the emperor as God, as may be seen in the poetical extracts of the second book. But the praises of the two brothers throw a peculiar light on Akbar's character, who received the most immoderate encomiums with self-complacency.

<sup>4</sup> The following passage is remarkable, as it shows Akbar's predilection for Hindī terms.

<sup>5</sup> The MSS. have an unintelligible word. The Banaras MS. has *pardah Pīrāng*, or European Pardak (?).

A<sup>in</sup> 32.

## ON SHAWLS, STUFFS, ETC.

His Majesty improved this department in four ways. The improvement is visible, *first*, in the *Tūs* shawls, which are made of the wool of an animal of that name; its natural colours are black, white, and red, but chiefly black. Sometimes the colour is a pure white: This kind of shawl is unrivalled for its lightness, warmth, and softness. People generally wear it without altering its natural colour; his Majesty has had it dyed. It is curious that it will not take a red dye. *Secondly*, in the *Safīd Alchas*,<sup>1</sup> also called *Tarhdārs*, in their natural colours. The wool is either white or black. These stuffs may be had in three colours, white, black, or mixed. The first or white kind, was formerly dyed in three ways; his Majesty has given the order to dye it in various ways. *Thirdly*, in stuffs as *Zardozi*,<sup>2</sup> *Kalābatūn*, *Kashida*, *Qalghā'i*, *Bāndhnūn*, *Chhīnī*, *Alcha*, *Purzdār*, to which his Majesty pays much attention. *Fourthly*, an improvement was made in the width of all stuffs; his Majesty had the pieces made large enough to yield the making of a full dress.

The garments stored in the Imperial wardrobe are arranged according to the days, months, and years, of their entries, and according to their colour, price, and weight. Such an arrangement is nowadays called *mīz*, a set. The clerks fix accordingly the degree of every article of wear, which they write on a strip of cloth, and tack it to the end of the pieces. Whatever pieces of the same kind arrive for the imperial wardrobe on the *Urmuzd* day (first day) of the month of *Farvardīn*, provided they be of a good quality, have a higher rank assigned to them than pieces arriving on other days; and if pieces are equal in value, their precedence or otherwise, is determined by the character<sup>3</sup> of the day of their entry; and if pieces are equal as far as the character of the day is concerned, they put the lighter stuff higher in rank; and if pieces have the same weight, they arrange them according to their colour. The following is the order of colours: *tūs*, *safīdalcha*, ruby-coloured; golden, orange, brass-coloured, crimson, grass green, cotton-flower coloured, sandalwood-coloured, almond-coloured, purple, grape-coloured, mauve like the colour of some parrots, honey-coloured, brownish lilac, coloured like the *Ratanmanjani*

<sup>1</sup> *Alcha*, or *Alācha*, any kind of corded (*muṭhaṭṭa*) stuff. *Tarhdār* means corded.

<sup>2</sup> *Zardosi*, *Kalābatūn* (Forbes, *kalabatūn*), *Kashida*, *Qalghā'i*, are stuffs with gold and silk threads; *Bāndhnūn*, are stuffs dyed differently in different parts of the piece; *Chhīnī* is our *chīnī*, which is derived from *Chīnī*. *Purzdār* are all kinds of stuffs the outside of which is plush-like.

<sup>3</sup> Akbar, like the Paroos, believed in lucky and unlucky days. The arrangement of the stores of clothing must strike the reader as most unpractical. Similar arrangements, equally curious, will be found in the following *A'sīas*. Perhaps they indicate a progress, as they show that some order at least was kept.

flower, coloured like the *Kāshān* flower, apple-coloured, hay-coloured, pistachio, . . .<sup>1</sup> *bhojpatra* coloured, pink, light blue, coloured like the *gulghat* flower, water-coloured, oil-coloured, brown red, emerald, bluish like China-ware, violet, bright pink, mangoe coloured, musk-coloured, coloured like the *Fâkka*.<sup>2</sup>

In former times shawls were often brought from Kashmir. People folded them up in four folds, and wore them for a very long time. Nowadays they are generally worn without folds, and merely thrown over the shoulder. His Majesty has commenced to wear them double, which looks very well.

His Majesty encourages, in every possible way, the manufacture of shawls in Kashmir. In Lâhor also there are more than a thousand workshops. A kind of shawl, called *mâyân*, is chiefly woven there; it consists of silk and wool mixed. Both are used for *chîras* (turbans), *fogas* (loin bands), etc.

I subjoin the following tabular particulars.

#### A. Gold stuffs.

Brocaded velvet, from <i>Yazd</i> , <sup>3</sup> per piece	.	.	.	.	15 to 150 M.
Do. from Europe, do.	.	.	.	.	10 to 70 M.
Do. from <i>Gujrât</i> , do.	.	.	.	.	10 to 50 M.
Do. from <i>Kâshân</i> , do..	.	.	.	.	10 to 40 M.
Do. from <i>Hîrât</i> , do.	.	.	.	.	*
Do. from <i>Lâhor</i> , do.	.	.	.	.	10 to 40 M.
Do. from <i>Barsah</i> (?), do.	.	.	.	.	3 to 70 M.
<i>Mugabbag</i> , do. <sup>4</sup>	.	.	.	.	2 to 70 M.
<i>Milat</i> , do.	.	.	.	.	3 to 70 M.
Brocade, from <i>Gujrât</i> , do.	.	.	.	.	4 to 60 M.
<i>Tâs</i> <sup>5</sup> - Brocade, from do. do.	.	.	.	.	1 to 35 M.

<sup>1</sup> The text contains two doubtful words. The next word *bhojpatra* is the bark of a tree used for making *bugga* tubes.

[<sup>2</sup> *Fâkka* is the Common Ring-dove of India, the *Turtur risoris* of Jerdon.—P.]

<sup>3</sup> *Yazd* is the principal city in the south of the Persian province of *Khûrâsân*. *Kâshân* lies in *Irâq-i-Sâjam*, north of *Isfâhân*. "The asses of *Kâshân* are wiser than the men of *Isfâhân*," which latter town is for Persia what Boiotia is for Ancient Greece, or the Bretagne for France, of the kingdom of Fife for Scotland, or the town of Schilda for Germany, or *Bihâr* for India—the home of folly. During the time of Moguls, the Sayyids of *Bârhâh* enjoyed a similar notoriety.

<sup>4</sup> *Mugabbag*, a kind of cloth, chiefly brought from *Kâllukh*, and *Milat* from *Nauabad* in *Turkestan*. *Ghiyâz-i-Lughat*.

<sup>5</sup> *Tâs* means generally brocade; *Dorâbdî* is a kind of brocaded silk; *Mâyân* is silk with stripes of silver—the *Ghiyâz* says that *Mâyân* comes from the Hind. *kash*, hair to which the silver-stripes are compared, and that it is an abbreviated form of the Hindî word as *garanj*; a clove, for the Hindî *terayâf*; *Urfâ*, a kind of medicine for trypæd, as it consists of three fruits, etc. *Mushaffir* is a kind of silk with leaves and branches woven in it; *Dodd* is coloured silk; *Akbar*, moiré antique; *Khass* is floccille-silk. For *tayîfa* (vide Freytag III., p. 369); we also find *tayîfa*.

<i>Dard-i-bāj</i> , from Gujrāt	.	.	.	.	2 to 50 M.
<i>Maqayyash</i> , do.	.	.	.	.	1 to 20 M.
<i>Shirwānī</i> . Brocade, do.	.	.	.	.	6 to 17 M.
<i>Mushajjar</i> , from Europe, per yard	.	.	.	.	1 to 4 M.
<i>Debā</i> silk, do, do.	.	.	.	.	1 to 4 M.
Do., from <i>Yazd</i> , do.	.	.	.	.	1 to 1½ M.
<i>Khārd</i> , do.	.	.	.	.	5 R. to 2 M.
Satin, from Chinese Tartary	.	.	.	.	*
<i>Nepār</i> , from do.	.	.	.	.	*
<i>Khazz</i> silk	.	.	.	.	*
<i>Teffila</i> (a stuff from Mecca)	.	.	.	.	from 15 to 30 R.
<i>Kurtahwār</i> , from Gujrāt	.	.	.	.	1 to 20 M.
<i>Mindāl</i>	.	.	.	.	1 to 14 M.
<i>Chīra</i> (for turbans)	.	.	.	.	½ to 8 M.
<i>Dupattā</i> , do.	.	.	.	.	9 to 8 R.
<i>Fogas</i> (loin bands)	.	.	.	.	½ to 12 M.
Counterpanes	.	.	.	.	1 to 20 M.

\* The Text does not give the prices.

#### B. Silks, etc., plain.

Velvet from Europe, per yard	.	.	.	.	1 to 4 M.
Do. from Kāshān, per piece	.	.	.	.	2 to 7 M.
Do. from <i>Yazd</i> , do.	.	.	.	.	2 to 4 M.
Do. from Mashhad, do.	.	.	.	.	2 to 4 M.
Do. from Hirāt, do.	.	.	.	.	1½ to 3 M.
Do. Khāfi, do.	.	.	.	.	2 to 4 M.
Do. from Lāhor, do.	.	.	.	.	2 to 4 M.
Do. from Gujrāt, per yard	.	.	.	.	1 to 2 R.
<i>Qatifa-yi-i Pūrabī</i> , <sup>1</sup> do.	.	.	.	.	1 to 1½ R.
<i>Tāja-bāj</i> , per piece	.	.	.	.	2 to 30 M.
<i>Dard-i-bāj</i> , do.	.	.	.	.	2 to 30 M.
<i>Muṭabbag</i> , do.	.	.	.	.	1 to 30 M.
<i>Shirwānī</i> , do.	.	.	.	.	1½ to 10 M.
<i>Milak</i> , do.	.	.	.	.	1 to 7 M.
<i>Kamkhāb</i> , from Kābul and Persia, do.	.	.	.	.	1 to 5 M.
<i>Tawār</i> (?), do.	.	.	.	.	2 R. to 2 M.
<i>Khūrī</i> (?), do.	.	.	.	.	4 to 10 R.
<i>Mushajjar</i> , from Europe, per yard	.	.	.	.	2 R. to 1 M.
Do. from <i>Yazd</i> , per piece	.	.	.	.	1 to 2 M.

<sup>1</sup> A kind of velvet.

Satin, from Europe, per yard	.	.	.	.	2 R. to	1 M.
Satin, from Hirāt, per piece	.	.	.	.	5 R. to	2 M.
Khārd, per yard	.	.	.	.	1 R. to	6 R.
Sīhrang, <sup>1</sup> per piece	.	.	.	.	1 to	3 M.
Quñt, <sup>2</sup> do.	.	.	.	.	1½ R. to	2 M.
Katān, <sup>3</sup> from Europe, per yard	.	.	.	.	½ to	1 R.
Taffia, <sup>4</sup> do.	.	.	.	.	½ to	2 R.
Anbarī, do.	.	.	.	.	4 d. to	½ R.
Dōrd <i>ī</i> , do.	.	.	.	.	½ R. to	2 R.
Sūtpūrī, per piece	.	.	.	.	6 R. to	2 M.
Qabāband, do.	.	.	.	.	6 R. to	2 M.
Tāt bandpūrī, do.	.	.	.	.	2 R. to 1½ M.	
Lāh, per yard	.	.	.	.	½ to	½ R.
Mīgrī, per piece	.	.	.	.	½ to	1 M.
Sār, per yard	.	.	.	.	½ to	½ R.
Tassar, <sup>5</sup> per piece	.	.	.	.	½ to	2 R.
Plain Kurianwār Satin, per yard	.	.	.	.	½ to	1 R.
Kapūrnūr, formerly called Kapūrdhūr, do.	.	.	.	.	½ to	1 R.
Alcha, do.	.	.	.	.	½ to	2 R.
Tafṣīla, per piece	.	.	.	.	7 to 12 R.	

## C. Cotton cloths.

Khāra, per piece	.	.	.	.	3 R. to	15 M.
Chautār, do.	.	.	.	.	2 R. to	9 M.
Malmal, do.	.	.	.	.		4 R.
Tansukh, do.	.	.	.	.	4 R. to	5 M.
Sirī Sāf, do.	.	.	.	.	2 R. to	5 M.
Gangājal, do.	.	.	.	.	4 R. to	5 M.
Bhīraun, do.	.	.	.	.	4 R. to	4 M.
Sāhan, do.	.	.	.	.	1 to	3 M.
Jhona, do.	.	.	.	.	1 R. to	1 M.
Aśān, do.	.	.	.	.	2½ R. to	1 M.
Asāwali, do.	.	.	.	.	1 to	5 M.
Bāfta, do.	.	.	.	.	1½ R. to	5 M.
Mahmūdī, do.	.	.	.	.	½ to	3 M.

<sup>1</sup> Changing silk.<sup>2</sup> A stuff made of silk and wool.<sup>3</sup> Generally translated by *linen*. All dictionaries agree that it is exceedingly thin, so much so that it tears when the moon shines on it; it is Muslin.<sup>4</sup> Properly, woven; hence *taffeta*.<sup>5</sup> Nowadays chiefly made in Berhampore and Patna; *rulgo*, *tessa*.

<i>Pencholiya</i> , per piece	.	.	.	.	.	.	1 to 3 M.
<i>Jhola</i> , do.	.	.	.	.	.	.	½ to 2½ M.
<i>Sallū</i> , per piece	.	.	.	.	.	.	3 R. to 2 M.
<i>Doriva</i> , per piece	.	.	.	.	.	.	6 R. to 2 M.
<i>Bahādur Shāhī</i> , do.	.	.	.	.	.	.	6 R. to 2 M.
<i>Garba Sutt</i> , do.	.	.	.	.	.	.	1½ to 2 M.
<i>Shela</i> , from the Dakhin, do.	.	.	.	.	.	.	½ to 2 M.
<i>Mirkul</i> , do.	.	.	.	.	.	.	3 R. to 2 M.
<i>Mindil</i> , do.	.	.	.	.	.	.	½ to 2 M.
<i>Sarband</i> , do.	.	.	.	.	.	.	½ to 2 M.
<i>Dupatta</i> , do.	.	.	.	.	.	.	1 R. to 1 M.
<i>Katdñcha</i> , do.	.	.	.	.	.	.	1 R. to 1 M.
<i>Fota</i> , do.	.	.	.	.	.	.	½ to 6 R.
<i>Goshpech</i> , do.	.	.	.	.	.	.	1 to 2 R.
<i>Chhint</i> , per yard	.	.	.	.	.	.	2 d. to 1 R.
<i>Gazina</i> , per piece	.	.	.	.	.	.	½ to 1½ R.
<i>Silāhatī</i> , per yard	.	.	.	.	.	.	2 to 4 d.

#### D. Woollen stuffs.

Scarlet Broadcloth, from Turkey, Europe,<sup>1</sup> and Portugal,

<i>per yard</i>	.	.	.	.	.	.	2½ R. to 4 M.
Do., from Nāgor and Lāhor, <i>per piece</i>	.	.	.	.	.	.	2 R. to 1 M.
<i>Sūf-i murabbas</i> , do.	.	.	.	.	.	.	4 to 15 M.
<i>Sūf-i</i> . . . <sup>2</sup> do.	.	.	.	.	.	.	3 R. to 1½ M.
<i>Parmnarm</i> , do.	.	.	.	.	.	.	2 R. to 20 M.
<i>Chira-yi-Parmnarm</i> , do.	.	.	.	.	.	.	2 R. to 25 M.
<i>Fota</i> , do.	.	.	.	.	.	.	½ to 3 M.
<i>Jāmawār-i Parmnarm</i> , do.	.	.	.	.	.	.	½ to 4 M.
<i>Goshpech</i> , do.	.	.	.	.	.	.	1½ R. to 1½ M.
<i>Sarpech</i> , do.	.	.	.	.	.	.	½ to 4 M.
<i>Aghrī</i> , do.	.	.	.	.	.	.	7 R. to 2½ M.

<sup>1</sup> The articles imported from Europe were chiefly broadcloth; musical instruments, as trumpets; pictures; curiosities (vide Badoni II, p. 290, l. 2 from below; p. 338, l. 7) and, since 1600, tobacco. Of the names of cloths mentioned by Abū 'l-Fasl several are no longer known, as native weavers cannot compete with the English Longcloth and the cheap European Muslins, Alpacas, Chintzes, and Mohairs, which are nowadays in common use with the natives all over the East. At the time of the Moguls, and before, the use of woollen stuffs and, for the poorer classes, blankets, was much more general than now. Even the light caps generally worn by Muhammadans in this country, called in Hind. *fops*, and in Persian *takkeye* (vide Bahār-i Ḥajam) are mostly imported from England. I am not aware that the soldiers of the armies of the Moguls were uniformly dressed, though it appears that the commanders of the contingents at least looked to uniformity in the caps and turbans.

<sup>2</sup> The MSS. have an unintelligible word.

<i>Parngarm, per piece</i>	.	.	.	.	.	.	3 R. to 2½ M.
<i>Kâlîs, do.</i>	.	.	.	.	.	.	2½ R. to 10 M.
<i>Phât, do.</i>	.	.	.	.	.	.	2½ to 15 R.
<i>Durman, do.</i>	.	.	.	.	.	.	2 R. to 4 M.
<i>Patû, do.</i>	.	.	.	.	.	.	1 to 10 R.
<i>Rewkâr, do.</i>	.	.	.	.	.	.	2 R. to 1 M.
<i>Mîsrî, do.</i>	.	.	.	.	.	.	5 to 50 R.
<i>Burd-i Yamâni, do.</i>	.	.	.	.	.	.	5 to 35 R.
<i>Mânjî (?) namad, do.</i>	.	.	.	.	.	.	2 R. to 1 M.
<i>Kanpak (?) namad, do.</i>	.	.	.	.	.	.	2 R. to 1 M.
<i>Takyal namud, from Kâbul and Persia</i>	.	.	.	.	.	.	*
<i>Do., country made, do.</i>	.	.	.	.	.	.	1½ to 5 R.
<i>Lo'î, do.</i>	.	.	.	.	.	.	14 d. to 4 R.
<i>Blankets, do.</i>	.	.	.	.	.	.	10 d. to 2 R.
<i>Kashmîrian Caps, do.</i>	.	.	.	.	.	.	2 d. to 1 R.

\* The price is not given in the text.

### A'în 33.

#### ON THE NATURE OF COLOURS.

White and black are believed to be the origin of all colours. They are looked upon as extremes, and as the component parts of the other colours. Thus white when mixed in large proportions with an impure black, will yield *yellow*; and white and black, in equal proportions, will give *red*. White mixed with a large quantity of black, will give a *bluish green*. Other colours may be formed by compounding these. Besides, it must be borne in mind that cold makes a juicy white body, and a dry body black; and heat renders that which is fresh black, and white that which is dry. These two powers (heat and cold) produce, each in its place, a change in the colour of a body, because bodies are both *qâbil*, i.e. capable of being acted upon, and *muglaza*, i.e. subject to the influence of the heavenly bodies (chiefly the sun), the active origin of heat.

### A'în 34.

#### THE ARTS OF WRITING AND PAINTING.

What we call *form* leads us to recognize a body; the body itself leads us to what we call a *notion*, an *idea*. Thus, on seeing the form of a letter, we recognize the letter, or a word, and this again will lead us to some idea. Similarly in the case of what people term a *picture*. But though it is true

that painters, especially those of Europe, succeed in drawing figures expressive of the conceptions which the artist has of any of the mental states,<sup>1</sup> so much so, that people may mistake a picture for a reality : yet pictures are much inferior to the written letter, inasmuch as the letter may embody the wisdom of bygone ages, and become a means to intellectual progress.

I shall first say something about the art of writing, as it is the more important of the two arts. His Majesty pays much attention to both, and is an excellent judge of form and thought. And indeed, in the eyes of the friends of true beauty, a letter is the source from which the light confined within it beams forth ; and, in the opinion of the far-sighted, it is the world-reflecting cup<sup>2</sup> in the abstract. The letter, a magical power, is spiritual geometry emanating from the pen of invention ; a heavenly writ from the hand of fate ; it contains the secret word, and is the tongue of the hand. The spoken word goes to the hearts of such as are present to hear it ; the letter gives wisdom to those that are near and far. If it was not for the letter, the spoken word would soon die, and no keepsake would be left us of those that are gone by. Superficial observers see in the letter a sooty figure ; but the deepsighted a lamp of wisdom. The written letter looks black, notwithstanding the thousand rays within it ; or, it is a light with a mole on it that wards off the evil eye.<sup>3</sup> A letter is the portrait painter of wisdom ; a rough sketch from the realm of ideas ; a dark night ushering in day ; a black cloud pregnant with knowledge ; the wand for the treasures of insight ; speaking, though dumb ; stationary, and yet travelling ; stretched on the sheet, and yet soaring upwards.

When a ray of God's knowledge falls on man's soul, it is carried by the mind to the realm of thought, which is the intermediate station between that which is conscious of individual existence (*mujarrad*) and that which is material (*maddat*). The result<sup>4</sup> is a concrete thing mixed with the absolute, or an absolute thing mixed with that which is concrete. This compound steps forward on man's tongue, and enters, with the assistance of the conveying air, into the windows of the ears of others. It then drops the

<sup>1</sup> *Khalq* (from *khilqat*) referring to states of mind natural to us, as benevolence, wrath, etc. These, *Abū l'Fażl* says, a painter may succeed in representing ; but the power of writing is greater.

<sup>2</sup> The fabulous cup of King Jamshed, which revealed the secrets of the seven heavens.

<sup>3</sup> Human beauty is imperfect unless accompanied by a mole. For the mole on the cheek of his sweetheart, Hāfiẓ would make a present of Samarcand and Būlhārā. Other poets rejoice to see at least one black spot on the beautiful face of the beloved who, without such an amulet, would be subject to the influence of the evil eye.

<sup>4</sup> The spoken word, the idea expressed by a sound.

burden of its concrete component, and returns, as a single ray, to its old place, the realm of thought. But the heavenly traveller occasionally gives his course a different direction by means of man's fingers, and having passed along the continent of the pen and crossed the ocean of the ink, alights on the pleasant expanse of the page, and returns through the eye of the reader to its wonted habitation.

As the letter is a representation of an articulate sound, I think it necessary to give some information regarding the latter.

The sound of a letter is a mode of existence depending on the nature of the air. By *qara'* we mean the striking together of two hard substances ; and by *qala'*, the separation of the same. In both cases the intermediate air, like a wave, is set in motion ; and thus the state is produced which we call *sound*. Some philosophers take sound to be the secondary effect, and define it as the air set in motion ; but others look upon it as the primary effect, i.e. they define sound to be the very *qara'*, or the *qala'*, of any hard substances. Sound may be accompanied by modifying circumstances ; it may be a piano, deep, nasal, or guttural, as when the throat is affected by a cold. Again, from the nature of the organ with which man utters a sound, and the manner in which the particles of the air are divided, another modifying circumstance may arise, as when two pianos, two deep, two nasal, or two guttural sounds separate from each other. Some, as Abū 'Alī Sīnā, call this modifying element (*qāriz*) the sound of the letter ; others define it as the original state of the sound thus modified (*ma'rūz*) ; but the far-sighted define an articulate sound as the union of the modifying element and the original state modified. This is evidently the correct view.

There are fifty-two articulate sounds in Hindi, so and so many<sup>1</sup> in Greek, and eighteen in Persian. In Arabic there are twenty-eight letters represented by eighteen signs, or by only fifteen when we count the joined letters, and if we take the *Hamzah* as one with the *alif*. The reason for writing an *alif* and a *lām* (?) separately as the end of the single letters in the Arabic alphabet is merely to give an example of a *sākin* letter, which must necessarily be joined to another letter ; and the reason why the letter *lām* is preferred<sup>2</sup> as an example is because the letter *lām* is the

<sup>1</sup> Abū 'I-Fazl has forgotten to put in the number. He counts eighteen letters, or rather signs, in Persian, because *غ*, *ڦ*, and *ڻ*, have the same fundamental sign.

<sup>2</sup> Or rather, the *alif* was preferred to the *waw* or *yā*, because these two letters may be either *sākin* or *mutaharrīk*. But the custom has become established to call the *alif*, when *mutaharrīk*, *hamsah* ; and to call the *alif*, when *sākin*, merely *alif*. Q. Abdulwāsi, of Hānsah, in his excellent Persian Grammar, entitled *Risāla-yi Q. Abdulwāsi*, which is read all over India, says that the *lām-alif* has the meaning of *not*.

middle letter of the word *alif*, and the letter *alif* the middle letter of the word *lām*.

The vowel-signs did not exist in ancient times, instead of which letters were dotted with a different kind of ink ; thus a red dot placed over a letter expressed that the letter was followed by an *a* ; a red dot in front of the letter signified a *u* ; and a red dot below a letter an *i*. It was Khalil ibn-i Ahmad,<sup>1</sup> the famous inventor of the Metrical Art of the Arabians, who fixed the forms of the vowel-signs as they are now in use.

The beauty of a letter and its proportions depend much on personal taste ; hence it is that nearly every people has a separate alphabet. Thus we find an Indian, Syriac, Greek, Hebrew, Coptic, *Maṣqalī*, *Kūfī*, *Kashmīrī*, Abyssinian, *Ruyhānī*, Arabic, Persian, Himyaritic, Berbery, Andalusian, *Rūhānī*, and several other ancient systems of writing. The invention of the Hebrew characters is traced in some poems to Ādam-i Hafthazārī ;<sup>2</sup> but some mention Idris<sup>3</sup> as the inventor. Others, however, say that Idris perfected the *Maṣqalī* character. According to several statements, the *Kūfīc* character was derived by the Khalifah cAli from the *Maṣqalī*.

The difference in the form of a letter in the several systems, lies in the proportion of straight and round strokes ; thus the *Kūfīc* character consists of one-sixth curvature and five-sixths straight lines ; the *Maṣqalī* has no curved lines at all ; hence the inscriptions which are found on ancient buildings are mostly in this character.

In writing we have to remember that black and white look well, as these colours best prevent ambiguities in reading.

In Irān and Tūrān, India and Turkey, there are eight caligraphical

i.e., "do not read this compound *lām-alif*, but pass over it, when you say the Alphabet : look upon it as a mere example of a sākin letter."

The term *hamzah*, as used here in native schools, is carefully distinguished from the terms *Shakl-i Hamzah* and *Markiz-i Hamzah*. *Shakl-i Hamzah* is the small sign consisting of a semicircle, one extremity of which stands upon a straight line slightly slanting. *Markiz-i Hamzah* is either of the letters *alif*, *wāw*, or *yā*, but chiefly the latter, when accompanied by the *Shakl-i Hamzah*. *Hamzah* is a general term for either of the three letters *alif*, *wāw*, *yā*, when accompanied by the *Shakl-i Hamzah*. In European grammars, the chapter on the *Hamzah* is badly treated, because all explain the word *Hamzah* as the name of a sign.

Another peculiarity of European grammars is this, that in arranging the letters of the alphabet, the *wāw* is placed after the *he* ; here in the East, the *he* is invariably put before the *yā*.

<sup>1</sup> He is said to have been born A.H. 100, and died at Baṣrah, A.H. 175 or 190. He wrote several works on the science which he had established, as also several books on the rhyme, lexicographical compilations, etc.

<sup>2</sup> Ādam is called *Hafthazārī*, because the number of inhabitants on earth at his death had reached the number *seren thousand*. A better explanation is given by Badāoni (II, p. 337, l. 10), who puts the creation of Ādam *seren thousand years* before his time. Vide the first *Āṭīn* of the Third Book.

<sup>3</sup> Idris, or Enoch.

systems<sup>1</sup> current, of which each one is liked by some people. Six of them were derived in A.H. 310 by *Ibn-i Muqlah* from the *Ma'qalat* and the Kūfic characters, viz., the *Suls*, *Tauqī*, *Muhaqqaq*, *Naskh*, *Rayhān*, *Riqāq*. Some add the *Ghubār*, and say that this seventh character had likewise been invented by him. The *Naskh* character is ascribed by many to Yāqūt, a slave of the Khalifah Musta'sam Billāh.<sup>2</sup> The *Suls* and the *Naskh* consist each of one-third<sup>3</sup> curved lines, and two-thirds straight lines; the former (the *suls*) is *jali*,<sup>4</sup> whilst the latter (the *naskh*) is *khafī*. The *Tauqī* and *Riqāq* consist of three-fourths curved lines and one-fourth straight lines; the former is *jali*, the latter is *khafī*. The *Muhaqqaq* and *Rayhān* contain three-fourths straight lines; the former, as in the preceding, is *jali*, and the *Rayhān* is *khafī*.

Among famous copyists I must mention 'Ali ibn-i Hilāl, better known under the name of *Ibn-i Bawwāb*;<sup>5</sup> he wrote well the six characters. Yāqūt brought them to perfection. Six of Yāqūt's pupils are noticeable; 1. Shaykh Ahmad, so well known under the name of Shaykh-zāda-yi Suhrwardi; 2. Arghūn of Kābul; 3. Mawlānā Yūsuf Shāh of Mashhad; 4. Mawlānā Mubārik Shāh, styled *Zarrīn-qalam* (the golden pen); 5. Haydar, called *Gandahnawīs* (i.e., the writer of the *jali*); 6. Mir Yahyā.

<sup>1</sup> It is remarkable that, in the whole chapter, there is not the slightest allusion to the art of printing. Nor do Abū'l-Fażl's letters, where nearly the whole of this *Aṣfāl* is repeated, contain a reference to printed books. "The first book printed in India was the *Doctrina Christiana* of Giovanni Gonzales, a lay brother of the order of the Jesuits, who, as far as I know, first cast Tamulic characters in the year 1577. After this appeared, in 1578, a book entitled *Flos Sanctorum*, which was followed (?) by the Tamulic Dictionary of Father Antonio de Proenza, printed in 1679, at Ambalacate, on the coast of Malabar. From that Period the Danish Missionaries at Tranquebar have printed many works, a catalogue of which may be found in Alberti Fabricii *Salutaris lux Evangelii*." Johnston's translation of Frs P. De Sen Bartolomeo's *Voyage to the East Indies*, p. 395. The Italian Original has the same years: 1577, 1578, 1679.

<sup>2</sup> He was the last caliph, and reigned from 1242 to 1258, when he was put to death by Hulāgū, grandson of Chingis Khān. [Billāh is not in the text.—P.]

<sup>3</sup> Hence, the name *gulz*, or *one-third*.

<sup>4</sup> *Jali* (i.e. clear) is a term used by copyists to express that letters are thick, and written with a pen full of ink. *Ghīās*—*Khafī* (hidden) is the opposite.

<sup>5</sup> *Ibn-i Muqlah*, *Ibn-i Bawwāb*, and Yāqūt are the three oldest calligraphists mentioned in various histories. The following notes are chiefly extracted from Bahātwar Khān's *Murūz-i qālam*:

*Ibn-i Muqlah*, or according to his full name, Abū 'Alī Muhammad ibn-i Ḥasan ibn-i Muqlah, was the vizier of the Khalifah Muqtadir billah, Alqāfir billah, and ArRāzi billah, who reigned from A.D. 907 to 940. The last, cut off *Ibn-i Muqlah*'s right hand. He died in prison, A.H. 327, or A.D. 938–9.

*Ibn-i Bawwāb*, or Abū'l-Hasan 'Alī ibn-i Hilāl, lived under the twenty-fifth Khalifah, Alqādir billah (A.D. 992–1030), the contemporary of Mahmūd of Ghazni, and died A.H. 416, or A.D. 1025.

Yāqūt, or Shaykh Jamāl 'd-Dīn, was born at Baghdad, and was the Librarian of Mustaqṣār billah, the thirty-seventh and last Khalifah, who imprisoned him some time on account of his Shi'ah tendencies. He survived the general slaughter (1258) of Hulāgū Khān, and died, at the age of one hundred and twenty, A.H. 697, or A.D. 1297, during the reign of Ghāzān Khān Hulāgū's great grandson.

The following calligraphists are likewise well-known: **Şüfi**/Naṣr<sup>a</sup> 'llāh, also called Ṣadr-i Ḥirāqī; Arqūn; 'Abdu 'llāh; Khwāja 'Abdu 'llāh-i Sayrafi; Ḥajī Muḥammad; Mawlānā 'Abdu 'llāh-i Āshpaz; Mawlānā Muhibb of Shirāz; Muṣin<sup>u</sup> 'd-Dīn-i Tanūrī; Shams<sup>u</sup> 'd-Dīn-i Khaṭā'ī; 'Abdu 'r-Rahīm-i Khalūlī (?); 'Abdu 'l-Hayy; Mawlānā Ja'far<sup>1</sup> of Tabriz; Mawlānā Shāh of Mashhad; Mawlānā Ma'rūf<sup>2</sup> of Baghdād; Mawlānā Shams<sup>u</sup> 'd-Dīn Bāyasanghur; Muṣin<sup>u</sup> 'd-Dīn of Farāh; 'Abdu 'l-Haqq of Sabzwār; Maulānā Ni'mat<sup>u</sup> 'llāh-i Bawwāb; Khwājagī Mūpin-i Marwārid, the inventor of variegated papers and sands for strewing on the paper: Sultān Ibrāhīm, son of Mīrzā Shāhrūkh; Mawlānā Muḥammad Ḥakīm Ḥāfiẓ; Mawlānā Muhammūd Siyā'ūsh; Mawlānā Jamāl<sup>u</sup> 'd-Dīn Husayn; Mawlānā Pīr Muḥammad; Mawlānā Fazl<sup>u</sup> 'l-Haqq of Qazwin.<sup>3</sup>

A seventh kind of writing is called *Ta'liq*, which has been derived from the *Riqā'* and the *Taqī'*. It contains very few straight lines, and was brought to perfection by Khwāja Tāj-i Salmānī,<sup>4</sup> who also wrote well the other six characters. Some say that he was the inventor.

Of modern calligraphists I may mention: Mawlānā 'Abdu 'l-Hayy, the Private Secretary<sup>5</sup> of Sultān Abū Sa'id Mīrzā, who wrote *Ta'liq* well; Mawlānā Darwīsh;<sup>6</sup> Amīr Mānsūr; Mawlānā Ibrāhīm of Astarābād; Khwāja Ikhtiyār;<sup>7</sup> Munshi Jamāl<sup>u</sup> 'd-Dīn; Muḥammad of Qazwin; Mawlānā Idrīs; Khwāja Muḥammad Husayn Munshi; and Ashraf Khān;<sup>8</sup>

<sup>1</sup> He lived in the beginning of the fifteenth century, at the time of Mīrzā Shāhrūkh (1404-17).

<sup>2</sup> A contemporary and rival of the great poet Salmān of Sāwah (died 769). The name Maṣrāf appears to have been common in Baghdād since the times of the famous saint Maṣrāf of Karkh (a part of Baghdād).

<sup>3</sup> The *Maktubāt* and the *Mirāt* also mention Mulla Abā Bakr, and Shaykh Muhammūd.

<sup>4</sup> According to the *Maktubāt* and several MSS., *Sulaymānī*.

<sup>5</sup> In the original text, p. 114, l. 5, by mistake, Mawlānā 'Abdu 'l-Hayy and the Munshi of Sultān Abū Sa'īd.

<sup>6</sup> Mawlānā Darwīsh Muḥammad was a friend of the famous Amīr Ǧalī Sher, the vizier of Sultān Husayn Mīrzā, king of Khurāsān (A.D. 1470 to 1505), and the patron of the poet Jāmī. Mawlānā Darwīsh entered afterwards the service of Shāh Junayd-i Ṣafawi, king of Persia (A.D. 1499 to 1525). A biography of the Mawlānā may be found in the *Maqāṣir-i Rāfi'i*, p. 751.

<sup>7</sup> Khwāja Ikhtiyār, the contemporary and successful rival of the preceding calligraphist. He was Private Secretary to Sultān Husayn Mīrzā.

<sup>8</sup> This is the title of Muhammād Asghar, a Sayyid from Meshhad—or according to the *Tabaqāt-i Akbarī*, from Ǧārabahāhī. He served Humāyūn as Mir Munshi, Mir Ǧarzī, and Mir Mālī. He accompanied Tardī Beg on his flight from Dihlī, was imprisoned by Bayrām, and had to go to Mecca. He rejoined Akbar in A.H. 968, when Bayrām had just fallen in disgrace, received in the following year the title of Ashraf Khān, and served under Munṣīm Khān in Bengal. He died in the tenth year of Akbar's reign, A.H. 973. In Abū 'l-Faqīl's list of grandees, in the second book, Ashraf Khān is quoted as a commander of two thousand. Badi'oni mentions him among the contemporaneous poets. Abū 'l-Mugaffar, Ashraf Khān's son, was, A.D. 1596, a commander of five hundred.

the Private Secretary of his Majesty, who improved the *Taqiq* very much.

The eighth character which I have to mention is the *Nastaqiq*; it consists entirely of round lines. They say that Mir 'Ali of Tabriz, a contemporary of Timur, derived it from the *Naskh* and the *Taqiq*; but this can scarcely be correct because there exist books in the *Nastaqiq* character written before Timur's time. Of Mir 'Ali's pupils, I may mention two:<sup>1</sup> Mawlānā Ja'far of Tabriz, and Mawlānā Azhar; and of other calligraphists in *Taqiq*, Mawlānā Muhammad of Awbah (near Hirat), an excellent writer; Mawlānā Bāri of Hirat; and Mawlānā Sultān 'Ali<sup>2</sup> of Mashhad, who surpasses them all. He imitated the writing of Mawlānā Azhar, though he did not learn from him personally. Six of his pupils are well known: Sultān Muhammad-i Khandān;<sup>3</sup> Sultān Muhammad Nūr; Mawlānā 'Alā<sup>4</sup> 'd-Dīn<sup>5</sup> of Hirat; Mawlānā Zayn<sup>6</sup> 'd-Dīn (of Nishāpūr); Mawlānā 'Abdi of Nishāpūr; Muhammad Qāsim Shādi Shāh, each of whom possessed some distinguishing qualities.

Besides these, there are a great number of other good calligraphists, who are famous for their skill in *Nastaqiq*; as Mawlānā Sultān 'Ali, of Qāyin;<sup>7</sup> Mawlānā Sultān 'Ali of Mashhad;<sup>8</sup> Mawlānā Hīrānī;<sup>9</sup> and after them the illustrious Mawlānā Mir 'Ali,<sup>10</sup> the pupil, as it appears, of Mawlānā Zayn<sup>11</sup> 'd-Dīn. He brought his art to perfection by imitating the writing of Sultān 'Ali of Mashhad. The new method, which he established, is a proof of his genius; he has left many masterpieces. Some one asked him once what the difference was between his writing and that of the Mawlānā. He said, "I also have brought writing to perfection; but yet, his method has a peculiar charm."

<sup>1</sup> The *Mirāt* mentions a third immediate pupil of Mir 'Ali Mawlānā Khāqāja Muhammad, and relates that he put Mir 'Ali's name to his own writings, without giving offence to his master.

<sup>2</sup> He also was a friend of Amir 'Ali Sher, and died A.H. 910, during the reign of Sultan Husayn Mirzā, mentioned in the fourth note.

<sup>3</sup> He was called Khandān, as he was always happy. He was a friend of Amir 'Ali Sher, and died A.H. 915.

<sup>4</sup> In the *Maktabat 'Alā* 'd-Dīn Muhammad of Hirat.

<sup>5</sup> He was the instructor of Sultan Husayn Mirzā's children, and died A.H. 914. Ghayān is a Persian town, S.E. of Khurāsān, near the frontier of Afghanistan. It is spelt Ghayān on our maps.

<sup>6</sup> According to the *Maktabat*, Mawlānā Sultān 'Ali sher of Mashhad, which is evidently the correct reading.

<sup>7</sup> A poet and friend of Amir 'Ali Sher. He died A.H. 921.

<sup>8</sup> Mawlānā Mir 'Ali, a Sayyid of Hirat, died A.H. 924. As a poet he is often mentioned together with Mir Ahmad, son of Mir Khusaraw of Dihli, and Bayrām Akbar's Khānkhanā, as a master of *Dakhī* poetry. *Dakhī*, or entering, is the use which a poet makes of verses, or parts of verses, of another poet.

In conclusion, I may mention: Shāh Maḥmūd<sup>1</sup> of Nishāpūr; Maḥmūd Is-hāq; Shams<sup>2</sup> 'd-Dīn of Kirmān; Mawlānā Jamshed, the riddle-writer; Sultān Husayn of Khujand; Mawlānā Ḩayshī; Ghīyāṣ<sup>3</sup> 'd-Dīn, the gilder; Mawlānā 'Abd<sup>4</sup> ṣ-Ṣamad; Mawlānā Malik; Mawlānā 'Abd<sup>5</sup> 'l-Karīm; Mawlānā 'Abd<sup>6</sup> 'r-Raḥīm of Khwārizm; Mawlānā Shaykh Muḥammad; Mawlānā Shāh Maḥmūd-i Zarrīngalam (or gold pen); Mawlānā Muḥammad Husayn<sup>7</sup> of Tabrīz; Mawlānā Ḥasan Ḩāfi of Mashhad; Mīr Muṣīzz of Kāshān; Mirzā Ibrāhīm of Isfahān; and several others who have devoted their lives to the improvement of the art.

His Majesty shows much regard to the art, and takes a great interest in the different systems of writing; hence the large number of skilful calligraphists. *Nasta'liq* has especially received a new impetus. The artist who, in the shadow of the throne of his Majesty, has become a master of calligraphy, is Muḥammad Husayn<sup>8</sup> of Kashmīr. He has been honoured with the title of *Zarrīngalam*, the gold pen. He surpassed his master Mawlānā 'Abd<sup>9</sup> 'l-Ḥazīz; his *maddāt* and *dawāt<sup>10</sup>*<sup>ir</sup><sup>4</sup> show everywhere a proper proportion to each other, and art critics consider him equal to Mullā Mīr Ḩāfi. Of other renowned calligraphists of the present age, I must mention Mawlānā Bāqīr, the son of the illustrious Mullā Mīr Ḩāfi; Muḥammad Amin of Mashhad; Mīr Husayn-i Kulankī; Mawlānā 'Abd<sup>11</sup> 'l-Hay; Mawlānā Dawrī;<sup>5</sup> Mawlānā 'Abd<sup>12</sup> 'r-Raḥīm; Mīr 'Abd<sup>13</sup> 'llah; Nizāmi of Qazwin; Ḩāfi Chaman of Kashmīr; Nūr<sup>14</sup> 'llah Qāsim Arsalān.

His Majesty's library is divided into several parts; some of the books are kept within, and some without, the Harem. Each part of the library

<sup>1</sup> According to the *Maktubāt* and the *Mir<sup>15</sup>āt*, Shāh Muḥammad of Nishāpūr. Both mention another calligraphist, Mīr Sayyid Aḥmad of Mashhad.

<sup>2</sup> He was the teacher of the celebrated calligraphist Ṣīmād, whose biography will be found in the *Mir<sup>16</sup>āt*. Vide also the preface of Dr. Sprenger's *Gulistān*.

<sup>3</sup> He died A.H. 1020, six years after Akbar's death.

<sup>4</sup> By *Maddāt* (extensions), calligraphists mean letters like ፻, ፻; by *dawāt<sup>10</sup>*<sup>ir</sup><sup>4</sup> (curvatures), letters like ፻, ፻.

Draw four horizontal lines at equal intervals; call the spaces between them *a*, *b*, *c*, of which *a* is the highest. Every letter which fills the space *b* is called a *shūsha*; as ፻, ፻, ፻, ፻. The diacritical points are immaterial. Every line above *b* is called a *markaz*; every line below *b*, i.e., in *c*, a *dāman*. Thus ፻ consists of a *shūsha* and a *markaz*; ፻ of a *shūsha* and a *dāman*. The knob of a ፻, ፻, or ፻, is called *kalla*. Thus ፻ is a *Madda*, consisting of a *kalla*, and a *dāman*; so also ፻, ፻. The ፻ consists of a *markaz* and a *dāman*.

In Grammar the word *markaz* means the same as *shūsha* in calligraphy; thus ፻, ፻, consist of a *markaz*, and a *shakl-i hamza*.

By *islah*, calligraphists mean any additional ornamental strokes, or refilling a written letter with ink (Hind. *sivāt bhāraṇ*), or erasing (Hind. *cākāṇḍ*).

<sup>5</sup> His name is Sultān Bāyizd; he was born at Hirāt. *Dawrī* is his poetical name. Vide Badāoni's list of poets (vol. iii of the Bibl. Indica). Akbar bestowed on him the title of *Kātib<sup>17</sup> 'l-Mulk*, the writer of the empire. His pupil was Khwāja Muḥammad Husayn, an Ahādi (vide Badāoni, ii, p. 394, where for *Jorākīm*, in the Tārīkh, read *Burākīm*).

is subdivided, according to the value of the books and the estimation in which the sciences are held of which the books treat. Prose books, poetical works, Hindi, Persian, Greek, Kashmīriān, Arabic,<sup>1</sup> are all separately placed. In this order they are also inspected. Experienced people bring them daily and read them before His Majesty, who hears every book from the beginning to the end. At whatever page the readers daily stop, His Majesty makes with his own pen a sign, according to the number of the pages; and rewards the readers with presents of cash, either in gold or silver, according to the number of leaves read out by them. Among books of renown, there are few that are not read in his Majesty's assembly hall; and there are no historical facts of the past ages, or curiosities of science, or interesting points of philosophy, with which His Majesty, a leader of impartial sages, is unacquainted. He does not get tired of hearing a book over again, but listens to the reading of it with more interest. The *Akhlaq-i Nāṣiri*, the *Kimiyā-yi Sa'ādat*, the *Qābūsnāma*, the works of Sharaf of Munayr (*vide* p. 50), the *Gulistān*, the *Hadiqa* of Hakim Sanā'i, the *Maṣnawī* of Maṣnawī, the *Jām-i Jam*, the *Bustān*, the *Shāhnāma*, the collected *Maṣnawis* of Shaykh Nizāmī, the works of Khuaraw and Mawlānā Jāmī, the *Diwāns* of Khāqānī, Anwārī, and several works on History, are continually read out to His Majesty. Philologists are constantly engaged in translating Hindi, Greek, Arabic, and Persian books, into other languages. Thus a part of the *Zīchi-i Jadid-i Mirzā'i* (*vide* 3rd book, Ā<sup>4</sup> in 1) was translated under the superintendence of Amir Fathū 'llah of Shirāz (*vide* p. 34), and also the *Kishnjoshi*, the *Gangādhar*, the *Mohesh Mahānand*, from Hindi (Sanskrit) into Persian, according to the interpretation of the author of this book. The *Mahābhārat* which belongs to the ancient books of Hindūstān has likewise been translated, from Hindi into Persian, under the superintendence of Naqib Khān,<sup>2</sup> Mawlānā 'Abdu 'l-Qādir of Badāon,<sup>3</sup> and Shaykh Sultān of

<sup>1</sup> Observe that the Arabic books are placed last. [But see p. 104, line 4.—B.]

<sup>2</sup> Regarding this renowned man, *vide* Abū 'l-Fażl's list of Grandees, 2nd book, No. 181.

<sup>3</sup> Mu'allā 'Abdu 'l-Qādir, poetically styled Qādirī, was born A.H. 947 [or 949] at Badāon, a town near Dihlī. He was thus two years older than Akbar. His father, whom he lost in 969, was called Shaykh Mu'luk Shāh, and was a pupil of the Saint Bechū of Sambhal. 'Abdu 'l-Qādir, or *Badāoni*, as we generally call him, studied various sciences under the most renowned and pious men of his age, most of whom he enumerates in the beginning of the third volume of his *Munākhab*. He excelled in Music, History, and Astronomy, and was on account of his beautiful voice appointed Court *Imām* for Wednesdays. He had early been introduced to Akbar by Jalāl Khān Qūrchi (*vide* List of Grandees, 2nd book, No. 213). For forty years Badāoni lived in company with Shaykh Mubārak, and Fayzī and Abū 'l-Fażl, the Shaykh's sons; but there was no sincere friendship between them, as Badāoni looked upon them as heretics. At the command of Akbar, he translated the *Ramdayan* (*Baddoni*,

Thanesar.<sup>1</sup> The book contains nearly one hundred thousand verses : His Majesty calls this ancient history *Razmnāma*, the book of Wars. The same learned men translated also into Persian the *Ramāyan*, likewise a book of ancient Hindustan, which contains the life of Rām Chandra, but is full of interesting points of Philosophy. Hājī Ibrāhim of Sarhind translated into Persian the *Atharban*<sup>2</sup> which, according to the Hindus, is one of

II, pp. 336, 366), from the Sanscrit into Persian, receiving for twenty-four thousand stoks 150 Ashrafs and 10,000 Tangahs ; and parts of the *Mahābhārat* ; extracts from the History of Rashid ; and the *Bahr-i-Asmr*, a work on the *Hadīq*. A copy of another of his works, entitled *Najāt-i-Rashid*, may be found among the Persian MSS. of the As. Soc. Bengal. His historical work, entitled *Muntakhab-i-Tawārīkh*, is much prized as written by an enemy of Akbar, whose character, in its grandeur and its failings, is much more prominent than in the *Akbarnāma* or the *Tabaqat-i-Akbari* or the *Maṣāfir-i-Rākīmī*. It is especially of value for the religious views of the emperor, and contains interesting biographies of most famous men and poets of Akbar's time. The History ends with the beginning of A.H. 1004, or eleven years before Akbar's death, and we may conclude that Badāoni died soon after that year. The book was kept secret, and according to a statement in the *Mirzāt-i-Qālam*, it was made public during the reign of Jahāngīr, who showed his displeasure by disbelieving the statement of Badāoni's children that they themselves had been unaware of the existence of the book. The *Tuzuk-i-Jahāngīr* unfortunately says nothing about this circumstance ; but Badāoni's work was certainly not known in A.H. 1025, the tenth year of Jahāngīr's reign, in which the *Maṣāfir-i-Rākīmī* was written, whose author complained of the want of a history beside the *Tabaqat*, and the *Akbarnāma*.

In point of style, Badāoni is much inferior to Bakhtawar Khān (*Mirzāt-i-Qālam*) and Muhammad Kāsim (the *Qālam-gir Nāma*), but somewhat superior to his friend Mirzā Nizām 'd-Dīn Ahmad of Hirāt, author of the *Tabaqat*, and to Ābdū'l-Hāmid o' Lāhor, author of the *Pidishkāndāma*.

Ābdū'l-Qādir of Badāoni must not be confounded with Mawlānā Qādirī, another learned man contemporaneous with Akbar.

<sup>1</sup> Vide Badāoni II, p. 278 : and for Hājī Ibrāhim, iii, p. 139. [ii, p. 278.—B.]

<sup>2</sup> " In this year (A.H. 983, or A.D. 1575) a learned Brahmin, Shaykh Bhāwan, had come from the Dakhin and turned Muhammadan, when His Majesty gave me the order to translate the *Atharban*. Several of the religious precepts of this book resemble the laws of Islām. As in translating I found many difficult passages, which Shaykh Bhāwan could not interpret either, I reported the circumstance to His Majesty, who ordered Shaykh Fayyāl, and then Hājī Ibrāhim, to translate it. The latter, though willing, did not write anything. Among the precepts of the *Atharban*, there is one which says that no man will be saved unless he read a certain passage. This passage contains many times the letter *I*, and resembles very much our *La illā illā l-lā*. Besides, I found that a Hindu, under certain conditions, may eat cow flesh ; and another, that Hindus bury their dead, but do not burn them. With such passages the Shaykh used to defeat other Brahmins in argument ; and they had in fact led him to embrace Islām. Let us praise God for his conversion ! " Badāoni, ii, p. 212.

The translation of the *Mahābhārat* was not quite a failure. " For two nights His Majesty himself translated some passages of the *Mahābhārat*, and told Naqib Khān to write down the general meaning in Persian ; the third night he associated me with Naqib Khān ; and, after three or four months, two of the eighteen chapters of these useless absurdities—enough to confound the eighteen worlds—were laid before His Majesty. But the emperor took exception to my translation, and called me a *Herdānghar* and a turnip-eater, as if that was my share of the book. Another part was subsequently finished by Naqib Khān and Mullā Sherī, and another part by Sultan Hājī of Thanesar ; then Shaykh Fayyāl was appointed, who wrote two chapters, prose and poetry ; then the Hājī wrote two other parts, adding a verbal translation of the parts that had been left out. He thus got a hundred juz together, closely written, so exactly rendered, that even the accidental dirt of flies on the

the four divine books. The *Lilawati*, which is one of the most excellent works written by Indian mathematicians on arithmetic, lost its Hindū veil, and received a Persian garb from the hand of my elder brother, Shaykh ‘Abd<sup>u</sup> ‘l-Fayz-i Fayzī.<sup>1</sup> At the command of His Majesty, Mukammal Khān of Gujrāt translated into Persian the *Tājak*, a well-known work on Astronomy. The *Memoirs*<sup>2</sup> of Bābar, the Conqueror of the world, which may be called a code of practical wisdom, have been translated from Turkish into Persian by Mirzā ‘Abd<sup>u</sup>-r-Rahīm Khān, the present Khān Khānān (Commander-in-Chief). The History of Kashmir, which extends over the last four thousand years, has been translated from Kashmīrian into Persian<sup>3</sup> by Mawlānā Shāh Muḥammad of Shāhābād. The *Mu‘jam*<sup>4</sup> ‘l-Buldān, an excellent work on towns and countries, has been translated from Arabic into Persian by several Arabic scholars, as Mullā Ahmād of Thathah,<sup>5</sup> Qāsim Beg, Shaykh Munawwar, and others. The *Haribdās*, a book containing the life of Krishna, was translated into Persian by Mawlānā Sherī (*vide* the poetical extracts of the second book). By order of His Majesty, the author of this volume composed a new version of the *Kalīlah Damnah*, and published it under the title of *‘Ayār Dāniš*.<sup>6</sup> The original is a masterpiece of practical wisdom, but is full of rhetorical difficulties; and though Naṣr<sup>u</sup> llah-i Mustawfī and Mawlānā Husayn-i Wāqīz has translated it into Persian, their style abounds in rare metaphors and difficult words. The Hindi story of the love of Nal and Daman, which melts the hearts of feeling readers, has been metrically translated by my

original was not left out; but he was soon after driven from Court, and is now in Bhakkar. Other translators and interpreters, however, continue nowadays the fight between Pandū and the Kurū. May God Almighty protect those that are not engaged in this work, and accept their repentance, and hear the prayer of pardon of every one who does not hide his disgust, and whose heart rests in Islām; for 'He allows men to return to Him in repentance!' This *Rasmadma* was illuminated, and repeatedly copied; the grandees were ordered to make copies, and ‘Abd<sup>u</sup> ‘l-Fayz wrote an introduction to it of about two juz, etc." *Baddoni*, ii, p. 302. A copy of this translation in two volumes, containing eighteen *jans* (*ws*) is among the MSS. of the As. Soc. of Bengal, No. 1329. One *juz* (*z*) — sixteen pages *quarto*, or two sheets.

<sup>1</sup> This work has been printed. Abū ‘l-Fayz's words *Hindū* *veil* are an allusion to *Lilawati's* sex.

<sup>2</sup> *Vide* *Tuzuk-i Jahāngīr*, p. 417. The *Waqīyat-i Timūr* were translated into Persian, during the reign of Shājhān, by Mir Abū Tālib-i Turbatī. *Pādshāhndāma* ii, p. 288, edit. Bibl. Indica. "Conqueror of the world," *gāfi sīlānī*, is Bābar's title. Regarding the titles of the Mogul Emperors from Bābar to Bahādur Shāh, *vide* *Journal As. Soc. Bengal* for 1868. Part I, p. 39.

<sup>3</sup> "During this year (A.H. 999, or A.D. 1590-1), I received the order from His Majesty to re-write in an easy style, the History of Kashmir, which Mullā Shāh Muḥammad of Shāhābād, a very learned man, had translated into Persian. I finished this undertaking in two months, when my work was put into the Imperial Library, to be read out to His Majesty in its turn." *Baddoni*, ii, p. 374.

<sup>4</sup> Regarding the tragic end of this "heretic", *vide* *Baddoni*, ii, p. 364. Notices regarding the other two men will be found in the third volume of *Baddoni*.

<sup>5</sup> For *Gydr-i Dāniš*. Such abbreviations are common in titles.

brother Shaykh Fayyî-i Fayyâsi, in the *magnâwi* metre of the Layl Majnûn, and is now everywhere known under the title of *Nal Dâman*.<sup>1</sup>

As His Majesty has become acquainted with the treasure of history, he ordered several well-informed writers to compose a work containing the events which have taken place in the seven zones for the last one thousand years. Naqîb Khân, and several others, commenced this history. A very large portion was subsequently added by Mullâ Ahmad of Thathah, and the whole concluded by Jaçfar Beg-i Âsaf Khân. The introduction is composed by me. The work has the title of *Târikh-i Alfî*,<sup>2</sup> the History of a thousand years.

### *The Art of Painting.*

Drawing the likeness of anything is called *tazwîr*. His Majesty, from his earliest youth, has shown a great predilection for this art, and gives it every encouragement, as he looks upon it as a means, both of study and amusement. Hence the art flourishes, and many painters have obtained great reputation. The works of all painters are weekly laid before His Majesty by the Dârôghas and the clerks; he then confers rewards according to excellence of workmanship, or increases the monthly salaries. Much progress was made in the commodities required by painters, and the correct prices of such articles were carefully ascertained. The mixture of colours has especially been improved. The pictures thus received a hitherto unknown finish. Most excellent painters are now to be found, and masterpieces, worthy of a *Bihâdd*,<sup>3</sup> may be placed at the side of the wonderful works of the European painters who have attained world-wide fame. The minuteness in detail, the general finish, the boldness of execution, etc., now observed in pictures, are incomparable; even inanimate

<sup>1</sup> "Fayyî's *Naldaman* (for *Nal o Daman* contains about 4,300 verses, and was composed, A.H. 1002, in the short space of five months). It was presented to Akbar with a few *zâkîfîs* as *nazar*. It was put among the set of books read at Court, and Naqîb Khân was appointed to read it out to His Majesty. It is, indeed, a *magnâwi*, the like of which, for the last three hundred years, no poet of Hindustan, after Mir Khusraw of Dîllî, has composed." *Hawâsîs*, II, p. 290.

<sup>2</sup> In A.H. 1000, A.D. 1581-2, the belief appears to have been current among the Muhammadans that Islam and the world were approaching their end. Various men arose, pretending to be *Imâm Mâlik*, who is to precede the reappearance of Christ on earth; and even Badîrûl's belief got doubtful on this point. Akbar's disciples saw in the common rumour a happy omen for the propagation of the *Din-i Hâdî*. The *Târikh-i Alfî* was likewise to give prominence to this idea.

The copy of the *Târikh-i Alfî* in the Library of the As. Soc. of Bengal (No. 19) contains no preface, commences with the events subsequent to the death of the Prophet (8th June, 632), and ends abruptly with the reign of Ӧ Umer ibn-i Ӧ Abdî Ӧ Malîk (A.H. 99, or A.D. 717-18). The years are reckoned from the death of the Prophet, not from the Hijrah. For further particulars regarding this book, vide *Bâsîs*, II, p. 317.

<sup>3</sup> "Bihâdd was a famous painter, who lived at the court of Shah Isma'îl-i Sâfawi of Persia." *Sîrat-nâme*.

objects look as if they had life. More than a hundred painters have become famous masters of the art, whilst the number of those who approach perfection, or of those who are middling, is very large. This is especially true of the Hindus ;<sup>1</sup> their pictures surpass our conception of things. Few, indeed, in the whole world are found equal to them.

Among the forerunners on the high road of art I may mention :

1. Mir Sayyid 'Ali of Tabriz.<sup>2</sup> He learned the art from his father. From the time of his introduction at Court, the ray of royal favour has shone upon him. He has made himself famous in his art, and has met with much success.

2. Khwāja 'Abd' 's-Samad, styled *Shirīqalam*, or sweet pen. He comes from Shirāz. Though he had learnt the art before he was made a grandee<sup>3</sup> of the Court, his perfection was mainly due to the wonderful effect of a look of His Majesty, which caused him to turn from that which is form to that which is spirit. From the instruction they received, the Khwāja's pupils became masters.

3. Daswanth. He is the son of a palkee-bearer. He devoted his whole life to the art, and used, from love of his profession, to draw and paint figures even on walls. One day the eye of His Majesty fell on him ; his talent was discovered, and he himself handed over to the Khwāja. In a short time he surpassed all painters, and became the first master of the age. Unfortunately the light of his talents was dimmed by the shadow of madness ; he committed suicide. He has left many masterpieces.

4. Basāwan. In back-grounding, drawing of features, distribution of colours, portrait painting, and several other branches, he is most excellent, so much so that many critics prefer him to Daswanth.

The following painters have likewise attained fame : Kesū, Lāl, Mukund, Mushkin, Farrukh the Qalmāq (Calmuck), Mādhū,<sup>4</sup> Jagan, Mohesh, Khemkaran, Tārā, Sāwlā, Haribās, Rām. It would take me too long to describe the excellencies of each. My intention is "to pluck a flower from every meadow, an ear from every sheaf".

I have to notice that the observing of the figures of objects and the making of likenesses of them, which are often looked upon as an idle occupation, are, for a well regulated mind, a source of wisdom, and an

<sup>1</sup> Compare with Abū 'I-Faḍl's opinion, Elphinstone's *History of India*, second edition, p. 174.

<sup>2</sup> Better known as a poet under the name of Juddā f. Vide the poetical extracts of the second book. He illuminated the *Story of Amir Hamzah*, mentioned on the next page.

<sup>3</sup> He was a *Chakravartī*. Vide the list of grandees in the second book, No. 200.

<sup>4</sup> Mentioned in the *Muṭaqir-i Rabbīmī* (p. 753) as in the service of 'Abd' 's-Rahīm Khan Khānā, Akbar's commander-in-chief.

antidote against the poison of ignorance. Bigoted followers of the letter of the law are hostile to the art of painting ; but their eyes now see the truth. One day at a private party of friends, His Majesty, who had conferred on several the pleasure of drawing near him, remarked : " There are many that hate painting ; but such men I dislike. It appears to me as if a painter had quite peculiar means of recognizing God ; for a painter in sketching anything that has life, and in devising its limbs, one after the other, must come to feel that he cannot bestow individuality upon his work, and is thus forced to think of God, the giver of life, and will thus increase in knowledge."

The number of masterpieces of painting increased with the encouragement given to the art. Persian books, both prose and poetry, were ornamented with pictures, and a very large number of paintings was thus collected. The *Story of Hamzah* was represented in twelve volumes, and clever painters made the most astonishing illustrations for no less than one thousand and four hundred passages of the story. The Chingiznâma, the Zafarnâma,<sup>1</sup> this book, the Razmnâma, the Ramâyan, the Nal Daman, the Kalilah Damnah, the 'Ayâr Dânish, etc., were all illustrated. His Majesty himself sat for his likeness, and also ordered to have the likenesses taken of all the grandees of the realm. An immense album was thus formed : those that have passed away have received a new life, and those who are still alive have immortality promised them.

In the same manner, as painters are encouraged, employment is held out to ornamental artists, gilders, line-drawers, and pagers.

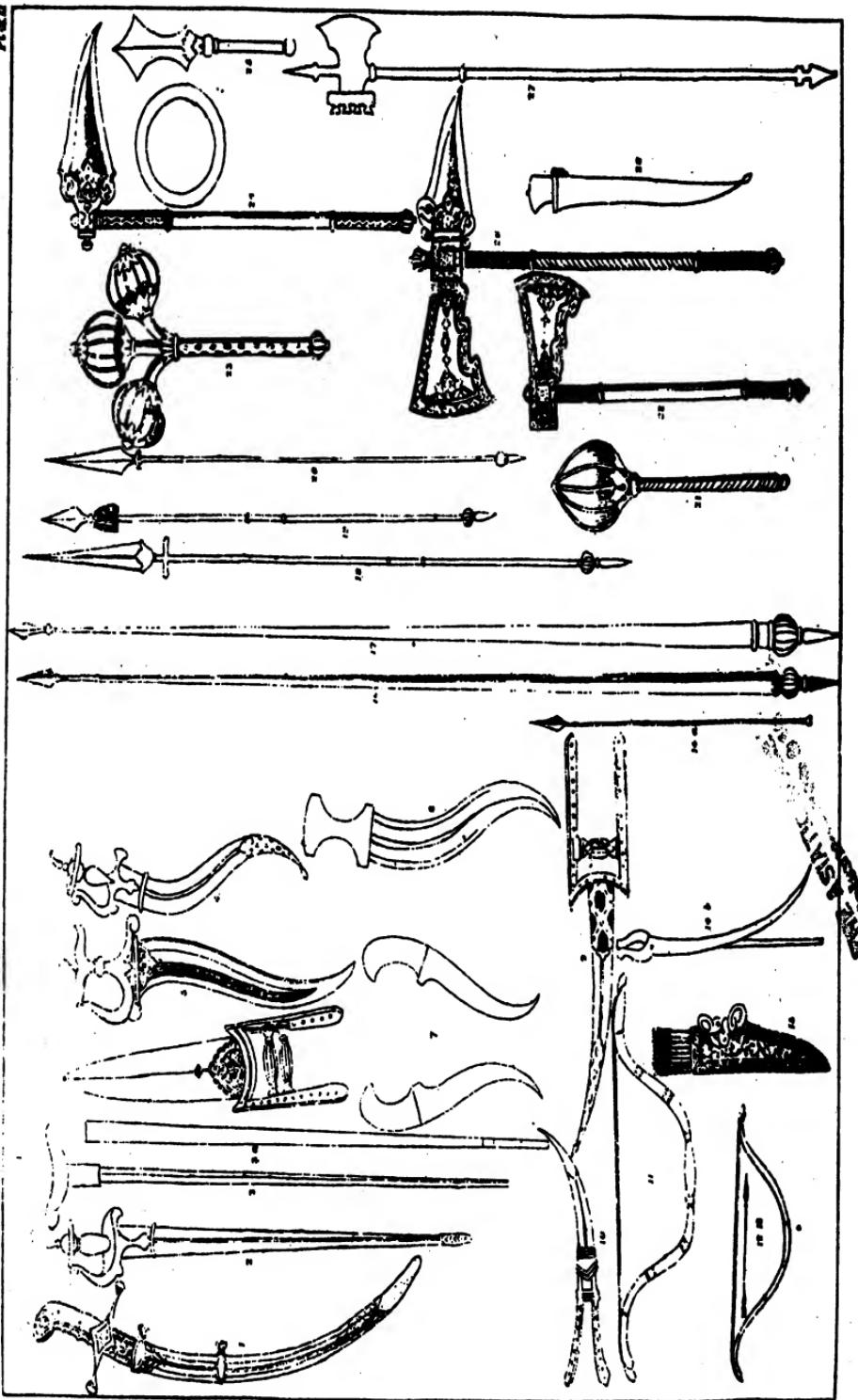
Many *Mansabdârs*, *Ahâdîs*, and other soldiers, hold appointments in this department. The pay of foot soldiers varies from 1,200 to 600 *dâms*.

#### *A*<sup>6</sup> in 35.

#### THE ARSENAL.

The order of the household, the efficiency of the army, and the welfare of the country, are intimately connected with the state of this department ; hence His Majesty gives it every attention, and looks scrutinizingly into its working order. He introduces all sorts of new methods, and studies their applicability to practical purposes. Thus a plated armour was brought before His Majesty, and set up as a target ; but no bullet was so

<sup>1</sup> A History of the House of Timur, by Sharâfi 'd-Din of Yâzid (died 1446). Fida Morley's Catalogue of Historical MSS., p. 24.





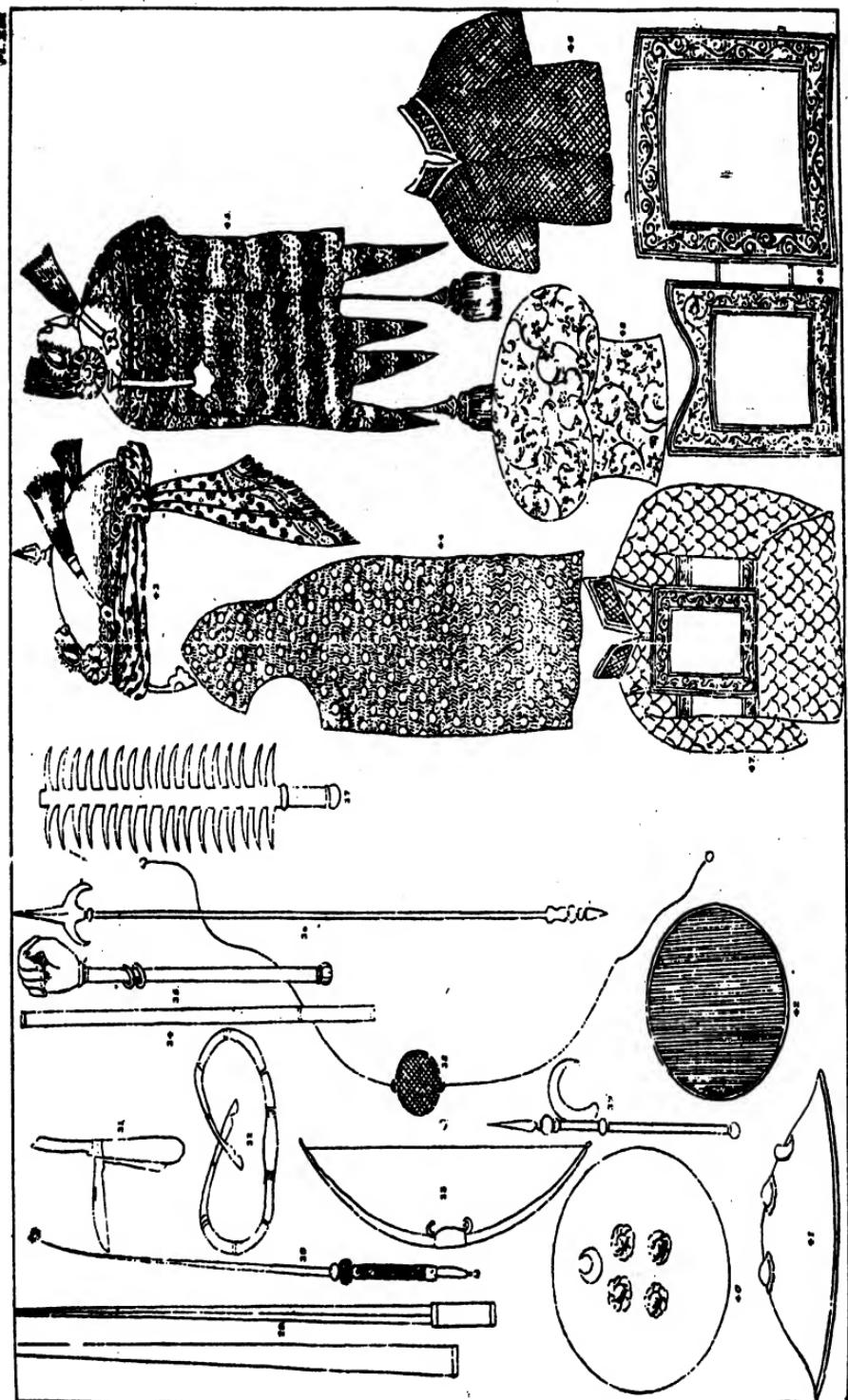
1. Swords (slightly bent) . . . . .	$\frac{1}{2}$ R. to 15 Muhurs.
2. <i>Khādā</i> (straight swords) . . . . .	1 to 10 R.
3. <i>Guptī ṣeṭū</i> (a sword in a walking stick) . . . . .	2 to 20 R.
4. <i>Jamdhār</i> (a broad dagger) . . . . .	$\frac{1}{4}$ R. to 2½ M.
5. <i>Khanjar</i> . . . . .	$\frac{1}{2}$ to 5 R.
6. <i>Khapwa</i> . . . . .	$\frac{1}{2}$ R. to 1½ M.
7. <i>Jam khāk</i> . . . . .	$\frac{1}{2}$ R. to 1½ M.
8. <i>Bāk</i> . . . . .	$\frac{1}{2}$ R. to 1 M.
9. <i>Jhanbwa</i> . . . . .	$\frac{1}{2}$ R. to 1 M.
10. <i>Katāra</i> . . . . .	$\frac{1}{2}$ R. to 1 M.
11. <i>Narsink moth</i> . . . . .	$\frac{1}{2}$ R. to 2 M.
12. <i>Kamān</i> (bows) . . . . .	$\frac{1}{2}$ R. to 3 M.
13. <i>Takhsh kamān</i> . . . . .	1 to 4 R.
14. <i>Nāwak</i> . . . . .	$\frac{1}{2}$ R. to 1 M.
15. Arrows, per bundle . . . . .	$\frac{1}{2}$ to 30 R.
16. Quivers . . . . .	$\frac{1}{2}$ R. to 2 M.
17. <i>Dadī</i> . . . . .	$\frac{1}{2}$ to 5 R.
18. <i>Tirbardār</i> (arrow drawers) <sup>1</sup> . . . . .	$\frac{1}{2}$ to 2½ d.
19. <i>Paikānkash</i> (do.) . . . . .	$\frac{1}{2}$ to 3 R.
20. <i>Nezu</i> (a lance) . . . . .	1½ R. to 6 M.
21. <i>Barchha</i> . . . . .	$\frac{1}{2}$ R. to 2 M.
22. <i>Sāk</i> . . . . .	$\frac{1}{2}$ to 1½ R.
23. <i>Sainthī</i> . . . . .	$\frac{1}{2}$ to 1 R.
24. <i>Selara</i> . . . . .	10 d. to $\frac{1}{2}$ R.
25. <i>Gurz</i> (a war club) . . . . .	$\frac{1}{2}$ to 5 R.
26. <i>Shashpar</i> (do.) . . . . .	$\frac{1}{2}$ R. to 3 M.
27. <i>Kestan</i> (?) <sup>2</sup> . . . . .	1 to 3 R.
28. <i>Tabar</i> (a war axe) . . . . .	$\frac{1}{2}$ R. to 2 M.
29. <i>Piyāzī</i> (a club) . . . . .	$\frac{1}{2}$ to 5 R.
30. <i>Zāghnol</i> (a pointed axe) . . . . .	$\frac{1}{2}$ R. to 1 M.
31. <i>Chakar-basola</i> . . . . .	1 to 6 R.
32. <i>Tabar zāghnol</i> . . . . .	1 to 4 R.
33. <i>Tarangāla</i> . . . . .	$\frac{1}{2}$ to 2 R.
34. <i>Kārd</i> (a knife) . . . . .	2 d. to 1 M.
35. <i>Guptī kārd</i> . . . . .	3 R. to 1½ M.
36. <i>Qamchī kārd</i> . . . . .	1 to 3½ R.
37. <i>Chāqū</i> (a clasp knife) . . . . .	2 d. to $\frac{1}{2}$ R.

<sup>1</sup> If this spelling be correct, it is the same as the next (No. 19); but it may be *tir-i pardār*, an arrow with a feather at the bottom of the shaft, a barbed arrow.

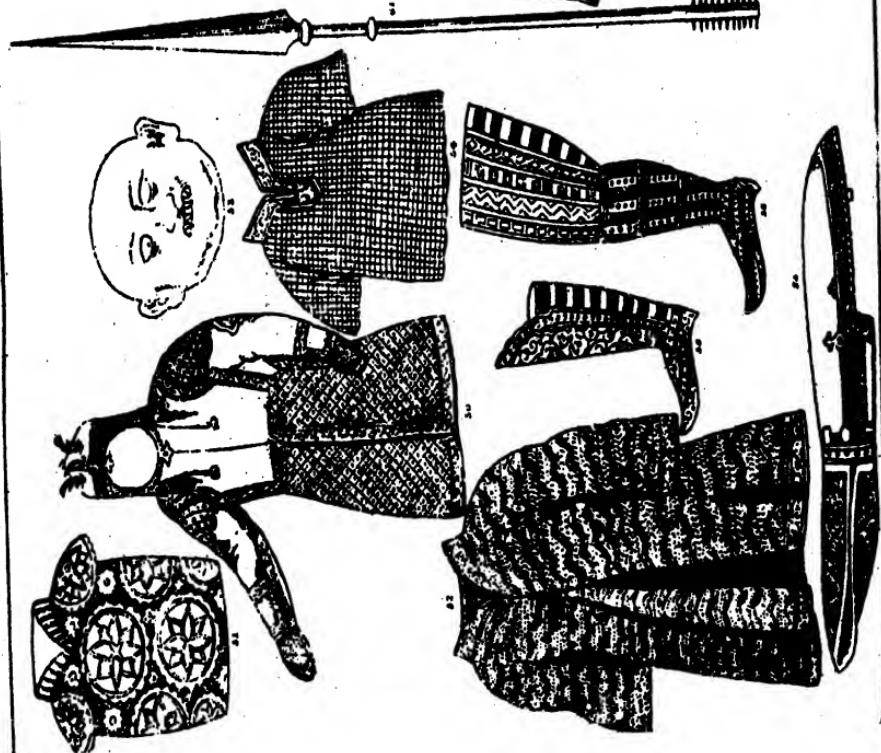
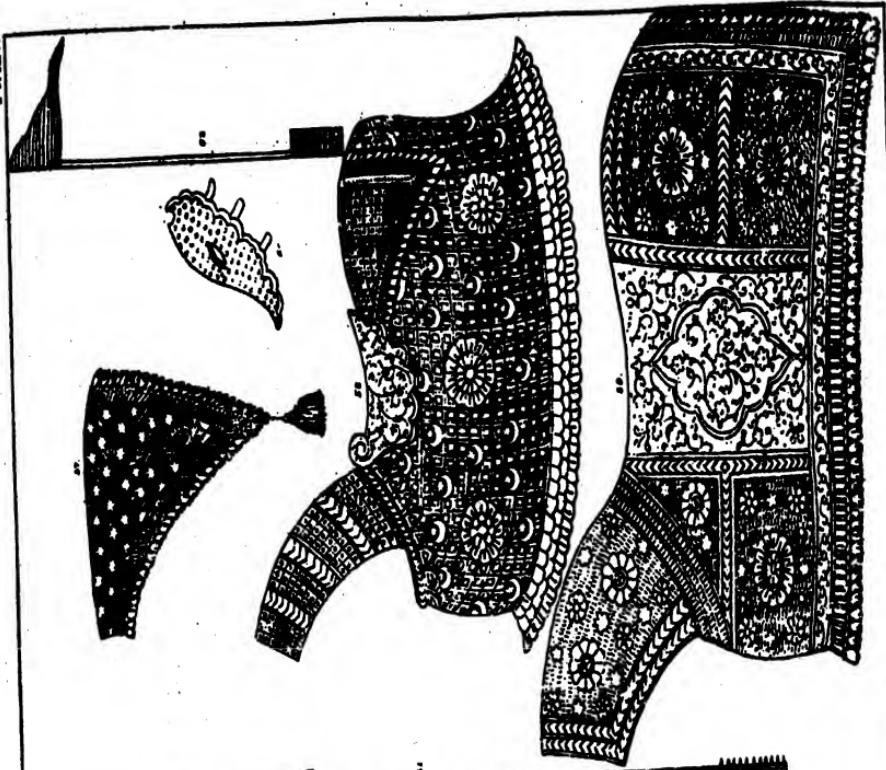
<sup>2</sup> This name is doubtful. The MSS. give all sorts of spellings. Vide my text edition, p. 121, l. 1. The dictionaries give no information.

38. <i>Kamān-i guroha</i> (bullet bow)	.	.	.	2 d. to 1 R.
39. <i>Kamīha</i>	.	.	.	5 d. to 3 R.
40. <i>Tufak-i dahān</i> <sup>1</sup> (a tube; Germ. Blaserohr)	.	.	.	10 d. to $\frac{1}{2}$ R.
41. <i>Pushīkhār</i> <sup>2</sup>	.	.	.	2 d. to 2 R.
42. <i>Shaptāvez</i> <sup>3</sup>	.	.	.	2 d. to 1 R.
43. <i>Giriikkushā</i>	.	.	.	1 d. to $\frac{1}{2}$ R.
44. <i>Khār-i māhī</i>	.	.	.	1 to 5 R.
45. <i>Gobham</i> (a sling)	.	.	.	1 $\frac{1}{2}$ d. to $\frac{1}{2}$ R.
46. <i>Gajbāg</i>	.	.	.	1 to 5 R.
47. <i>Sipar</i> (a shield)	.	.	.	1 to 50 R.
48. <i>Dhāl</i>	.	.	.	$\frac{1}{2}$ R. to 4 M.
49. <i>Khera</i>	.	.	.	1 R. to 4 M.
50. <i>Pahri</i>	.	.	.	1 R. to 1 M.
51. <i>Uḍāna</i>	.	.	.	$\frac{1}{2}$ to 5 R.
52. <i>Dubulqha</i>	.	.	.	$\frac{1}{2}$ R. to 3 $\frac{1}{2}$ M.
53. <i>Khoghi</i>	.	.	.	1 to 4 R.
54. <i>Zirih kuldāh</i>	.	.	.	1 to 5 R.
55. <i>Ghāghrās</i>	.	.	.	1 R. to 2 M.
56. <i>Jābdāh</i> <sup>4</sup>	.	.	.	20 R. to 30 M.
57. <i>Zirih</i>	.	.	.	1 $\frac{1}{2}$ R. to 100 M.
58. <i>Bagtar</i> <sup>5</sup>	.	.	.	4 R. to 12 M.
59. <i>Jōhan</i>	.	.	.	4 R. to 9 M.
60. <i>Chār dīna</i>	.	.	.	2 R. to 7 M.
61. <i>Koħħi</i>	.	.	.	5 R. to 8 M.
62. <i>Sādīgi</i>	.	.	.	3 R. to 8 M.
63. <i>Angirkha</i>	.	.	.	1 $\frac{1}{2}$ R. to 5 M.
64. <i>Bhanjū</i>	.	.	.	3 R. to 2 M.
65. <i>Chihrahishih-i āħani</i>	.	.	.	1 $\frac{1}{2}$ R. to 1 M.
66. <i>Salhqabbi</i>	.	.	.	5 R. to 8 M.
67. <i>Chihraqad</i>	.	.	.	5 to 25 R.
68. <i>Dastħobs</i>	.	.	.	1 $\frac{1}{2}$ R. to 2 M.
69. <i>Rab</i> <sup>6</sup>	.	.	.	1 R. to 10 M.

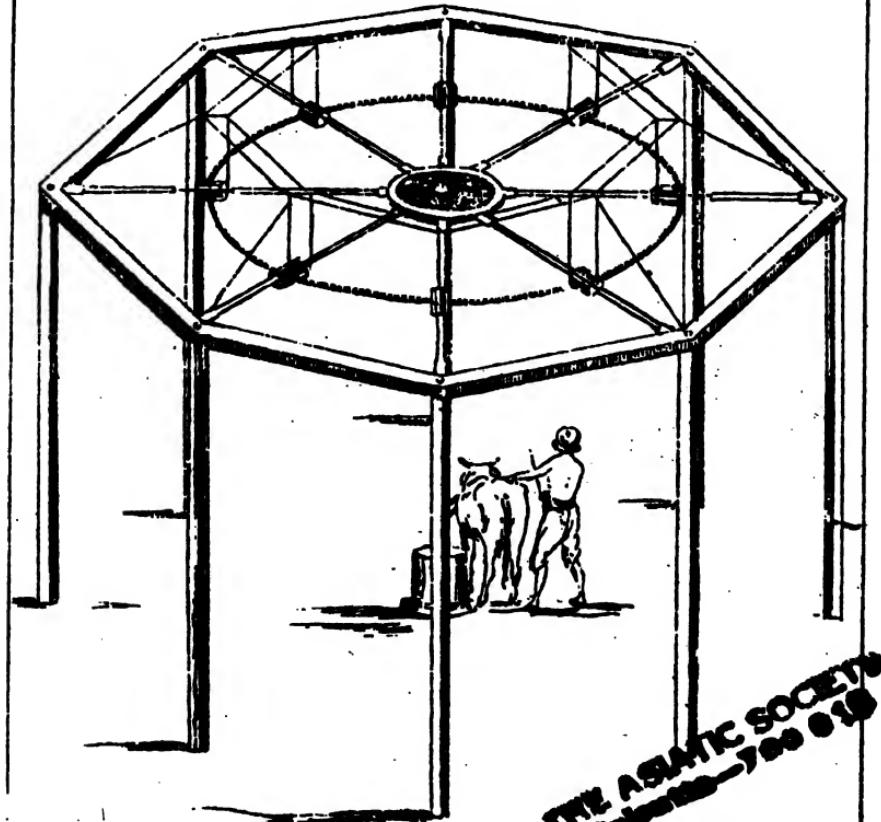
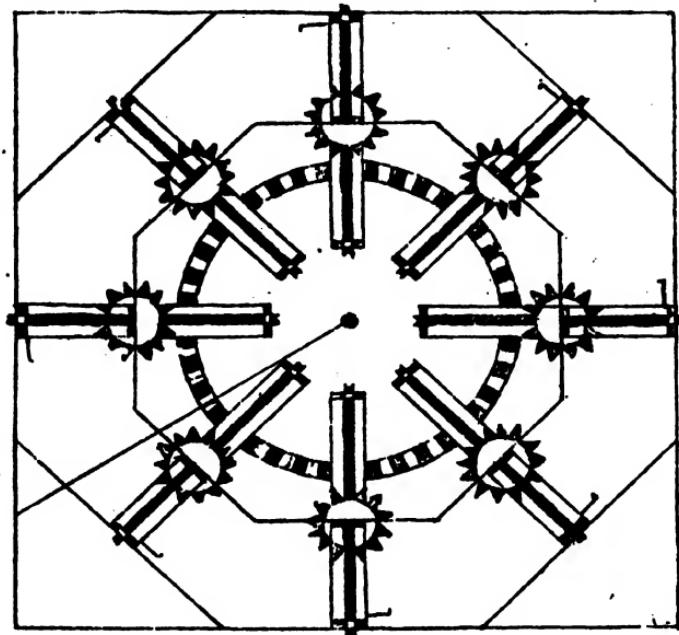
[<sup>1</sup> A blow-pipe.—P.]<sup>2</sup> Vide Journal Ac. Society Bengal, for 1868, p. 61.<sup>3</sup> A weapon resembling the following. The word *Shaptāvez*, or more correctly *shaptāvaz*, means a thing by which you can hook anything. In Vullers' Persian Dicty., II, p. 426b, read *bis* for *pensī* (!).<sup>4</sup> This word is used in a general sense, an arrow. It is either Turkish, or a corruption of the Arab. *jābdāh*. The form *jābdāh* is occasionally met with; but *jābdāh*, as given by Vullers, I, p. 402a, is wrong, and against the metre of his quotation.[<sup>5</sup> Baker ?—P.]<sup>6</sup> According to some MSS. *rāb*.











THE ASIATIC SOCIETY  
BOSTON



70. <i>Kantha sobha</i> <sup>1</sup>	.	.	.	.	.	1 to 10 R.
71. <i>Mora-yi ahani</i>	.	.	.	.	.	½ to 10 R.
72. <i>Kajem</i>	.	.	.	.	.	50 to 300 R.
73. <i>Arikat</i> (the quilt) -i <i>kajem</i>	.	.	.	.	.	4 R. to 7 M.
74. <i>Qashqa</i>	.	.	.	.	.	1 R. to 2½ M.
75. <i>Gordari</i> <sup>2</sup>	.	.	.	.	.	1 R. to 1 M.
76. Matchlocks	.	.	.	.	.	½ R. to 1 M.
77. <i>Bān</i> (rockets)	.	.	.	.	.	2½ to 4 R.

*A*<sup>o</sup> in 36.

ON GUNS.

Guns are wonderful locks for protecting the august edifice of the state ; and befitting keys for the door of conquest. With the exception of Turkey, there is perhaps no country which in its guns has more means of securing the government than this. There are nowadays guns made of such a size that the ball weighs 12 mans ; several elephants and a thousand cattle are required to transport one. His Majesty looks upon the care bestowed on the efficiency of this branch as one of the higher objects of a king, and therefore devotes to it much of his time. Dāroghas and clever clerks are appointed to keep the whole in proper working order.

His Majesty has made several inventions which have astonished the whole world. He made a gun which, on marches, can easily be taken to pieces, and properly put together again when required. By another invention, His Majesty joins seventeen guns in such a manner as to be able to fire them simultaneously with one match. Again, he made another kind of gun, which can easily be carried by a single elephant ; such guns have the name *Gujndis*. Guns which a single man may carry are called *Narnāls*.

The imperial guns are carefully distributed over the whole kingdom, and each Sūba has that kind which is fit for it. For the siege of fortresses and for naval engagements, His Majesty has separate guns made, which accompany his victorious armies on their marches. It is impossible to count every gun ; besides clever workmen make continually new ones, especially *Gujndis* and *Narnāls*.

Amirs and Ahadis are on staff employ in this branch. The pay of the foot varies from 100 to 400 d.

<sup>1</sup> The figure represents a long spear ; but the etymology, as also its position in the list of weapons, shows that it must be a part of the armour, a neck-piece.

<sup>2</sup> A round shield-like plate of iron attached to the neck of the horse and hanging down so as to protect the chest of the animal.

## ON MATCHLOCKS, ETC.

These are in particular favour with His Majesty, who stands unrivalled in their manufacture, and as a marksman. Matchlocks are now made so strong that they do not burst, though let off when filled to the top. Formerly they could not fill them to more than a quarter. Besides, they made them with the hammer and the anvil by flattening pieces of iron, and joining the flattened edges of both sides. Some left them, from foresight, on one edge open ; but numerous accidents were the result, especially in the former kind. His Majesty has invented an excellent method of construction. They flatten iron, and twist it round obliquely in form of a roll, so that the folds get longer at every twist ; they then join the folds, not edge to edge, but so as to allow them to lie one over the other, and heat them gradually in the fire. They also take cylindrical pieces of iron, and pierce them when hot with an iron pin. Three or four of such pieces make one gun ; or, in the case of smaller ones, two. Guns are often made of a length of two yards ; those of a smaller kind are one and a quarter yards long, and go by the name of *Damnak*. The gunstocks are differently made. From the practical knowledge of His Majesty, guns are now made in such a manner that they can be fired off, without a match, by a slight movement of the cock. Bullets are also made so as to cut like a sword. Through the assistance of the inventive genius of His Majesty there are now many masters to be found among gunmakers, e.g., Ustad Kabir and Husayn.

Iron, when heated, loses about one-half of its volume.

When a barrel is completed lengthways, before the transverse bottom-piece is fixed to it, they engrave on it the quantity of its iron and the length, both being expressed in numerals. A barrel thus far finished, is called *Daul*. In this imperfect state they are sent to His Majesty, and delivered, in proper order, at the harem, to which place they are also brought for . . .<sup>1</sup> At the same time, the weight of the ball is fixed, and the order is given for the transverse section of the matchlock. For long guns the weight of a ball does not exceed twenty-five *Wnts*, and for smaller ones fifteen. But balls of the former weight no one but His Majesty<sup>2</sup> would dare to fire. When the barrels are polished, they are again

<sup>1</sup> The text has an unintelligible word ; the varieties *lectioines* are marked on p. 125 of my text edition. Note (13). The Bandras MS. has *Wj.* The word appears to be a foreign term.

<sup>2</sup> Akbar was remarkable for bodily strength. Vide *Tasuk i Jahangir*, p. 14.

sent to the harem, and preserved in proper order. They are afterwards taken out, and closed, by the order of His Majesty, with a transverse bottom-piece. Having been put to an old stock, they are filled to one-third of the barrel with powder, and fired off. If no *tardwisk*<sup>1</sup> takes place, and the trial is satisfactory, they take the barrels again to His Majesty, who gives the order to finish the mouthpiece of the barrel. After this the gun is again placed on the stock, and subjected to a trial. If the ball issues in a crooked line, the barrel is heated, and straightened by means of a rod introduced into it, and, in the presence of His Majesty, handed over to a filer. He adorns the outside of the barrel in various ways, according to orders, when it is taken to the harem. The wood and the shape of the stock are then determined on. Several things are marked on every matchlock, viz., the weight of the raw and the manufactured iron, the former marks being now removed ; the place where the iron is taken from ; the workman ; the place where the gun is made ; the date ; its number. Sometimes without reference to a proper order, one of the unfinished barrels is selected and completed at His Majesty's command. It is then entered in another place ; the transverse bottom-piece is fixed ; and the order is given to make the cock, the ramrod, the *pargaz*,<sup>2</sup> etc. As soon as all these things have been completed, a new trial is ordered ; and when it succeeds, they send in the gun, and deliver it a third time at the harem. In this state the gun is called *sāda* (plain). Five bullets are sent along with it. His Majesty, after trying it in the manner above described, returns it with the fifth bullet. The order for the colour of the barrel and the stock is now given ; one of the nine kinds of colour is selected for the stock. Guns also differ in the quality of inlaid gold and enamel ; the colour of the barrel is uniform. A gun thus far completed is called *rangīn* (coloured). It is now, as before, handed over together with five bullets ; His Majesty makes four trials, and returns it with the last ball. When ten of such guns are ready, His Majesty orders to inlay the mouth of the barrel and the butt end with gold. They are then again sent for trial into the harem, and whenever ten are quite complete they are handed over to the slaves.

<sup>1</sup> *Tardwisk* means a striking ; the particular meaning which it here has, is not clear and not given in the Dictionaries.

<sup>2</sup> *Pargaz*, or *Pwyz*, may mean the groove into which the ramrod is put, or the ramrod itself. The word is not in the dict., and appears to be unknown at the present day.

A<sup>it</sup> 38.

### THE MANNER OF CLEANING GUNS.

Formerly a strong man had to work a long time with iron instruments in order to clean matchlocks. His Majesty, from his practical knowledge, has invented a wheel, by the motion of which sixteen barrels may be cleaned in a very short time. The wheel is turned by a cow. Plate XV will best show what sort of a machine it is.

A<sup>it</sup> 39.

### THE RANKS OF THE GUNS.

The Imperial arsenal contains *manufactured*, *purchased*, and *presented*, guns. Each of them is either *long*, or *short*; and these are again subdivided into *sāda* (plain), *rangīn* (coloured), and *kofikār* (hammered) guns. His Majesty has selected out of several thousand guns, one hundred and five as *khāṣa*, i.e. for his special use. *First*, twelve in honour of the twelve months; each of them is brought back in its turn after eleven months. *Secondly*, thirty for every week; after every seven days one goes out, and another is brought. *Thirdly*, thirty-two for the solar days; one for every day. *Fourthly*, thirty-one *kotals*. Sometimes there are only twenty-eight. Whenever some of the former guns have been given away, *kotals* are brought, to supply their places. The order of precedence is as follows: the guns for the month; the week; days; *kotals*; plain; coloured; *kofikār*, not handed over to the slaves; *kofikār*, handed over to the slaves; long ones, selected from *peshkash* presents, or from such as were bought; *damānakas*, selected from *peshkash*, or from bought ones; such as have been chosen from selections of both. The one hundred and five *khāṣa* guns are divided into seven parts; every fifteen form a *kishk*, or guard, and are always kept ready by the slaves. On Sundays two are taken from the first; four from the second; five from the third; four from the fourth. This order is also followed on Mondays, Tuesdays, and Wednesdays. On Thursdays, two are again taken from the first, and four from the second; four from the third; five from the fourth. On Fridays, one is taken from the first; five from the second; four from the third; five from the fourth. So also for Saturdays. In order to supply the places of such *khāṣa* guns as have been given away, five other classes have been determined on: half *kotals*, fourteen; quarter *kotals*, seven; one-eighth *kotals*, four; one-sixteenth *kotals*, two; one-thirtysecond *kotals*, one. When *kotal* guns are given away, they bring half *kotals*; similarly, the place of a gun,

when given away, is taken by the next ; and the place of the last is supplied by one selected from such as have been bought.

One hundred and one guns are continually kept in the harem. Their order is as follows. On the first day of every solar month eleven guns are handed over to the servants of the harem, one of each of the guns for the months, the weeks, the days, the *kotals*, the plain ones, the coloured ones, the *kofikār* not in charge of the slaves, the *kofīr* in their charge, the selected long ones, the selected *Damānakā*, the chosen ones of the selected ones. On the second day only the guns of the months (i.e. ten) are handed over in the same order. For ten days an equal number is sent to the harem.

His Majesty practises often. When he has tried each gun, he commences from the beginning ; and when each gun has been used four times it is sent away and replaced by a new one of each kind. If guns have been left unused at the beginning of a new month, they are placed last, and the guns for the current month are put first.

An order has also been given to the writers to write down the game killed by His Majesty with the particulars of the guns used. Thus it was found that with the gun which has the name of *Sangrām* one thousand and nineteen animals have been killed. This gun is the first of His Majesty's private guns, and is used during the *Fariyādīn* month of the present era.

#### *A'īn* 40.

#### ON THE PAY OF THE MATCHLOCK BEARERS.

The pay of a *Mirdaha*<sup>1</sup> is of four grades, 300 *dāms*, 280 d., 270 d., 260 d. The pay of the others is of five grades. Each grade is again subdivided into three classes. *First grade*, 250 d., 240 d., 230 d. *Second grade*, 220 d., 210 d., 200 d. *Third grade*, 190 d., 180 d., 170 d. *Fourth grade*, 160 d., 150 d., 140 d. *Fifth grade*, 130 d., 120 d., 110 d.

#### *A'īn* 41.

#### THE IMPERIAL ELEPHANT STABLES.

This wonderful animal is in bulk and strength like a mountain ; and in courage and ferocity like a lion. It adds materially to the pomp of a king

<sup>1</sup> A man placed over ten. The rank of the *Mirdaha* appears to have been the only noncommissioned rank in the Mogul armies. The lowest commissioned rank was that of a *Dakhtshī*, which word, though of the same etymological meaning, differs in usage, and signifies a man in command of ten. The rank of a *Dakhtshī* was the lowest *Mānyabhdūr* rank (see the second book). *Mirdaha* is also used in the sense of a servant who looks after ten horses.

and to the success of a conqueror ; and is of the greatest use for the army. Experienced men of Hindustan put the value of a good elephant equal to five hundred horses ; and they believe that, when guided by a few bold men armed with matchlocks, such an elephant alone is worth double that number. In vehemence on one side, and submissiveness to the reins on the other, the elephant is like an Arab, whilst in point of obedience and attentiveness to even the slightest signs, it resembles an intelligent human being. In restiveness when full-blooded, and in vindictiveness, it surpasses man. An elephant never hurts the female, though she be the cause of his captivity ; he never will fight with young elephants, nor does he think it proper to punish them. From a sense of gratitude, he does his keepers no harm, nor will he throw dust over his body when he is mounted, though he often does so at other times. Once an elephant, during the rutting-season was fighting with another. When he was in the height of excitement a small elephant came in his way ; he kindly lifted up the small one with his trunk, set him aside, and then renewed the combat. If a male elephant breaks loose during the rutting season in order to have his own way, few people have the courage to approach him ; and some bold and experienced man will have to get on a female elephant, and try to get near him and tie a rope round his foot. Female-elephants, when mourning the loss of a young one, will often abstain from food and drink ; they sometimes even die from grief.

The elephant can be taught various feats. He learns to remember such melodies as can only be remembered by people acquainted with music ; he will move his limbs to keep time, and exhibit his skill in various ways. He will shoot off an arrow from a bow, discharge a matchlock, and will learn to pick up things that have been dropped and hand them over to the keeper. Sometimes they get grain to eat wrapped up in hay ; this they hide in the side of their mouth, and give it back to the keeper, when they are alone with him.

The teats of a female elephant, and the womb, resemble those of a woman. The tongue is round like that of a parrot. The testicles are not visible. Elephants frequently with their trunks take water out of their stomachs, and sprinkle themselves with it. Such water has no offensive smell. They also take out of their stomach grass on the second day, without its having undergone any change.

The price of an elephant varies from a lak<sup>1</sup> to one hundred rupees ;

---

<sup>1</sup> During the reigns of Akbar's successor, the price of a well-trained war elephant rose much higher. *Vide* *Tusuk-i Jahāngiri*, p. 198. At the time of Shahjahan, the first white elephant was brought from Pégū, *Pādiālādhama*, i, p. 267.

elephants worth five thousand, and ten thousand rupees, are pretty common.

There are four kinds of elephants. 1. *Bhaddar*. It is well proportioned, has an erect head, a broad chest, large ears, a long tail, and is bold, and can bear fatigue. They take out of his forehead an excrescence resembling a large pearl, which they call in Hindi *Gaj manik*.<sup>1</sup> Many properties are ascribed to it. 2. *Mand*. It is black, has yellow eyes, a uniformly sized belly, a long penis, and is wild and ungovernable. 3. *Mirg*. It has a whitish skin with black spots; the colour of its eyes is a mixture of red, yellow, black, and white. 4. *Mir*. It has a small head, and obeys readily. It gets frightened when it thunders.

From a mixture of these four kinds are formed others of different names and properties. The colour of the skin of elephants is threefold; white, black, grey. Again, according to the threefold division of the dispositions assigned by the Hindus to the mind, namely, *sat* benevolence, *raj* love of sensual enjoyment, and *tam* irascibility, which shall be further explained below,<sup>2</sup> elephants are divided into three classes. *First*, such in which *sat* predominates. They are well proportioned, good looking, eat moderately, are very submissive, do not care for intercourse with the female, and live to a very old age. *Secondly*, such in whose disposition *raj* prevails. They are savage-looking, and proud, bold, ungovernable, and voracious. *Lastly*, such as are full of *tam*. They are self-willed, destructive, and given to sleep and voraciousness.

The time of gestation of the female is generally eighteen<sup>3</sup> lunar months. For three months the *fluida germinalia* intermix in the womb of the female; when agitated the mass looks like quicksilver. Towards the fifth month the *fluida* settle and get gelatinous. In the seventh month, they get more solid, and draw to perfection towards the ninth month. In the eleventh, the outline of a body is visible; and in the twelfth, the veins, bones, hoofs, and hairs, make their appearance. In the thirteenth month the *genitalia* become distinguishable, and in the fifteenth, the

<sup>1</sup> This excrescence is also called *Gajmott*, or *elephant's pearl*. Forbes has also *Gajmanik*, and the *Dal-i-Salt*, *जूँ गज वाल* (?).

<sup>2</sup> In the fourth book of this work.

<sup>3</sup> The time is differently given. The emperor Jahāngīr says in his Memoirs (p. 130):— “During this month a female elephant in my stables gave birth before my own eyes. I had often expressed the wish to have the time of gestation of the female elephant correctly determined. It is now certain that a female birth takes place after sixteen, and a male birth after nineteen, months [the emperor means evidently *solar* months]; and the process is different from what it is with man, the foetus being born with the feet foremost. After giving birth, the female at once covers the young one with earth and dust, and continually caresses it, whilst the young one sinks down every moment trying to reach the teats of the mother.” Vids Lt. Johnstone’s remarks on the same subject, in the Proceedings of the Asiatic Society of Bengal for May, 1868.

process of quickening commences. If the female, during gestation, gets stronger, the foetus is sure to be a male ; but if she gets weak it is the sign of a female. During the sixteenth month the formation becomes still more perfect, and the life of the foetus becomes quite distinct. In the seventeenth month there is every chance<sup>1</sup> of a premature birth on account of the efforts made by the foetus to move, till, in the eighteenth month, the young one is born.

According to others the sperm gets solid in the first month ; the eyes, ears, the nose, mouth, and tongue are formed in the second ; in the third month, the limbs made their appearance ; in the fourth month, the foetus grows and gets strong ; in the fifth, it commences to quicken ; in the sixth, it gets sense, which appears more marked during the seventh month ; in the eighth, there is some chance of a miscarriage ; during the ninth, tenth, and eleventh months the foetus grows, and is born during the twelfth. It will be a male young one if the greater part of the sperm came from the male ; and it will be a female young one if the reverse is the case. If the sperm of both the male and female is equal in quantity the young one will be a hermaphrodite. The male foetus lies towards the right side ; the female towards the left ; a hermaphrodite in the middle.

Female elephants have often for twelve days a red discharge, after which gestation commences. During that period they look startled, sprinkle themselves with water and earth, keep ears and tail upwards, and go rarely away from the male. They will rub themselves against the male, bend their heads below his tusks, smell at his urine and dung, and cannot bear to see another female-near him. Sometimes, however, a female shows aversion to intercourse with the male ; and must be forced to copulate, when other female elephants, at hearing her noise, will come to her rescue.

In former times, people did not breed elephants, and thought it unlucky ; by the command of His Majesty, they now breed a very superior class of elephants which has removed the old prejudice in the minds of men. A female elephant has generally one young one, but sometimes two. For five years the young ones content themselves with the milk of the mother ; after that period they commence to eat herbs. In this state they are called *bäl*. When ten years old they are named *püt* ; when twenty years old, *bikka* ; when thirty years old, *kalba*. In fact the animal changes appearance every year, and then gets a new name. When sixty years old, the elephant is full grown. The skull then looks like two

---

<sup>1</sup> The words of the text are ambiguous. They may also mean : In the seventeenth month the effort of the fetus to move causes the female to sink down.

halves of a ball, whilst the ears look like winnowing fans.<sup>1</sup> White eyes mixed with yellow, black, and red, are looked upon as a sign of excellence. The forehead must be flat without swellings or wrinkles. The trunk is the nose of the animal, and is so long as to touch the ground. With it, it takes up the food and puts it into the mouth ; similarly, it sucks up water with it, and then throws it into the stomach. It has eighteen teeth ; sixteen of them are inside the mouth, eight above and eight below, and two are the tusks outside. The latter are one and more yards long, round, shining, very strong, white, or sometimes reddish and straight, the end slightly bent upwards. Some elephants have four tusks. With a view to usefulness as also to ornament, they cut off the top of the tusks, which grow again. With some elephants they have to cut the tusks annually ; with others after two or three years ; but they do not like to cut them when an elephant is ten and eighty years old. An elephant is perfect when it is eight *dast* high, nine *dast* long, and ten *dast* round the belly, and along the back. Again, nine limbs, ought to touch the ground, namely, the fore feet, the hind feet, the trunk, the tusks, the penis, the tail. White spots on the forehead are considered lucky, whilst a thick neck is looked upon as a sign of beauty. Long hairs on and about the ears point to good origin.

Some elephants rut in winter, some in summer, some in the rains. They are then very fierce, they pull down houses, throw down stone walls, and will lift up with their trunks a horse and its rider. But elephants differ very much in the amount of fierceness and boldness.

When they are hot, a blackish discharge exudes from the soft parts between the ears and the temples, which has a most offensive smell ; it is sometimes whitish, mixed with red. They say that elephants have twelve holes in those soft parts, which likewise discharge the offensive fluid. The discharge is abundant in lively animals, but trickles drop by drop in slow ones. As soon as the discharge stops, the elephant gets fierce and looks grand ; in this state he gets the name of *Tafī* or *Sarhartī*. When the above discharge exudes from a place a little higher than the soft parts between the ears and the temples, the elephant is called *Singādhāl* ; and when the fluid trickles from all three places, *Tal-jor*. When in heat, elephants get attached to particular living creatures, as men or horses ; but some elephants to any animal. So at least according to Hindu books.

<sup>1</sup> *Ghalla afschin*. This word, though common, is not in our dictionaries. It is a flat piece of wicker work, from one to two feet square. Three sides of the square are slightly bent upwards. They put grain on it, and seizing the instrument with both hands, they throw up the grain, till the husks, stones, and all other refuse collect near the side which is not bent upwards, when the refuse is removed with the hand. We use sieves for such purposes.

The *Bhadra* ruts in Libra and Scorpio ; the *Mond* in spring ; the *Miry* in Capricorn and Sagittarius ; the *Mir* in any season. Elephant drivers have a drug which causes an artificial heat ; but it often endangers the life of the beast. The noise of battle makes some superior elephants just as fierce as at the rutting season ; even a sudden start may have such an effect. Thus His Majesty's elephant *Gajmukta* : he gets brisk as soon as he hears the sound of the Imperial drum, and gets the above-mentioned discharge. This peculiar heat generally makes its first appearance when elephants have reached the age of thirty ; sometimes, however, earlier, at an age of twenty-five. Sometimes the heat lasts for years, and some of the Imperial elephants have continued for five years in an uninterrupted alacrity. But it is mostly male elephants that get in heat. They then commence to throw up earth, and run after a female, or roll about in mud, and daub themselves all over with dirt. When in heat they are very irritable, and yawn a great deal, though they sleep but little. At last they even discontinue eating ; and dislike the foot-chain : they try to get loose, and behave noisily.

The elephant, like man, lives to an age of one hundred and twenty years.

The Hindi language has several words for an elephant, as *hasti*, *gaj*, *pil*, *hathi*, etc. Under the hands of an experienced keeper it will much improve, so that its value in a short time may rise from one hundred to ten thousand rupees.

The Hindus believe that the eight points of the earth are each guarded by a heavenly being in the shape of an elephant ; they have curious legends regarding them. Their names are as follows : 1. *Airāwata*, in the East ; 2. *Pundarika*, south-east ; 3. *Bāman*, south ; 4. *Kumada*, south-west ; 5. *Anjan*, west ; 6. *Puḍpadanta*, north-west ; 7. *Sārbhabhūma*, north ; 8. *Supratīka*, north-east. When occasions arise, people read incantations in their names, and address them in worship. They also think that every elephant in the world is the offspring of one of them. Thus, elephants of a white skin and white hairs are related to the first ; elephants with a large head and long hairs, of a fierce and bold temper, and eyelids apart, belong to the second ; such as are . . .<sup>1</sup> good-looking, black, and high in the back, are the offspring of the third ; if tall, ungovernable, quick in understanding, short-haired, and with red and black eyes, they come from the fourth ; if bright black, with one tusk longer than the other, with a white breast and belly, and long and thick fore-feet, from the

<sup>1</sup> The MSS. have an unintelligible word. Perhaps *musanj*, graceful, is the correct reading.

fifth ; if fearful, with prominent veins, with a short hump and ears and a long trunk, from the sixth ; if thin-bellied, red-eyed, and with a long trunk, from the seventh ; and if of a combination of the preceding seven qualities, from the eighth.

The Hindus also make the following division into eight classes :  
 1. Elephants whose skin is not wrinkled, who are never sick, who are grand looking, do not run away from the battle-field, dislike meat, and prefer clean food at proper times, are said to be *Dew mizāj* (of a divine temper).  
 2. Such as possess all the good qualities of elephants, and are quick in learning, moving about the head, ears, trunk, forelegs, hind legs, and the tail, and do no one harm except they be ordered to do so, are *Gandharba mizāj* (angelic). 3. If irritable, of good appetite, fond of being in water, they are *Brahman mizāj* (of a brahminical temper). 4. Such as are very strong, in good condition, fond of fighting, ungovernable, are said to have the temper of a *Khattrī*, or warrior. 5. Those which are of a low stature, and forgetful, self-willed in their own work, and neglectful in that of their master, fond of unclean food, and spiteful towards other elephants, are *Sūdra mizāj*. 6. Elephants which remain hot for a long time, and are fond of playing tricks, or are destructive, and lose the way, have the temper of a serpent. 7. Such as squint, and are slow to learn, or feign to be hot, have the temper of a *Pishācha* (spectre). 8. Those which are violent, swift, and do men harm, and are fond of running about at night, have the qualities of a *Rāchhas* (demon).

The Hindus have written many books in explanation of these various tempers, as also many treatises on the diseases of the elephants, their causes and proper remedies.

Elephants are found in the Sūbah of Āgra, in the forests of Bayāwān and Narwar,<sup>1</sup> as far as Barār ; in the Sūba of Ilāhābād (Allahabad), in the confines of Pannah, (Bhath) Ghorā, and Ratanpūr, Nandanpūr, Sirguja, and Bastar ; in the Sūba of Mālwa, in Handiyah, Uchhod, Chanderī, Santwās, Bijāgarh, Rāisīn, Hoshangābād, Garha, Haryāgarh ; in the Sūba of Bihār, in the neighbourhood of Rahtās

<sup>1</sup> Narwar, where Abu 'l-Fazl was subsequently murdered at the instigation of Prince Salim (Jahāngir), Long.  $77^{\circ} 58'$ , Lat.  $25^{\circ} 39'$  ; Ghorāgāt, near Dīnāgāpore, Long.  $89^{\circ} 17'$ , Lat.  $25^{\circ} 12'$  ; Ratanpūr (Abū 'l-Fazl evidently means the one south-east of Sargachh), Long.  $82^{\circ}$ , Lat.  $22^{\circ} 14'$  ; Sargachh, Long.  $83^{\circ} 8'$ , Lat.  $23^{\circ} 8'$  ; Bustar, Long.  $81^{\circ} 58'$ ,

The name *Pattak* (पत्तक) is doubtful, each MS. having a different reading.  
 Wild elephants have nowadays disappeared in nearly all the places mentioned by Abū 'l-Fazl.

and Jharkhand ; and in the Śūba of Bengal, in Orisā, and Sātgāw. The elephants from Pannah are the best.

A herd of elephants is called in Hindi *sahn*. They vary in number ; sometimes a herd amounts to a thousand elephants. Wild elephants are very cautious. In winter and summer, they select a proper place, and break down a whole forest near their sleeping place. For the sake of pleasure, or for food and drink, they often travel over great distances. On the journey one runs far in front of the others, like a sentinel ; a young female is generally selected for this purpose. When they go to sleep they send out to the four sides of the sleeping place pickets of four female elephants, which relieve each other.

Elephants will lift up their young ones, for three or four days after their birth, with their trunks, and put them on their backs, or lay them over their tusks. They also prepare medicines for the females when they are sick or in labour pains and crowd round about them. When some of them get caught, the female elephants break through the nets, and pull down the elephant-drivers. And when a young elephant falls into a snare they hide themselves in an ambush, go at night to the place where the young one is, set it at liberty, and trample the hunters to death. Sometimes its mother slowly approaches alone, and frees it in some clever way. I have heard the following story from His Majesty : "Once a wild young one had fallen into a pit. As night had approached, we did not care to pull it out immediately, and left it ; but when we came next morning near the place, we saw that some wild elephants had filled the pit with broken logs and grass, and thus pulled out the young one." Again, "Once a female elephant played us a trick. She feigned to be dead. We passed her, and went onwards ; but when at night we returned, we saw no trace left of her."

There was once an elephant in the Imperial stables named *Ayūz*. For some reason it had got offended with the driver, and was for ever watching for an opportunity. Once at night, it found him asleep. It got hold of a long piece of wood, managed to pull off with it the man's turban, seized him by the hair, and tore him asunder.

Many examples are on record of the extraordinary cleverness of elephants ; in some cases it is difficult to believe them.

Kings have always shown a great predilection for this animal, and done everything in their power to collect a large number. Elephant-keepers are much esteemed, and a proper rank is assigned to such as have a special knowledge of the animal. Wicked, low men see in an elephant a means of lawlessness ; and unprincipled evildoers, with the help of this animal,

carry on their nefarious trade. Hence kings of former times never succeeded in suppressing the rebellious, and were thus disappointed in their best intentions. But His Majesty, though overwhelmed with other important matters, has been able, through God's assistance and his numerous elephants, to check those low but haughty men; he teaches them to desire submission, and bestows upon them, by wise laws, the blessings of peace.

His Majesty divided the Imperial elephants into sections, which he put in charge of honest Dāroghas. Certain elephants were also declared khāpa, i.e., appointed for the exclusive use of His Majesty.

#### *Aīn* 42.

#### THE CLASSIFICATION OF THE IMPERIAL ELEPHANTS.

His Majesty made a sevenfold division, based upon experience :  
 1. *Mast* (full blood); 2. *Shergīr* (tiger-seizing); 3. *Sāda* (plain);  
 4. *Manjhola* (middlemost); 5. *Karha*; 6. *Phandurkiya*; 7. *Mokal*.  
 The first class comprises young elephants, possessed of the peculiar heat  
 which renders the animal so strong. The second class contains likewise  
 young ones which once or twice have given signs of perfection and exhibit  
 an uninterrupted alacrity. The third class comprehends useful elephants,  
 which are nearly as good as the preceding. The fourth class contains  
 elephants of a somewhat inferior value. Those of the fifth class are  
 younger than those of the fourth. The elephants of the sixth class are  
 smaller than those of the fifth. The last class contains all young ones still  
 unfit for use.

Each class is divided into three subdivisions, viz., *large sized*, *middle*,  
*young ones*; the last class contains ten kinds. A certain quantity of food  
 has been fixed for each class.

#### *Aīn* 43.

#### THE FOOD ALLOWED TO THE ELEPHANTS.

Formerly the classification of the elephants was never attended to ;  
 hence in feeding them a large quantity of the stores was wasted. But  
 when His Majesty, soon after lifting the veil,<sup>1</sup> commenced to care for the

<sup>1</sup> The same phrase as on p. 13, line 12. It refers to the year 1560, when Bayram fell in disgrace, and Akbar assumed the reins of the government.

happiness of his subjects, this matter was properly inquired into, and wise regulations were issued for guidance. 1. *Mast elephants.* Large ones get daily 2 *mans* 24 *sars*; middle-sized, 2 *m.* 19 *s.*; small ones, 2 *m.* 14 *s.* 2. *Shergirs.* Large ones, 2 *m.* 9 *s.*; middle-sized ones, 2 *m.* 4 *s.*; small ones, 1 *m.* 39 *s.* 3. *Sādas.* Large ones, 1 *m.* 34 *s.*; middle-sized ones, 1 *m.* 29 *s.*; small ones, 1 *m.* 24 *s.* 4. *Manjholas.* Large ones, 1 *m.* 22 *s.*; middle-sized ones, 1 *m.* 20 *s.*; small ones, 1 *m.* 18 *s.* 5. *Karhas.* Large ones, 1 *m.* 14 *s.*; middle-sized ones, 1 *m.* 9 *s.*; small ones, 1 *m.* 4 *s.* 6. *Phandurkiyas.* Large ones, 1 *m.*; middle-sized ones, 36 *s.*; small ones, 32 *s.* 7. *Mokals.* Large ones, 26 *s.*; middle-sized ones, 24 *s.*; third class, 22 *s.*; fourth class, 20 *s.*; fifth class, 18 *s.*; sixth class, 16 *s.*; seventh class, 14 *s.*; eighth class, 12 *s.*; ninth class, 10 *s.*; tenth class, 8 *s.*

Female elephants have been divided into four classes, viz., large ones, middle-sized ones, small ones, *mokals*. The first two classes are divided into three; the third, into four; the fourth, into nine subdivisions. 1. *Large ones.* Big, 1 *m.* 22 *s.*; middling, 1 *m.* 18 *s.*; small ones, 1 *m.* 14 *s.* 2. *Middle-sized ones.* Big, 1 *m.* 10 *s.*; middling, 1 *m.* 6 *s.*; small, 1 *m.* 2 *s.* 3. *Small ones.* Big, 37 *s.*; middling, 32 *s.*; small, 27 *s.*; still smaller, 22 *s.* 4. *Mokals.* First class, 22 *s.*; second, 20 *s.*; third, 18 *s.*; fourth, 16 *s.*; fifth, 14 *s.*; sixth, 12 *s.*; seventh, 10 *s.*; eighth, 8 *s.*; ninth, 6 *s.*

#### *Aīn* 44.

#### THE SERVANTS OF THE ELEPHANT STABLES.

1. *Mast elephants.* There are five and a half<sup>1</sup> servants for each, viz., a *Mahāwat*, who sits on the neck of the animal and directs its movements. He must be acquainted with its good and bad properties, and thus contribute to its usefulness. He gets 200 *dāms* per month; but if the elephant be *khujahar*, i.e., wicked and addicted to pulling down the driver, he gets 220 *d.* Secondly, a *Bhoī*, who sits behind, upon the rump of the elephant, and assists in battle and in quickening the speed of the animal; but he often performs the duties of the *Mahāwat*. His monthly pay is 110 *d.* Thirdly, the *Meths*, of whom there are three and one-half, or only three in case of small elephants. A *meth* fetches fodder, and assists in caparisoning the elephant. *Meths* of all classes get on the march four *dāms* daily, and at other times three and a half.

2. For every *Shergir*, there are five servants, viz., a *Mahāwat*, at 180 *d.*; a *Bhoī*, at 103 *d.*; and three *Meths* as before.

i.e., either eleven servants for two elephants, or the last was a boy.

3. For every *Sāda*, there are four and a half servants, viz., a *Mahāwat*, at 160 d., a *Bhoī* at 90 d.; and two and a half *Meths*.

4. For every *Manjhola*, there are four servants; viz., a *Mahāwat*, at 140 d.; a *Bhoī*, at 80 d.; and two *Meths*.

5. For every *Korha*, there are three and a half servants; viz., a *Mahāwat* at 120 d.; a *Bhoī*, at 70 d.; and one and a half *Meths*.

6. For every *Phandurkiya*, there are two servants; viz., a *Mahāwat*, at 100 d.; and a *Meth*.

7. For every *Mokal*, there are likewise two servants; viz., a *Mahāwat*, at 50 d.; and a *Meth*.

*Female Elephants.* 1. Large ones have four servants, viz., a *Mahāwat*, at 100 d.; a *Bhoī*, at 60 d.; two *Meths*. 2. Middle-sized ones have three and a half servants; viz., a *Mahāwat*, at 80 d.; a *Bhoī*, at 50 d.; and one and a half *Meths*. 3. Small ones have two; viz., a *Mahāwat*, at 60 d., and a *Meth*. 4. *Mokals* have likewise two; viz., a *Mahāwat*, at 60 d., and a *Meth*.

### The *Fawjdār*.

His Majesty has appointed a superintendent over every troop of ten, twenty, and thirty elephants. Such a troop is called a *halqa*; the superintendent is called *Fawjdār*. His business is to look after the condition and the training of the elephants; he teaches them to be bold, and to stand firm at the sight of fire and at the noise of artillery; and he is responsible for their behaviour in these respects. When a *Fawjdār* is raised to the dignity of a *Sadī* (a commander of one hundred) or higher, he has twenty-five elephants assigned to himself, the other *Fawjdārs*, as *Bistis* (commanders of twenty) and *Dahbāshis* (commanders of ten) being under his orders. The same order is followed, from the *Dahbāshis* up to the *Hazāris* (commanders of one thousand). The pay of officers above the *Sadī* is different. Some *Fawjdārs* have been raised to the dignity of grandees of the court. A *Sadī* marks two horses. A *Bisti* of the first grade has 30 rupees *per mensem*; second grade, 25 R.; third grade, 20 R. A *Dahbāshi* of the first grade has twenty R.; second grade, 16 R.; third grade, 12 R. *Bistis* and *Dahbāshis* mark one horse, and belong to the *Ahadis*. Such *Fawjdārs* as have thirty or twenty-five elephants assigned to themselves have to pay the wages of the *Mahāwats* and of one *Bhoī* of that elephant, which they select for their own use; but such as have twenty or ten only pay for a *Mahāwat*.

The above arrangement regarding the servants was not thought sufficient by His Majesty, who has much experience in this matter. He therefore put several *halqas* in charge of every grandee, and required him

to look after them. The fodder also is now supplied by the government. A trustworthy clerk has, besides, been appointed, who is in charge of the correspondence of this branch ; he looks after the receipts and expenditure and sees that the orders of His Majesty are carried out. He also parades the elephants in the order described below (*A<sup>2</sup>in 78*).

*A<sup>2</sup>in 45.*

### THE HARNESS OF ELEPHANTS.

1. The *Dharna* is a large chain, made of iron, gold, or silver. It is made of sixty oval links, each weighing three *sars* ; but the chain differs in length and thickness according to the strength of the elephant. One end of the chain is fixed in the ground, or fastened to a pillar ; the other end is tied to the left hind leg of the elephant. Formerly, they fastened this chain to the forefoot ; but as this is injurious for the chest of the elephant His Majesty ordered to discontinue the usage.

2. The *Andū* is a chain, with which both forefeet are tied. As it annoys the elephant, His Majesty ordered it to be discontinued.

3. The *Beri* is a chain for fastening both hind feet.

4. The *Baland* is a fetter for the hind feet, an invention of His Majesty. It allows the elephant to walk, but prevents him from running.

5. The *Gaddh berī* resembles the *Andū*, and is an additional chain for the hindlegs of unruly and swift elephants.

6. The *Loh langar* is a long chain, suitable for an elephant. One end is tied to the right fore foot, and the other end to a thick log, a yard in length. This the driver keeps near him, and drops it, when the elephant runs too swiftly, or gets so unruly as no longer to obey. The chain twists round his leg, and the log will annoy the animal to such extent that it necessarily stops. This useful invention, which has saved many lives, and protected huts and walls, is likewise due to His Majesty.

7. The *Charāk* is a piece of hollowed bamboo half a yard and two fassifijes long, and has a hole in the middle. It is covered with sinews and filled with gunpowder, an earthen partition dividing the powder into two halves. A fusee wrapt in paper is put into each end. Fixed into the hole of the bamboo at right angles is a stick, which serves as a handle. Upon fire being put to both ends, it turns round and makes a frightful noise. When elephants fight with each other, or are otherwise unruly, a bold man on foot takes the burning bamboo into his hand, and holds it before the animals, when they will get quiet. Formerly, in order to separate two elephants that were fighting, they used to light a fire ; but people had

much trouble, as it seldom had the desired effect. His Majesty invented the present method, which was hailed by all.

8. *Andhiyārī*, i.e., darkness, a name which His Majesty changed into *Ujjyālī*, i.e., light, is a piece of canvas above one and a half yards square. It is made of brocade, velvet, etc., and tied with two ends to the *Kilāwa* (*vide* next). When the elephant is unruly, it is let fall, so that he cannot see. This has been the saving of many. As it often gives way, especially when the elephant is very wild, His Majesty had three heavy bells attached to the ends of the canvas, to keep it better down. This completed the arrangement.

9. The *Kilāwa*<sup>1</sup> consists of a few twisted ropes, about one and a half yards long. They are laid at the side of each other, without, however, being interwoven among themselves, the whole being about eight fingers broad. A ring is drawn through both ends of the ropes, and fastened where the throat of the elephant is; the elephant driver rests his feet in it, and thus sits firmly. Sometimes it is made of silk or leather. Others fix small pointed iron-spikes to the *kalāwa*, which will prevent an unruly elephant from throwing down the driver by shaking its head.

10. The *Dulhī* is a rope, five yards long, as thick as a staff. This they tie over the *kalāwa* to strengthen it.

11. The *Kanār* is a small pointed spike, half a yard long. This they likewise attach to the *kalāwa*, and prick the elephant's ears with it in order to make the animal wild or to urge it on.

12. The *Dor* is a thick rope passing from the tail to the throat. When properly tied it is an ornament. They also catch hold of it, when the elephant makes an awkward movement. They also attach many other trappings to it.

13. The *Gadela* is a cushion put on the back of the elephant below the *dulhī*. It prevents galling, and is a source of comfort.

14. The *Gudauñī* is a chain of brass. They attach it near the tail, which it prevents from getting injured by the *dulhī*. It is also ornamental.

15. The *Pichwa* is a belt made of ropes and is fastened over the buttocks of the elephant. It is a support for the *Bhoī*, and of much use to him in firing.

16. The *Chaurāstī* consists of a number of bells attached to a piece of

<sup>1</sup> This should be *Kalāwa*. Abū 'l-Faḍl spells the word wrong; *vide* my text edition, p. 130, l. 16. It looks as if Abū 'l-Faḍl had mistaken this Persian word for a Hindī term; else, why should he have any spelling at all. In Vuller's Persian Dictionary, ii, p. 862b, read *kālāwī* for *kālāwā*, and *tāwī* instead for his *amendation (?) tābīfī*.

broadcloth, which is tied on before and behind with a string passed through it. It looks ornamental and grand.

17. *Pikkachh* is the name of two chains fastened over the elephant's sides. Attached to them, a bell hangs below the belly. It is of great beauty and grandeur.

18. Large chains. They attach six on both sides, and three to the *kalāwa*, the latter being added by His Majesty.

19. *Quṭas* (the tail of the Thibetan Yak). There are about sixty, more or less, attached to the tusk, the forehead, the throat, and the neck. They are either white, or black, or pied, and look very ornamental.

20. The *Tayyā* consists of five iron plates, each a span long, and four fingers broad, fastened to each other by rings. On both sides of the *Tayyā* there are two chains, each a yard long, one of which passes from above the ear, and the other from below it to the *kalāwa*, to which both are attached. Between them there is another chain, which is passed over the head and tied to the *kalāwa*; and below, crossways, there are four iron spikes ending in a curve, and adorned with knobs. The *Quṭas* are attached here. At their lower end there are three other chains similarly arranged. Besides, four other chains are attached to the knob; two of them, like the first, end in a knob, whilst the remaining two are tied to the tusks. To this knob again three chains are attached, two of which are tied round about the trunk, the middle one hanging down. *Quṭas* and daggers are attached to the former knobs, but the latter lies over the forehead. All this is partly for ornament, partly to frighten other animals.

21. The *Pākhar* is like an armour, and is made of steel; there are separate pieces for the head and the trunk.

22. The *Gaj jhamp* is a covering put as an ornament above the *pākhar*. It looks grand. It is made of three folds of canvas, put together and sewn, broad ribbons being attached to the outside.

23. The *Megh dambar* is an awning to shade the elephant driver, an invention by His Majesty. It also looks ornamental.

24. The *Ranpiyal* is a fillet for the forehead made of brocade or similar stuffs, from the hem of which nice ribbons and *quṭas* hang down.

25. The *Gateli* consists of four links joined together, with three above them, and two others over the latter. It is attached to the feet of the elephant. Its sound is very effective.

26. The *Pāy ranjan* consists of several bells similarly arranged.

27. The *Ankus* is a small crook. His Majesty calls it *Gajbīga*.<sup>1</sup> It is used for guiding the elephant and stopping him.

<sup>1</sup> i.e., an elephant-rsin. His Majesty had reason to change the name *Ankus*, "which sounds offensive to a Persian ear." *Rashid*. Hence the Persians pronounce it *angus*.

28. The *Gad* is a spear which has two prongs instead of an iron point. The *Bhoī* makes use of it, when the elephant is refractory.

29. The *Bangri* is a collection of rings made of iron or brass. The rings are put on the tusks, and serve to strengthen as well as to ornament them.

30. The *Jagāwāt* resembles the *Gad* (No. 28), and is a cubit long. The *Bhoī* uses it, to quicken the speed of the elephant.

31. The *Jhandā*, or flag, is hung round with *Qutās*, like a *togh*.<sup>1</sup> It is fixed to the side of the elephant.

But it is impossible to describe all the ornamental trappings of elephants.

For each *Mast* and *Shergīr* and *Sāda*, seven pieces of cotton cloth are annually allowed, each at a price of  $8\frac{1}{2}$  *dāms*. Also, four coarse woollen pieces; called in Hindi *kambal*, at 10 *d.* each, and eight ox hides, each at 8 *d.* For *Manjhola* and *Karha* elephants, four of the first ; three of the second ; and seven of the third, are allowed. For *Phandurkiyas* and *Mokals*, and female elephants, three of the first ; two of the second ; four of the third. The saddlecloth is made of cloth, lining, and stuff for edging it round about ; for sewing, half a *ser* of cotton thread is allowed. For every *man* of grain, the *halqa-dār* is allowed ten *sers* of iron for chains, etc., at 2 *d.* per *set* ; and for every hide, one *ser* of sesame oil, at 60 *d.* per *man*. Also 5 *s.* coarse cotton thread for the *kalāwa* of the elephant on which the *Faujdār* rides, at 8 *d.* per *ser* ; but for other elephants, the men have to make one of leather, etc., at their own expense.

A sum of twelve *dāms* is annually subtracted from the servants ; but they get the worn out articles.

#### *A\** in 46.

#### THE ELEPHANTS FOR HIS MAJESTY'S USE (*KHĀSA*).

There are one hundred and one elephants selected for the use of His Majesty. Their allowance of food is the same in quantity as that of the other elephants, but differs in quality. Most of them also get 5 *s.* of sugar, 4 *s.* of *ghī*, and half a *man* of rice mixed with chillies, cloves, etc. ; and some have one and a half *man*<sup>2</sup> of milk in addition to their grain. In the sugar-cane season, each elephant gets daily, for two months, 300 sugar canes, more or less. His Majesty takes the place of the *Mahāwāt*.

Each elephant requires three *bhoīs* in the rutting season, and two, when cool. Their monthly wages vary from 120 to 400 *d.*, and are fixed by His

<sup>1</sup> *Togh* is the same as *sqg.* Vide *A\** in 19, p. 52.

<sup>2</sup> Liquids are sold in India by the weight.

Majesty himself. For each elephant there are four *Meths*. In the *Halqas*, female elephants are but rarely told off to accompany big male ones ; but for each *khāṣa* elephant there are three, and sometimes even more, appointed. First class big female elephants have two and one-half *meths* ; second class do., two ; third class do., one and one-half ; for the other classes as in the *Halqas*.

As each *Halqa* is in charge of one of the grandees, so is every *khāṣa* elephant put in charge of one of them. Likewise, for every ten *khāṣa* elephants, a professional man is appointed, who is called *Dahā-idār*. They draw, twelve, ten, and eight rupees *per mensem*. Besides, an active and honest superintendent is appointed for every ten elephants. He is called *Naqib* (watcher) and has to submit a daily report, when elephants eat little, or get a shortened allowance, or in cases of sickness, or when anything unusual happens. He marks a horse, and holds the rank of an *Ahadī*. His Majesty also weekly dispatches some of the servants near him, in the proportion of one for every ten elephants, who inspect them and send in a report.

#### *Aīn 47.*

#### THE MANNER OF RIDING *KHĀṢA*-ELEPHANTS.

His Majesty, the royal rider of the plain of auspiciousness, mounts on every kind of elephant, from the first to the last class, making them, notwithstanding their almost supernatural strength, obedient to his command. His Majesty will put his foot on the tusks, and mount them, even when they are in the rutting season, and astonishes experienced people.<sup>1</sup>

They also put comfortable turrets on the backs of swift-paced elephants, which serve as a travelling sleeping apartment. An elephant so caparisoned is always ready at the palace.

Whenever His Majesty mounts an elephant, a month's wages are given as a donation to the *bhois*. And when he has ridden ten elephants, the following donations are bestowed, viz., the near servant who has weekly to report on the elephants, receives a present ; the former, 100 R. ; the *Dahādī*, 31 R. ; the *Naqib*, 15 R. ; the *Mushrif* (writer), 7½ R. Besides, the regal rewards given to them at times when they display a particular zeal or attentiveness, go beyond the reach of speech.

Each elephant has his match appointed for fighting ; some are always

<sup>1</sup> Jahāngīr, in his *Memoirs*, gives several examples of Akbar's daring in this respect ; vide *Tuzuk*, p. 16.

ready at the palace, and engage when the order is given. When a fight is over, if the combatants were *khāṣa* elephants, the *bhoīs* receive 250 dāms as a present ; but if other elephants, the *bhoīs* get 200 d.

The *Dahāidār* of *khāṣa* elephants receives one dām for every rupee paid as wages to the *bhoīs* and *meths* ; the *Mushrif* is entitled to  $\frac{1}{2}$  d., and the *Naqib* to  $\frac{1}{4}$  d. In the case of *halqa* elephants, the *Sādūwāl*, the *Dahbāshī*, and the *Bistī*, are entitled to 1 d. for every rupee ; and the *Mushrif* and the *Naqib* receive the allowance given for *khāṣa* elephants.

#### *Aīn* 48.

#### ON FINES.

In order to prevent laziness and to ensure attentiveness, His Majesty, as for all other departments, has fixed a list of fines. On the death of a male or a female *khāṣa* elephant the *Bhoīs* are fined three months' wages. If any part of the harness is lost, the *Bhoīs* and *Meths* are fined two-thirds of the value of the article ; but in the case of a saddlecloth, the full price. When a female elephant dies from starvation, or through want of care, the *Bhoīs* have to pay the cost price of the animal.

If a driver mixes drugs with the food of an elephant to make the animal hot, and it dies in consequence thereof, he is liable to capital punishment, or to have a hand cut off, or to be sold as a slave. If it was a *khāṣa* elephant, the *Bhoīs* lose three months' pay and are further suspended for one year.

Two experienced men are monthly dispatched to inquire into the fatness or leanness of the *khāṣa* elephants. If elephants are found by them out of flesh to the extent of a quarter, according to the scale fixed by the *Pāgosht* Regulation (*vide Aīn* 83), the grandees in charge are fined, and the *bhoīs* are likewise liable to lose a month's wages. In the case of *halqa* elephants, *Aḥadīs* are told off to examine them, and submit a report to His Majesty. If an elephant dies, the *Mahāvat* and the *Bhoī* are fined three months' wages. If part of an elephant's tusk is broken, and the injury reaches as far as the *kālī*—this is a place at the root of the tusks, which on being injured is apt to fester, when the tusks get hollow and become useless—a fine amounting to one-eighth of the price of the elephant is exacted, the *dārogha* paying two-thirds, and the *Fawjdār* one-third. Should the injury not reach as far as the *kālī*, the fine is only one-half of the former, but the proportions are the same. But, at present, a fine of one per cent has become usual ; in the case of *khāṣa* elephants, however, such punishment is inflicted as His Majesty may please to direct.

## A\* in 49.

## THE IMPERIAL HORSE STABLES.

His Majesty is very fond of horses, because he believes them to be of great importance in the three branches of the government, and for expeditions of conquest, and because he sees in them a means of avoiding much inconvenience.

Merchants bring to court good horses from Ḩirāq-i Ḩarāb and Ḩirāq-i Ajam, from Turkey, Turkestan, Badakhshān, Shirwān, Qirghiz, Thibet, Kashmīr, and other countries. Doves after droves arrive from Tūrān and Irān, and there are nowadays twelve thousand in the stables of His Majesty. And in like manner, as they are continually coming in, so there are others daily going out as presents, or for other purposes.

Skilful, experienced men have paid much attention to the breeding of this sensible animal, many of whose habits resemble those of man; and after a short time Hindustan ranked higher in this respect than Arabia, whilst many Indian horses cannot be distinguished from Arabs or from the Ḩirāqī breed. There are fine horses bred in every part of the country; but those of Cachh excel, being equal to Arabs. It is said that a long time ago an Arab ship was wrecked and driven to the shore of Cachh; and that it had seven choice horses, from which, according to the general belief, the breed of that country originated. In the Panjab, horses are bred resembling Ḩirāqis, especially between the Indus and the Bahat (Jhelum): they go by the name of *Sanūjī*;<sup>1</sup> so also in the district of Pati Haybatpūr,<sup>2</sup> Bajwāra, Tihāra, in the Sūba of Āgra, Mewāt, and in the Sūba of Ājmīr, where the horses have the name of *pachwariya*. In the northern mountainous district of Hindustan, a kind of small but strong horse is bred, which are called *gūt*; and in the confine of Bengal, near Kūch [-Bahār], another kind of horses occurs, which rank between the *gūt* and Turkish horses, and are called *tānghan*,<sup>3</sup> they are strong and powerful.

His Majesty, from the light of his insight and wisdom, makes himself acquainted with the minutest details, and with the classification and the condition of every kind of article; he looks to the requirements of the times, and designs proper regulations. Hence he also pays much attention to everything that is connected with this animal, which is of so great an importance for the government and an almost supernatural means for the attainment of personal greatness.

<sup>1</sup> Several good MSS. read *Sattūjī*.

<sup>2</sup> Bahātpūr, Lat. 29° 51', Long. 76° 2'; Tihāra, Lat. 29° 57', Long. 75° 25'.

<sup>3</sup> Tāghān.—P.]

*First*, he has set apart a place for horse-dealers, where they may, without delay, find convenient quarters, and be secure from the hardships of the seasons. By this arrangement, the animals will not suffer<sup>1</sup> from that hardness and avariciousness so often observed in dealers of the present time; nor will they pass from the hands of well-intentioned merchants into those of others. But dealers who are known for their uprightness and humanity may keep their horses where they please, and bring them at an appointed time. *Secondly*, he appointed a circumspect man to the office of an *Amin-i Kāruānsarā*, who from his superior knowledge and experience keeps the dealers from the path of disobedience and ties the mischievous tongues of such as are wicked and evasive. *Thirdly*, he has appointed a clever writer, who keeps a roll of horses that arrive and have been mustered, and who sees that the orders of His Majesty do not fall into abeyance. *Fourthly*, he has appointed trustworthy men acquainted with the prices of horses to examine the animals, and to fix their prices, in the order in which they are imported. His Majesty, from his goodness, generally gives half as much again above the price fixed by them, and does not keep them waiting for their money.<sup>2</sup>

#### *A'īn* 50.

#### THE RANKS OF THE HORSES.

There are two classes of horses: 1. *Khāṣa*; 2. Those that are not *khāṣa*. The *khāṣa* horses are the following—six stables, each containing forty choice horses of Arabia and Persia; the stables of the princes; the stables of Turkish courier horses; the stables of horses bred in the Imperial studs. They have each a name, but do not exceed the number thirty. His Majesty rides upon horses of the six stables.

The second class horses are of three kinds, viz., *sī-aspi*, *bīst-aspi*, *dah-aspi*, i.e., belonging to the stables of thirty, twenty, and ten. A horse

<sup>1</sup> Akbar abhorred cruelty towards domestic animals. Towards the end of his life, as shall be mentioned below, he even gave up hunting and animal fights.

<sup>2</sup> Abū'l-Faṣl mentions this very often in the *A'īn*. Contractors generally received cheques on a local treasury; but they might be sent from there to another local treasury, unless they bribed the collector, or made over their cheques, for a consideration, to Mahā-jans (bankers). It was the same in Persia. "The clerks, whose habit it is to annoy people, gave him (Wazir Mirzā Sālih, brother of the great Persian historian *Sikandar Beg*) in payment of his claims a lot of transfer receipts, and left him in the hands of the collectors (*mukhassil*), who, like the clerks, always pretend to be in a hurry; and although Mirzā Rahim, a relation of his, tried to come to an understanding with them, in order to help Mirzā Sālih out of his wretched plight, they ruined him, in a short time, to such an extent that they had to provide in lieu a daily subsistence allowance. He died of a broken heart." *Tāhir Nāṣibbādī's Tazkira*.

whose value comes up to ten muhurs, is kept in a *Dah-muhri* stable ; those worth from eleven to twenty muhurs, in a *Bist-muhri* stable, and so on.

Grandees and other *Mansabdars*, and Senior *Ahadis* are in charge of the stables. Hay and crushed grain are found by the government for all horses, except the horse which the *Yatāqdār* (guard) of every stable is allowed to ride, and which he maintains in grain<sup>1</sup> and grass at his own expense.

### *Aīn* 51.

#### THE FODDER ALLOWED IN THE IMPERIAL STABLES.

A *khāsa* horse was formerly allowed eight *sers* fodder *per diem*, when the *ser* weighed twenty-eight *dāms*. Now that the *ser* is fixed at thirty *dāms* a *khāsa* horse gets seven and a half *sers*. In winter, they give boiled peas or vetch ; in summer, grain.<sup>1</sup> The daily allowance includes two *sers* of flour and one and a half *sers* of sugar. In winter, before the horse gets fresh grass, they give it half a *ser* of *ghī*. Two *dāms* are daily allowed for hay ; but hay is not given, when fresh grass<sup>2</sup> is available. About three *bighās* of land will yield sufficient fodder for a horse. When, instead of sugar, the horses get molasses,<sup>3</sup> they stop the *ghī* ; and when the season of fresh grass<sup>2</sup> comes, they give no grain for the first three days, but allow afterwards six *sers* of grain and two *sers* of molasses *per diem*.<sup>3</sup> In other *Irāqī* and *Turkī* stables, they give seven and a half *sers* of grain.<sup>1</sup> During the cool six months of the year, they give the grain<sup>1</sup> boiled, an allowance of one *dām* being given for boiling one *man* of it. The horses also get once a week a quarter *ser* of salt. When *ghī* and fresh grass<sup>2</sup> are given, each horse, provided its price be above thirty-one muhurs, gets also one *ser* of sugar ; whilst such as are worth from twenty-one to thirty muhurs, only get half a *ser*. Horses of less value get no sugar at all. Before green grass<sup>2</sup> is given, horses of a value from twenty-one to upwards of one hundred muhurs, get one *man* and ten *sers* of *ghī* ; such as are worth from eleven to twenty muhurs thirty *sers* ; but horses up to ten muhurs get neither *ghī*, brown sugar, nor green oats.<sup>3</sup> Salt is given at the daily rate one-fiftieth of a *dām*, though it is mostly given in a lump. *Irāqī* and *Turkī* horses which belong to the court are daily allowed two *d.* for grass ; but such of them as are in the country only one and a half. In winter, each horse gets a *bighā* of

[<sup>1</sup> *Moth*, a small, hard, blue grain used, when well boiled, for fattening. *Dīna* "grain" colloquially amongst horse-dealers, etc., means "gram."—P.]

[<sup>2</sup> *Kharid* is green wheat or barley (not oats) before the ear is well formed ; it is cut and used as fodder.—P.]

[<sup>3</sup> *Qand-i rīyā* is probably *gur*.—P.]

fresh oats,<sup>1</sup> the price of which, at court, is 240 d., and in the country 200 d. At the time of fresh oats,<sup>1</sup> each horse gets two *mans* of molasses,<sup>2</sup> the same quantity being subtracted from the allowance of grain.<sup>3</sup>

Experienced officers, attached to the Imperial offices, calculate the amount required, and make out an estimate, which in due course is paid. When a horse is sick, every necessary expense is paid on the certificate of the horse doctor.

Every stallion to a stud of mares receives the allowance of a *khāṣa* horse. The *gūt* horses get five and a half *sers* of grain,<sup>3</sup> the usual quantity of salt, and grass at the rate of one and a half d. per diem, if at court, and at the rate of 1 $\frac{1}{2}$  d., when in the country ; but they do not get *ghī*, molasses, or green oats.<sup>1</sup> *Qisrāqs* [i.e., female horses] get, at court, four and a half *sers* of grain,<sup>3</sup> the usual allowance of salt, and one d. for grass ; and in the country, the same, with the exception of the grass, for which only three fourths of a *dām* are allowed. Stud mares get two and three-fourths *sers* of grain,<sup>3</sup> but the allowance for grass, salt, and fuel, is not fixed.

A foal sucks its dam for three months ; after which, for nine months, it is allowed the milk of two cows ; then, for six months, two and three-fourths *sers* of grain<sup>3</sup> *per diem* ; after which period, the allowance is every six months increased by a *ser*, till it completes the third year, when its food is determined by the above regulations.

#### *A\** in 52.

#### ON HARNESS, ETC.

It would be difficult and tedious to describe the various ornaments, jewels, and trappings, used for the *khāṣa* horses on which His Majesty rides.

For the whole outfit of a *khāṣa* horse, the allowance is 277½ d. *per annum* ; viz., an *artak*, or horse quilt, of wadded chintz, 47 d. ; a *yālposh* (a covering for the mane), 32 d. ; a woollen towel, 2 d.—these three articles are renewed every six months ; in lieu of the old *artak*, half the cost price is deducted, and one-sixth for the old *yālposh* ; a saddle-cloth, the outside of which is woven of hair, the lining being felt, 42 d. ; halters for the

[<sup>1</sup> *Khāṣid* is green wheat or barley (not oats) before the ear is well formed ; it is cut and used as fodder.—P.]

[<sup>2</sup> *Qand-i signā* is probably *gur*.—P.]

[<sup>3</sup> *Dām* colloquially means, as here, gram.—P.]

*nuk̄ha*<sup>1</sup> (headstall) and the hind feet,<sup>2</sup> 40 d. ; a *push-tang* (girth), 8 d. ; a *magas-rān* (a horse tail to drive away flies), 3 d. ; a *nuk̄ha* and *gayza*<sup>3</sup> (the bit), 14 d. ; a curry-comb, 1½ d. ; a grain bag, 6 d. ; a basket, in which the horse gets its grain, 1<sup>4</sup> d. These articles are given annually, and fifteen *dāms*, ten *jetals*, subtracted in lieu of the old ones.

In the other stables, the allowance for horses whose value is not less than twenty-one muhurs, is 196½ d. per annum, the rate of the articles being the same. Twenty-five and a half *dāms* are subtracted in lieu of the old articles.

In stables of horses worth twenty to eleven muhurs, the annual allowance is 155½ d. ; viz., for the *artak*, 39½ d. ; the *yālposh*, 27½ d. ; a coarse saddle cloth, 30 d. ; the girth, 6 d. ; the *nuk̄ha* and *qayza*, 10 d. ; and the *nuk̄ha* ropes and feet-ropes, 32 d. ; the *magas-rān*, 2 d. ; a towel, 1½ d. ; a curry-comb, 1½ d. ; a basket, 1 d. ; a grain bag, 4½ d. Twenty *dāms* are subtracted for the old articles.

For horses worth up to ten muhurs, and *qisrāqs*, and *gūt*, the allowance is 117½ d. ;<sup>5</sup> viz., an *artak*, 37 d. ; a *yālposh*, 24½ d. ; a *jul*, 24 d. ; a *nuk̄ha band* and a *pāy-band*, 8 d. ; a *nuk̄ha* and *qayza*, 8 d. ; a *push-tang*, 5 d. ; a *magas-rān* and a towel, each 1½ d. ; a curry-comb, 1½ d. ; a basket, 1 d. ; a grain bag, 4½ d. The amount subtracted is the same as before.

1. The *Karāh*<sup>6</sup> is an iron vessel for boiling grain sufficient for ten horses. The price of a *karāh* is at the rate of one hundred and forty *dāms* per *man* of iron ; but this includes the wages of the maker. 2. The *Missin Saīl*, or brass bucket, out of which horses drink. There is one for every ten *khāsa* horses. The price of making one is 140 d. For other horses, as in the stables of thirty, etc., there is only one. 3. The *Kamand*, attached to iron pegs, is for fastening the horses. In stables of forty, there are three ; in stables of thirty, two ; in others, one. The weight of a halter is half a *man* ; its cost price is 140 d., and 16 d. the

[<sup>1</sup> *Nuk̄ha* for *nuk̄tā*.—P.]

<sup>2</sup> In consequence of the climate, horses are kept, in the East, much more outside than in the stables. When being cleaned or fed, each of the hindlegs is fastened by means of a rope to a peg in the ground. In the case of wicked horses, a rope is attached to each side of the head-stall, and fastened, like tent ropes, to pegs in the ground. Native grooms, in feeding horses, generally squat on the ground, pushing the grain in the basket towards the mouth of the horse. The word *nāk̄tā*, which, like hundreds of other words, is not given in our dictionaries, is generally pronounced *nuk̄tā*. Similarly, *gaīzāk* is pronounced *gaīzāh* ; vide Journal As. Soc. Bengal for 1868, I, p. 36 b.c.

[<sup>3</sup> In modern Urdu *qasāf* is a snaffle.—P.]

[<sup>4</sup> The items added only give 116½ d.]

[<sup>5</sup> Altogether 196½ d., and 81 d. on account of the first three articles renewed after six months. The deduction in lieu of old articles refers, of course, to the wages of the grooms.

[<sup>6</sup> *Karēd* or *karwād*, H. ?—P.]





wages of the rope maker. 4. The *Ahanīn mekh*, or iron peg, of which there are two for every halter: Each peg weighs five *sers*, and costs 15 d. 5. The *Tabartukhāq*, or hammer, weighs five *sers*, and is used for fixing the iron pegs. There is one in every stable.

All broken and old utensils of brass and iron, in the *khdṣa* stables, if repairable, are repaired at the expense of the Dāroghas; and when they are past mending, their present value is deducted, and the difference paid in cash. In other stables, a deduction of one-half of their value is made every third year.

6. *Naq*, or horseshoes, are renewed twice a year. Formerly eight *dāms* were given for a whole set, but now ten. 7. *Kündlān*. One is allowed for ten horses.<sup>1</sup> The price of it is 80 $\frac{1}{4}$  R.

#### *A*\*in 53.

### THE OFFICERS AND SERVANTS ATTACHED TO THE IMPERIAL STABLES.

1. The *Atbegī* is in charge of all horses belonging to the government. He directs all officers charged with the management of the horses. This office is one of the highest of the State, and is only held by grandees of high rank: at present it is filled by the *Khān Khānān*<sup>2</sup> (Commander-in-Chief). 2. The *Dārogha*. There is one appointed for each stable. This post may be held by officers of the rank of commanders of five thousand down to Senior Ahadis. 3. The *Mushrif*, or accountant. He keeps the roll of the horses, manages all payments and fines, sees that His Majesty's orders are carried out, and prepares the estimate of the stores required for this department. He is chosen from among the grandees. 4. The *Dida-war*, or inspector. His duty is occasionally to inspect the horses before they are mustered by His Majesty; he also determines the rank and the condition of the horses. His reports are taken down by the *Mushrif*. This office may be held by the *Mansabdārs* or Ahadis. 5. The *Akkhāchis* look after the harness, and have the horses saddled. Most of them get their pay on the list of the Ahadis. 6. The *Chābukswār* rides the horses, and compares their speed with the road, which is likewise taken down by the *Mushrif*. He receives the pay of an Ahadi. 7. The *Hāqdā*. This name is given to a class of *Rājpūts*, who teach horses the elementary

<sup>1</sup> This appears to be the same as the *Hind. wās*, which our meagre dictionaries describe as a "kind of tent".

<sup>2</sup> Or *Mirzā Khān Khānān*, i.e., Abdū-r-Rahīm, son of Beyrām Khān; vide List of Grandees, 2nd book, No. 29.

steps. Some of them get their pay on the list of the Ahadis. 8. The *Mirdaha* is an experienced groom placed over ten servants. He gets the pay of an Ahadi; but in other *khāṣa* stables, he only gets 170 d.; in the country-bred stables, 160 d.; in the other *si-aspi* stables, 140 d.; in the *bīt-aspi* stables, 100 d.; and in the *dah-aspi* stables, 30 d. Besides he has to look after two horses. 9. The *Baytar*, or horse-doctor, gets the pay of an Ahadi. 10. The *Naqib*, or watcher. Some active, intelligent men are retained for supervision. They report the condition of each stable to the *Dāroghas* and the *Mushrif*, and it is their duty to have the cattle in readiness. The two head *Naqibs* are *Ahadis*, and they have thirty people under them, who receive from 100 to 120 d. 11. The *Sāis*, or groom. There is one groom for every two horses. In the *chihil-aspi* stables, each groom gets 170 d.; in the stables of the eldest prince, 138 d.; in the stables of the other princes, and in the courier horse stables, 136 d.; in the country bred stables, 126 d.; in the other *si-aspi* stables, 106 d.; in the *bīt-aspi* stables, 103 d.; and in the *dah-aspi* stables, 100 d. 12. The *Jilaudār* (vide A<sup>4</sup> in 60) and the *Payk* (a runner). Their monthly pay varies from 1,200 to 120 d., according to their speed and manner of service. Some of them will run from fifty to one hundred *kroh* (*kos*) a day. 13. The *Nasiband*, or farrier. Some of them are *Ahadis*, some foot soldiers. They receive 160 d. 14. The *Zindār*, or saddle holder, has the same rank and pay as the preceding. In the *khāṣa* stable of forty horses, one saddle is allowed for every two horses, in the following manner: for the first and twenty-first; for the second and twenty-second, and so on. If the first horse is sent out of the stable, the saddle remains at its place, and what was the second horse becomes first, and the second saddle falls to the third horse, and so on to the end. If a horse out of the middle leaves, its saddle is given to the preceding horse. 15. The *Abkash*, or water-carrier. Three are allowed in the stables of forty; two in stables of thirty, and only one in other stables. The monthly pay is 100 d. 16. The *Farrāsh* (who dusts the furniture). There is one in every *khāṣa* stable. His pay is 130 d. 17. A *Sipandoz*<sup>1</sup> is only allowed in the stables of forty horses;

<sup>1</sup> The seeds of *sipand* (in Hind. *sarsō*, a kind of mustard seed) are put on a heated plate of iron. Their smoke is an effectual preventive against the evil eye (*nazar-i bad, chashm rasidān*), which is even dangerous for Akbar's choice horses. The seeds burn away slowly, and emit a crackling sound. The man who burns them is called *Sipandwāz*. Vide the poetical extracts of the 2nd book, under *Shikhi*. Instead of *Sipand*, grooms sometimes keep a monkey over the entrance of the stable. The influence of the evil eye passes from the horses to the ugly monkey.

Another remedy consists in nailing old horseshoes to the gates of the stables. Hundreds of such shoes may still be seen on the gates in Fathpur Sikri.

[*Sipand P.*, or *harmal A.*, is wild rue not mustard.—P.]

his pay is 100 d. 18. The *Khäkrüb*, or sweeper. Sweepers are called in Hindustan *Halälkhur*;<sup>1</sup> His Majesty brought this name *en vogue*. In stables of forty, there are two; in those of thirty and twenty, one. Their monthly pay is 65 d.

During a march, if the *däroghas* are in receipt of a fixed allowance for coolies, they entertain some people to lead the horses. In the stables of thirty horses, fifteen are allowed. And in the same proportion does the government appoint coolies, when a *därogha* has not received the extra allowance. Each cooly gets two *däms per diem*.

#### *A\*in* 54.

#### THE BÄRGIR.

His Majesty, from the regard which he pays to difference in rank, believes many fit for cavalry service, though he would not trust them with the keeping of a horse. For these he has told off separate stables, with particular *Däroghas* and *Mushrifs*. When their services are required, they are furnished with a horse on a written order of the *Büikchî* (writer); but they have not to trouble themselves about the keeping of the horse. A man so mounted is called a *Bärgirsuwâr*.

#### *A\*in* 55.

#### REGULATIONS FOR BRANDING HORSES.

In order to prevent fraudulent exchanges, and to remove the stamp of doubtful ownership, horses were for some time marked with the word *نظر* (*ndîzr*, sight), sometimes with the word *ڈاگ* (*dägl*, mark), and sometimes with the numeral *v* (seven).<sup>2</sup> Every horse that was received by government had the mark burnt on the right cheek; and those that were returned, on the left side. Sometimes, in the case of *Iräqî* and *Mujannas*,<sup>3</sup>

<sup>1</sup> Akbar was very fond of changing names which he thought offensive, or of giving new names to things which he liked; *vide* p. 46, l. 28; p. 55, l. 18; p. 65, l. 16; p. 90, l. 22; also Forbes' Dictionary under *rangjard*. *Halälkhur*, i.e., one who eats that which the ceremonial law allows, is a euphemism for *harâmkhur*, one who eats forbidden things, as pork, etc. The word *Halälkhur* is still in use among educated Muhammadans; but it is doubtful whether it was Akbar's invention. The word in common use for a sweeper is *mîkar*, a prince, which like the proud title of *khalifa*, nowadays applied to cooks, tailors, etc., is an example of the irony of fate.

<sup>2</sup> *Vide A\*ins 7 and 8 of the second book.* The branding of horses was revived in A.H. 961, A.D. 1573, when Shâhbâz had been appointed *Mir Bakshi*. He followed the regulations of Sâlîg-ud-Dîn Khilji and Sher Shâh; *vide* Badâoni, pp. 173, 190.

<sup>3</sup> *Mujannas*, i.e., put nearly equal (to an *Iräqî* horse); *vide* 2nd book, *A\*in* 2. [I think *mujannas* means half-bred.—P.]

horses, they branded the price in numerals on the right cheek ; and in the case of Turkî and Arab horses, on the left. Nowadays the horses of every stable are distinguished by their price in numerals. Thus, a horse of ten muhurs is marked with the numeral ten ; those of twenty muhurs have a twenty, and so on. When horses, at the time of the musters, are put into a higher or a lower grade, the old brand is removed.

#### *A<sup>4</sup> in 56.*

### REGULATIONS FOR KEEPING UP THE FULL COMPLEMENT OF HORSES.

Formerly, whenever there had been taken away either ten horses from the stables of forty, or from the stud-bred horses, or five from the courier horses, they were replaced in the following manner. The deficiency in the stables of forty was made up from horses chosen from the stables of the princes ; the stud-bred horses were replaced by other stud-bred ones, and the courier horses from other stables. Again, if there were wanting fifteen horses in the stables of the eldest prince (Salim), they were replaced by good horses of his brothers ; and if twenty were wanting in the stables of the second prince (Murâd), the deficiency was made up by horses taken from the stables of the youngest prince and from other stables ; and if twenty-five were wanting in the stables of the youngest prince (Dânyâl), the deficiency was made up from other good stables.

But in the thirty-seventh year of the Divine Era (A.D. 1593), the order was given that, in future, one horse should annually be added to each stable. Thus, when, in the present year, the deficiency in the *Khâsa* stables had come up to eleven, they commenced to make up the complement, the deficiency of the other stables being made up at the time of the muster parades.

#### *A<sup>4</sup> in 57.*

### ON FINES.

When a *Khâsa* horse dies, the Dârogha has to pay one rupee, and the Mirdaha ten  $\text{d}.$ , upon every muhur of the cost price ; and the grooms lose one-fourth of their monthly wages. When a horse is stolen, or injured, His Majesty determines the fine, as it cannot be uniform in each case.

In the other stables they exacted from the Dârogha for a single horse that dies, one rupee upon every muhur ; for two horses, two rupees

upon every muhur ; and from the Mirdaha and the grooms the above proportions. But now they take one rupee upon every muhur for one to three horses that die ; and two upon every muhur for four horses ; and three upon every muhur for five.

If the mouth of a horse gets injured, the Mirdaha is fined ten *dāms* upon every muhur, which fine he recovers from the other grooms.

#### *Aīn* 58.

#### ON HORSES KEPT IN READINESS.

There are always kept in readiness two *khāṣa* horses ; but of courier-horses,<sup>1</sup> three, and one of each stable from the seventy muhurs down to the ten muhur stables and the *gūts*. They are formed into four divisions, and each division is called a *mīl*.

First *mīl* : one from the *chihilaspī* stables ; one from the stable of the eldest prince ; one from those of the second prince ; one from the stable of *khāṣa* courier horses. Second *mīl* : one from the stable of the youngest prince ; one from the stud-bred ; one from the *chihilaspī* stables ; one courier horse. Third *mīl*, one horse from the stables of the three princes ; one stud-bred. Fourth *mīl*, one horse from each of the stables of horses of forty, thirty, twenty, and ten muhurs.

His Majesty rides very rarely on horses of the fourth *mīl*. But when prince Shāh Murād joined his appointment,<sup>2</sup> His Majesty also rode the best horses of the stables of forty muhurs. The arrangement was then as follows. First *mīl*, one horse from the stables of forty ; one horse from the stables of the eldest and the youngest prince, and a courier horse. Second *mīl*, stud-bred horses from the stables of horses above seventy muhurs, *khāṣa* horses of forty muhurs, and courier horses. Third *mīl*, one horse from the stables of each of the two princes, the stud-bred, and the seventy-muhur horses. Fourth *mīl*, horses from the stables of sixty, forty, and thirty muhurs.

Horses are also kept in readiness from the stables of twenty and ten muhurs and the *gūts*.

[<sup>1</sup> *Rāhwir*, ambling, a roadster.—P.]

<sup>2</sup> "Prince Murād in the beginning of the fortieth year (1596) of Akber's reign, was put in command of the army of Gujrat, and ordered to take Ahmednagar. But when, some time after, Akbar heard that Murād's army was in a wretched condition, chiefly through the carelessness and drunken habits of the prince, the emperor resolved to go himself (43rd year), and dispatched Abū 'l-Fazl to bring the prince back to court. Abū 'l-Fazl came just in time to see the prince die, who from the preceding year had been suffering from epileptic fits (*shāf*, delirium tremens ?) brought on by habitual drunkenness." *Mīrāt*.

A<sup>st</sup> in 59.

## ON DONATIONS.

Whenever his Majesty mounts a horse belonging to one of the six *khāṣa* stables, he gives something, according to a fixed rule, with a view of increasing the zeal and desire for improvement among the servants. For some time it was a rule that, whenever he rode out on a *khāṣa* horse, a rupee should be given, viz., one *dām* to the Ātbegī, two to the Jilawdār ; eighteen and one-half to the grooms, the rest being shared by the Mushrif, the Naqīb, the Akhtachi, and the Zindār. In the case of horses belonging to the stables of the eldest prince, thirty *dāms* were given, each of the former recipients getting a quarter of a *dām* less. For horses belonging to stables of the second prince, twenty *dāms* were given, the donations decreasing by the same fraction ; and for horses belonging to the stables of the youngest prince, as also for courier horses,<sup>1</sup> and stud-breds, ten *dāms*, according to the same manner of distribution.

Now, the following donations are given :—For a horse of a stable of forty, one rupee as before ; for a horse belonging to a stable of the eldest prince, twenty *dāms* ; for a horse belonging to the youngest prince, ten *dāms* ; for courier horses, five ; for stud-breds, four ; for horses of the other stables, two.

A<sup>st</sup> in 60.REGULATIONS FOR THE JILAWĀNA.<sup>2</sup>

Whenever a horse is given away as a present, the price of the horse is calculated fifty *per cent.* higher, and the recipient has to pay ten *dāms* upon every muhur of the value of the horse. These ten *dāms per muhur* are divided as follows :—The Ātbegī gets five *dāms* ; the Jilawbegī, two and a half ; the Mushrif, one and a quarter ; the Naqībs, nine *jetals* ; the grooms, a quarter *dām* ; the Tahsildār, fifteen *jetals* ; the remainder is equally divided among the Zindār and Akhtachi.

In this country horses commonly live to the age of thirty years. Their price varies from 500 muhurs to 2 rupees.

[<sup>1</sup> *Rihwār*, ambling ; a roadster.—P.]

<sup>2</sup> *Jilaw* is the string attached to the bridle, by which a horse is led. A led horse is called *janiba*. The adjective *jilawāna*, which is not in the dictionaries, means referring to a led horse. We have to write *jilawāna*, not *jilawāne*, according to the law of the Persian language, to break up a final diphthong in derivatives ; as *ne-fa*, *jewin*, from *nei*, *jeu*, not *nei-in*, or *jau-fu*. The *jilawdār*, or *janibadar*, is the servant who leads the horse. The *jilawbegī* is the superintendent of horses selected for presents. The *tahsildār* collects the fee.

A<sup>st</sup>in 61.

## THE CAMEL STABLES.

From the time His Majesty paid regard to the affairs of the state, he has shown a great liking for this curiously shaped animal ; and as it is of great use for the three branches of the government, and well known to the emperor for its patience under burdens, and for its contentment with little food, it has received every care at the hands of His Majesty. The quality of the country breed improved very much, and Indian camels soon surpassed those of Irān and Tūrān.

From a regard to the dignity of his court, and the diversion of others, His Majesty orders camel-fights, for which purpose several choice animals are always kept in readiness. The best of these *khāṣa* camels, which is named *Shāhpasand* (approved of by the Shāh), is a country-bred twelve years old ; it overcomes all its antagonists, and exhibits in the manner in which it stoops down and draws itself up every finesse of the art of wrestling.

Camels are numerous near Ājmīr, Jodhpūr, Nāgor, Bikānīr, Jaisalmīr, Batindā, and Bhaṭnīr ; the best are bred in the Sūba of Gujrāt, near Cachh. But in Sind is the greatest abundance ; many inhabitants own ten thousand camels and upwards. The swiftest camels are those of Ajmir ; the best for burden are bred in Thāṭhā.

The success<sup>1</sup> of this department depends on the *Arvānas*, i.e., female camels. In every country they get hot in winter and couple. The male of two humps goes by the name of *Bughur*. The young ones of camels are called *nar* (male) and *māya* (female), as the case may be ; but His Majesty has given to the *nar* the name of *bughdī*,<sup>2</sup> and to the female that of *jammāza*. The *bughdī* is the better for carrying burdens and for fighting ; the *jammāza* excels in swiftness. The Indian camel called *lok*, and its female, come close to them in swiftness, and even surpass them. The offspring of a *bughur* and a *jammāza* goes by the name of *ghurd* ; the female is called *māya ghurd*. If a *bughdī*, or a *lok*, couples with a *jammāza*, the young one is called *bughdī* or *lok* respectively. But if a *bughdī* or a *lok* couples with an *arvāna*, the young male is named after its sire and the young female after its dam. The *lok* is considered superior to the *ghurd* and the *māya ghurd*.

<sup>1</sup> In the text *māya*, which also means a female camel—a very harmless pun. Vide Dr. Sprenger's *Gulistan*, preface, p. 6. Regarding the word *bughur*, vide Journal Asiatic Society, Bengal, for 1868, p. 59.

[<sup>2</sup> Corruption of *buḍhī*.—P.]

When camels are loaded and travel, they are generally formed into *qatārs* (strings), each *qatār* consisting of five camels. The first camel of each *qatār* is called *peshang*<sup>1</sup>; the second, *peshdara*; the third, *māyāna qatār*; the fourth, *dumdash*; the last camel, *dumdār*.

### A<sup>1</sup>in 62.

#### THE FOOD OF CAMELS.

The following is the allowance of such *bughdīs* as are to carry burdens. At the age of two and a half, or three years, when they are taken from the herd of the stud dams, a *bughdī* gets 2 s. of grain; when three and a half to four years old, 5 s.; up to seven years, 9 s.; at eight years, 10 s. The same rule applies to *bughurs*. Similarly in the case of *jammāzas*, *ghurds*, *māyah ghurds*, and *loks*, up to four years of age; but from the fourth to the seventh year, they get 7 s.; and at the age of eight years, 7½ s., at the rate of 28 *dāms* per *ser*. As the *ser* has now 30 *dāms*, a corresponding deduction is made in the allowance. When *bughdīs* are in heat, they eat less. Hence also concession is made, if they get lean, to the extent of 10 s., according to the provisions of the *Pāgosht* rule (A<sup>1</sup>in 83); and when the rutting season is over, the Dāroghas give out a corresponding extra allowance of grain to make up for the former deficiency. If they have made a definite entry into their day-book, and give out more food, they are held indemnified according to the *Pāgosht* rule; and similarly in all other cases, note is taken of the deductions according to that rule.

At Court, camels are found in grass by the government for eight months. Camels on duty inside the town are daily allowed grass at the rate of 2 d. per head; and those outside the town, 1½ d. During the four rainy months, and on the march, no allowance is given, the drivers taking the camels to meadows<sup>2</sup> to graze.

### A<sup>1</sup>in 63.

#### THE HARNESS OF CAMELS.

The following articles are allowed for *kāpa* camels: an *Afsār* (head stall); a *Dum-afsār* (crupper); a *Mahār kūhī* (furniture resembling a horse-saddle, but rather longer—an invention of His Majesty); a *kūchī*

<sup>1</sup> So according to the best MSS. The word is evidently a vulgar corruption of *pesh-shang*, the leader of a troop. *Peshdara* means "in front of the belly, or middle, of the *qatār*".

[<sup>2</sup> *Chārd-gāh*, grazing-places.—P.]

(which serves as a saddle-cloth); a *Qatārchi*; a *Sarbchī*;<sup>1</sup> a *Tang* (a girth); a *Sartang* (a head-strap); a *Shebband* (a loin-strap); a *Jalājil* (a breast rope adorned with shells or bells); a *Gardanband* (a neck-strap); three *Chādars* (or coverings) made of broadcloth, or variegated canvas, or waxcloth. The value of the jewels, inlaid work, trimmings, and silk, used for adorning the above articles, goes beyond description.

Five *qatārs* of camels, properly caparisoned, are always kept ready for riding, together with two for carrying a *Mihaffa*, which is a sort of wooden turret, very comfortable, with two poles, by which it is suspended, at the time of travelling, between two camels.

A camel's furniture is either coloured or plain. For every ten *qatārs* they allow three *qatārs* coloured articles.

For *Bughdīs*, the cost of the [coloured] furniture is 225½ d., viz., a head-stall studded with shells, 20½ d.; a brass ring, 1½ d.; an iron chain, 4½ d.; a *kalagī* (an ornament in shape of a rosette, generally made of peacock's feathers, with a stone in the centre), 5 d.; a *pushtpozī* (ornaments for the strap which passes along the back), 8 d.; a *dum-afsār* (a crupper), 1½ d.; for a *takaltū* (saddle-quilt) and a *sarbchī*, both of which require 5 sers of cotton, 20 d.; a *jul* (saddle-cloth),<sup>2</sup> 68 d.; a *jahāz-i-gajkārī*,<sup>3</sup> which serves as a *mahārkāthī* (vide above), 40 d.; a *tang*, *shebband*, *gulūband* (throat-strap), 24 d.; a *tanāb* (long rope) for securing the burden—camel-drivers call this rope *tāqa tanāb*, or *kharwār*—38 d.; a *bālāposh*, or covering, 15 d.<sup>4</sup>

For *Jammāzas*, two additional articles are allowed, viz., a *gardanbānd*, 2 d.; and a *sīna-band* (chest-strap), 16 d.

The cost of a set of plain furniture for *Bughdīs* and *Jammāzas* amounts to 168½ d., viz., an *afsār*, studded with shells, 10 d.; a *dum-afsār*, ½ d.; a *jahāz*, 16½ d.; a *jul*, 52½ d.; a *tang*, a *shebband*, and *gulūband*, 24 d.; a *tāqa tanāb*, 37½ d.; a *bālāposh*, 28 d.<sup>5</sup>

For *Loks*, the allowance for furniture is 143 d., viz., an *afsār*, *jahāz*,

<sup>1</sup> The meaning is doubtful. The Arab. *sarb*, like *qitār*, signifies a troop of camels. From the following it appears that *sarbchī* is a sort of quilt.—P.]

<sup>2</sup> A *jul* (= *jukūl* H.) is a heavy horse-covering of blanket and felt.—P.]

<sup>3</sup> *Gajkārī* appears to be the correct reading. The Arab. *jahāz* means whatever is upon a camel, especially the *saddle* and its appurtenances, generally made of coarse canvas steeped in lime (*gaj*). Hence *gajkārī*, white-washed.

<sup>4</sup> These items added up give 246 d., not 225½, as stated by Abū 'l-Fażl. When discrepancies are slight, they will be found to result from a rejection of the fractional parts of the cost of articles. The difference of 20½ d. in this case can only have resulted from an omission on the part of the author, because all MSS. agree in the several items. Perhaps some of the articles were not exchanged triennially, but had to last a longer time.

<sup>5</sup> These items added up give 169 d., instead of Abū 'l-Fażl's 168½ d.

*kharvār*, according to the former rates ; a *jul*,  $37\frac{1}{2}$  d. ; a *tang*, *shebband*, *gulūband*,  $14\frac{1}{2}$  d. ; a *bālāposh*, 28 d.<sup>1</sup>

The coloured and plain furniture is renewed once in three years, but not so the iron bands and the woodwork. In consideration of the old coloured furniture of every *qatār*, sixteen *dāms*, and of plain furniture, fourteen *dāms*, are deducted by the Government. At the end of every three years they draw out an estimate, from which one-fourth is deducted ; then, after taking away one-tenth of the remainder, an assignment is given for the rest.<sup>2</sup>

*Salafī* camels (used for foraging) have their furniture renewed annually, at the cost of  $52\frac{1}{2}$  d. for country-bred camels, and *loks*, viz. [for country bred camels] an *afsār*, 5 d. ; a *jul*,  $36\frac{1}{2}$  d. ; a *sardoz*,  $\frac{1}{2}$  d. ; a *tang* and a *shebband*,  $10\frac{3}{4}$  d. ;<sup>3</sup> and [for *loks*], an *afsār*, a *tang*, and a *shebband*, as before ; a *jul*,  $45\frac{1}{2}$  d. ; a *sardoz*,  $\frac{1}{4}$  d.

From the annual estimate one-fourth is deducted, and an assignment is given for the remainder.

*Shalūta tāts*, or canvas sacks, for giving camels their grain, are allowed one for every *qatār*, at a price of  $30\frac{1}{2}$  d. for *bughdīs* and *jammāras*, and  $24\frac{1}{2}$  d. for *loks*.

Hitherto the cost of these articles had been uniformly computed and fixed by contract with the camel drivers. But when, in the forty-second year of the divine era [1598 A.D.], it was brought to the notice of His Majesty that these people were, to a certain extent, losers, this regulation was abolished, and the current market price allowed for all articles. The price is therefore no longer fixed.

On every New Year's day, the head camel-drivers receive permission for shearing the camels, anointing them with oil, injecting oil into the noses of the animals, and indenting for the furniture allowed to *Salafī* camels.

#### *Aṭṭīn* 64.

### REGULATIONS FOR OILING CAMELS, AND INJECTING OIL INTO THEIR NOSTRILS.

The scientific terms for these operations are *tallīya* and *tajrīs*, though we might expect *tallīya* and *tanshīq*, because *tanshīq* means *injecting into the nose*.

<sup>1</sup> The items added up give 144 d., instead of Abū 'l-Faḍīl's 143 d.

<sup>2</sup> Hence the Government paid, as a rule,  $\frac{1}{4} \times \frac{1}{4} = \frac{1}{16}$  of the estimates presented.

<sup>3</sup> The addition gives  $52\frac{1}{2}$  d., instead of  $52\frac{1}{4}$ . The following items, for *loks*, were added up 62 $\frac{1}{4}$ .

For each *Bughdī* and *Jammāra*  $3\frac{1}{2}$  sers of sesame oil are annually allowed, viz., three sers for anointing, and  $\frac{1}{2}$  ser for injection into the nose. So also  $\frac{1}{2}$  s. of brimstone, and  $6\frac{1}{2}$  s. of butter-milk. For other kinds of camels the allowance is  $\frac{1}{2}$  s. of brimstone,  $6\frac{1}{2}$  s. of butter-milk, and  $\frac{1}{2}$  s. of grease for injecting into the nose-holes.

Formerly these operations were repeated three times, but now only once, a year.

### *Aīn* 65.

#### THE RANKS OF THE CAMELS, AND THEIR SERVANTS.

His Majesty has formed the camels into *qatārs*, and given each *qatār* in charge of a *sārbān*, or driver. Their wages are four-fold. The first class get 400 d.; the second, 340 d.; the third, 280 d.; the fourth, 220 d., *per mensem*.

The *qatārs* are of three kinds—1. Every five *qatārs* are in charge of an experienced man, called *Bistopanjī*, or commander of twenty-five. His salary is 720 d. He marks a *Yābū* horse, and has four drivers under him. 2. Double the preceding, or ten *qatārs*, are committed to the care of a *Panjāhī*, or commander of fifty. He is allowed a horse, draws 960 d., and has nine drivers under him. 3. Every hundred *qatārs* are in charge of a *Pansadī*, or commander of five hundred. Ten *qatārs* are under his personal superintendence. With the exception of one *qatār*, Government finds drivers for the others. The *Panjāhis* and *Bistopanjis* are under his orders. Their salary varies; nowadays many *Yuzbāshis*<sup>1</sup> are appointed to this post. One camel is told off for the *farrāshes*. A writer also has been appointed. His Majesty, from his practical knowledge, has placed each *Pansadī* under a grandee of the court. Several active foot-soldiers have been selected to inquire from time to time into the condition of the camels, so that there may be no neglect. Besides, twice a year some people adorned with the jewel of insight inspect the camels as to their leanness or fatness at the beginning of the rains and at the time of the annual muster.

Should a camel get lost, the *Sārbān* is fined the full value; so also the *Panjāhī* and the *Pansadī*. If a camel get lame or blind, he is fined the fourth part of the price.

### *Rai'bārī*.

*Rai'bārī* is the name given to a class of Hindus who are acquainted with the habits of the camel. They teach the country-bred *lok* camel so to step

---

<sup>1</sup> Corresponding to our Captains of the Army, commanders of 100 soldiers.

as to pass over great distances in a short time. Although from the capital to the frontiers of the empire, in every direction, relay horses are stationed, and swift runners have been posted at the distance of every five *kos*, a few of these camel riders are kept at the palace in readiness. Each *Rai'bārī* is also put in charge of fifty stud *arwānas*, to which for the purpose of breeding, one *bughur* and two *loks* are attached. The latter (the males) get the usual allowance of grain, but nothing for grass. The fifty *arwānas* get no allowance for grain or grass. For every *bughur*, *bughdī*, and *jammāza* in the stud, the allowance for oiling and injecting into the nostrils is 4 s. of sesame oil,  $\frac{1}{2}$  s. of brimstone,  $6\frac{1}{2}$  s. of butter-milk.<sup>1</sup> The first includes  $\frac{1}{2}$  s. of oil for injection. *Loks*, *arwānas*, *ghurds*, and *māya ghurds*, get only  $3\frac{1}{2}$  s. of sesame oil—the deduction is made for injection— $6\frac{1}{2}$  s. of butter-milk,<sup>1</sup> and  $\frac{1}{2}$  s. of brimstone.

*Botas* and *Dumbālas*—these names are given to young camels; the former is used for light burdens; they are allowed  $2\frac{1}{2}$  s. of oil, inclusive of  $\frac{1}{2}$  s. for injection into the nostrils,  $\frac{1}{2}$  s. of brimstone, and  $4\frac{1}{2}$  s. of butter-milk.<sup>1</sup>

Full-grown stud-camels get weekly  $\frac{1}{2}$  s. of saltpetre and common salt; *botas* get  $\frac{1}{2}$  s.

The wages of a herdsman is 200 d. *per mensem*. For grazing every fifty stud-camels, he is allowed five assistants, each of whom gets 2 d. *per diem*. A herdsman of two herds of fifty is obliged to present to His Majesty three *arwānas* every year; on failure, their price is deducted from his salary.

Formerly the state used to exact a fourth part of the wool sheared from every *bughdī* and *jammāza*, each camel being assessed to yield four *sers* of wool. This His Majesty has remitted, and in lieu thereof, has ordered the drivers to provide their camels with *dum-afsārs*, wooden pegs, etc.

The following are the prices of camels:—a *bughdī*, from 5 to 12 muhurs; a *jammāza*, from 3 to 10 M.; a *bughur*, from 3<sup>2</sup> to 7 M.;<sup>2</sup> a mongrel *lok*, from 8 to 9 M.; a country-bred, or a Balūchī *lok*, from 3 to 8 M.; an *arwāna*, from 2 to 4 M.

His Majesty has regulated the burdens to be carried by camels. A first class *bughdī*, not more than 10 *mans*; a second class do., 8 m.; superior *jammāzas*, *loks*, etc., 8 m.; a second class do., 6 m.

In this country, camels do not live above twenty-four years.

[<sup>1</sup> *Māst*, curda.—P.]

[<sup>2</sup> In text "from 4 to 7".—P.]

[<sup>2</sup> The text has also here "a *māya bughur* from 3 to 5; a *ghurd* from 3 to 8; a *māya ghurd* and a *lok* from 3 to 7".—P.]

A<sup>1</sup>in 66.THE GĀW-KHĀNA OR COW<sup>1</sup>-STABLES.

Throughout the happy regions of Hindustan, the cow<sup>1</sup> is considered auspicious, and held in great veneration; for by means of this animal, tillage is carried on, the sustenance of life is rendered possible, and the table of the inhabitant is filled with milk, butter-milk,<sup>2</sup> and butter. It is capable of carrying burdens and drawing wheeled carriages, and thus becomes an excellent assistant for the three branches of the government.

Though every part of the empire produces cattle of various kinds, those of Gujrāt are the best. Sometimes a pair of them are sold at 100 muhurs. They will travel 80 kos [120 miles] in 24 hours, and surpass even swift horses. Nor do they dung whilst running. The usual price is 20 and 10 muhurs. Good cattle are also found in Bengal and the Dakhin. They kneel down at the time of being loaded. The cows give upwards of half a *man* of milk. In the province of Dihli again, cows are not worth more than 10 Rupees. His Majesty once bought a pair of cows for two lacs of *dāms* [5,000 Rupees].

In the neighbourhood of Thibet and Kashmīr, the *Qutās*, or Thibetan Yak, occurs, an animal of extraordinary appearance.

A cow will live to the age of twenty-five.

From his knowledge of the wonderful properties of the cow, His Majesty, who notices everything which is of value, pays much attention to the improvement of cattle. He divided them into classes, and committed each to the charge of a merciful keeper. One hundred choice cattle were selected as *khūṣa* and called *kotal*. They are kept in readiness for any service, and forty of them are taken unladen<sup>1</sup> on hunting expeditions, as shall be mentioned below (Book II, A<sup>1</sup>in 27). Fifty-one others nearly as good are called *half-kotal*, and fifty-one more, *quarter-kotal*. Any deficiency in the first class is made up from the second, and that of the middle from the third. But these three form the cow<sup>1</sup>-stables for His Majesty's use.

Besides, sections of cattle have been formed, each varying in number from 50 to 100, and committed to the charge of honest keepers. The rank of each animal is fixed at the time of the public muster, when each gets its proper place among sections of equal rank. A similar proceeding is adopted for each section, when selected for drawing waggons and travelling carriages, or for fetching water (*vide* A<sup>1</sup>in 22).

<sup>[1]</sup> *Gīv*, ox. The bullock only is used for work.—P.]

<sup>[2]</sup> *Mast*, curds.—P.]

There is also a species of oxen, called *gainī*, small like *gū* horses, but very beautiful.

Milch-cows and buffaloes have also been divided into sections, and handed over to intelligent servants.

### *A<sup>4</sup>in 67.*

#### THE DAILY ALLOWANCE OF FOOD.

Every head of the first *khāṣa* class is allowed daily  $6\frac{1}{2}$  s. of grain,<sup>1</sup> and  $1\frac{1}{2}$  d. of grass. The whole stable gets daily 1 *man* 19 s. of molasses,<sup>2</sup> which is distributed by the Dārogha, who must be a man suitable for such a duty, and office. Cattle of the remaining *khāṣa* classes get daily 6 s. of grain,<sup>1</sup> and grass as before, but no molasses<sup>2</sup> are given.

In other cow-stables the daily allowance is as follows. First kind, 6 s. of grain,<sup>1</sup>  $1\frac{1}{2}$  d. of grass at court, and otherwise only 1 d. The second kind get 5 s. of grain,<sup>1</sup> and grass as usual. The oxen used for travelling carriages get 6 s. of grain,<sup>1</sup> and grass as usual. First class *gainīs* get 3 s. of grain, and 1 d. of grass at court, otherwise only  $\frac{1}{4}$  d. Second class do.,  $2\frac{1}{2}$  s. of grain,<sup>1</sup> and  $\frac{1}{2}$  d. of grass at court, otherwise only  $\frac{1}{2}$  d.

A male buffalo (called *arna*) gets 8 s. of wheat flour boiled, 2 s. of *ghī*,  $\frac{1}{2}$  s. of molasses,<sup>2</sup>  $1\frac{1}{2}$  s. of grain,<sup>1</sup> and 2 d. of grass. This animal, when young, fights astonishingly, and will tear a lion<sup>3</sup> to pieces. When this peculiar strength is gone, it reaches the second stage, and is used for carrying water. It then gets 8 s. of grain, and 2 d. for grass. Female buffaloes used for carrying water get 6 s. of grain, and 2 d. for grass. First class oxen for leopard-waggons<sup>4</sup> get  $6\frac{1}{2}$  s. of grain; and other classes, 5 s. of grain, but the same quantity of grass. Oxen for heavy waggons got formerly 5 s. of grain, and  $1\frac{1}{2}$  d. for grass; but now they get a quarter less, and grass as before.

The milch-cows, and buffaloes, when at court, have grain given them in proportion to the quantity of milk they give. A herd of cows and buffaloes is called *jhāṭ*. A cow will give daily from 1 to 15 s. of milk; a buffalo from 2 to 30 s. The buffaloes of the Panjāb are the best in this respect. As soon as the quantity of milk given by each cow has been ascertained, there are demanded two *dāms* weight of *ghī* for every *ser* of milk.

[<sup>1</sup> *Dhāna* = gram, see p. 142, note 1.—P.]

[<sup>2</sup> *Qand-i-simīk*; see p. 142, footnote 3.—P.]

[<sup>3</sup> *Sher* in India is the tiger, but *sīr* in Persia is the lion.—P.]

[<sup>4</sup> Carriages for the transport of trained hunting leopards. *Vide Book II, A<sup>4</sup>in 27.*

## Āśin 68.

## THE SERVANTS EMPLOYED IN THE COW-STABLES.

In the *khāsa* stables, one man is appointed to look after four head of cattle. Eighteen such keepers in the first stable get 5 d. *per diem*, and the remaining keepers, 4 d. In other stables, the salary of the keepers is the same, but each has to look after six cows.<sup>1</sup> Of the carriage drivers, some get their salaries on the list of the Āḥadis ; others get 360 d., others 256 d. down to 112 d. *Bahals*, or carriages, are of two kinds :—1. *Chatrīdār* or covered carriages, having four or more poles (which support the *chair*, or umbrella) ; 2. without a covering. Carriages suited for horses are called *ghur-bahal*.<sup>2</sup> For every ten waggons, 20 drivers and 1 carpenter are allowed. The head driver, or *Mirdaha*, and the carpenter, get each 5 d. *per diem* ; the others 4 d. For some time 15 drivers had been appointed, and the carpenter was disallowed ; the drivers themselves undertook the repairs, and received on this account an annual allowance of 2,200 *dāms* [55 Rupees].

If a horn of an ox was broken, or the animal got blind, the Dārogha was fined one-fourth of the price, or even more, according to the extent of the injury.

Formerly the Dāroghas paid all expenses on account of repairs, and received for every day that the carriages were used, half a *dām* as *ūng* money—*ūng* is hemp smeared with ghi, and twisted round about the axle-tree which, like a pivot, fits into the central hole of the wheel, and thus prevents it from wearing away or getting broken. When afterwards the Dāroghaship was transferred to the drivers, they had to provide for this expense. At first, it was only customary for the carts to carry on marches a part of the baggage belonging to the different workshops ; but when the drivers performed the duties of the Dāroghas they had also to provide for the carriage of the fuel required at court and for the transport of building materials. But subsequently 200 waggons were set aside for the transport of building materials, whilst 600 others have to bring, in the space of ten months, 1,50,000 *mans* of fuel to the Imperial kitchen. And if officers of the government on any day use the Imperial waggons for other purposes, that day is to be separately accounted for, as also each service rendered to the court. The drivers are not subject to the *Pāgosht* regulation (*vide* Āśin 83). If, however, an ox dies, they have to buy another.

<sup>1</sup> *Gīr*, ox ; *vide* p. 157, note 1.—P.]

<sup>2</sup> *Ghur-bahal*.—P.]

But when it came to the ears of His Majesty that the above mode of contract was productive of much cruelty towards these serviceable, but mute animals, he abolished this system, and gave them again in charge of faithful servants. The allowance of grain for every cart-bullock was fixed at 4 s., and 1½ d. were given for grass. For other bullocks, the allowance is one-half of the preceding. But during the four rainy months no money is allowed for grass. There were also appointed for every eighteen carts twelve drivers, one of whom must understand carpenter's work. Now, if a bullock dies, government supplies another in his stead, and likewise pays for the *ung*, and is at the expense of repairs.

The cattle that are worked are mustered once a year by experienced men who estimate their fatness or leanness ; cattle that are unemployed are inspected every six months. Instead of the above mentioned transport of firewood, etc., the carters have now to perform any service which may be required by the government.

#### *A\* in 69.*

#### THE MULE STABLES.

The mule possesses the strength of a horse and the patience of an ass, and though it has not the intelligence of the former it has not the stupidity of the latter. It never forgets the road which it has once travelled. Hence it is liked by His Majesty, whose practical wisdom extends to everything, and its breeding is encouraged. It is the best animal for carrying burdens and travelling over uneven ground, and it has a very soft step. People generally believe that the male ass couples with a mare, but the opposite connexion also is known to take place, as mentioned in the books of antiquity. The mule resembles its dam. His Majesty had a young ass coupled with a mare, and they produced a very fine mule.

In many countries just princes prefer travelling about on a mule ; and people can therefore easily lay their grievances before them,<sup>1</sup> without inconveniencing the traveller.

Mules are only bred in Hindustan in Pakhali,<sup>2</sup> and its neighbourhood. The simple inhabitants of the country used to look upon mules as asses, and thought it derogatory to ride upon them ; but in consequence of the

<sup>1</sup> Which the subjects could not so easily do, if the princes, on their tours of administration of justice, were to ride on elephants, because the plaintiff would stand too far from the king.

<sup>2</sup> The Sarkâr of Pakhali lies between Atak (Attock) and Kashmir, a little north of Rawul Pindee. Vide towards the end of Book III.

interest which His Majesty takes in this animal, so great a dislike is now nowhere to be found.

Mules are chiefly imported from ḲIrāq-i ḲArab and ḲIrāq-i ḲAjām. Very superior mules are often sold at Rs. 1,000 per head.

Like camels, they are formed into *qaṭārs* of five, and have the same names, except the second mule of each *qaṭār*, which is called *bardast*, [instead of *peshdara*, *vide A\** in 61, end].

Mules reach the age of fifty.

#### *A\** in 70.

#### THE DAILY ALLOWANCE OF FOOD FOR MULES.

Such mules as are not country-bred, get at court, 6 s. of grain, and 2 d. for grass; otherwise, only 1½ d. Country-bred mules get 4 s. of grain, and 1½ d. of grass, when at court; otherwise, 1 d. for grass. Each mule is allowed every week 3½ *jetals* for salt; but they give the salt in one lot.

#### *A\** in 71.

#### THE FURNITURE OF MULES.

For imported mules, a head stall of leather, 20½ d.; an iron chain weighing 2 s., 10 d.; a *ranakī* (crupper) of leather, 4 d.; a *pālān* (pack-saddle), 102 d.; a *shāllang* (shawl strap), and a *palās-tang* (blanket strap), 36½ d.; a *tāqa tanāb* (a rope for fastening the burden), 63 d.; a *qāfir shalāq* (a short whip), 6 d.; a bell, one for every *qaṭār*, 10 d.; a horse-hair saddle, 40 d.; a *kalāwa* (*vide A\** in 45, No. 9) of leather, 13 d.; a set of ropes, 9 d.; a saddle cloth, 4½ d.; a *sardoz* (a common head stall), 4 d.; a *khurjīn* (wallet), 15 d.; a fodder-bag, 4 d.; a *magas-rān* (to drive away flies) of leather, 1 d.; a curry-comb and a hair-glove (for washing), 4 d. Total 345½ d.

For country-bred mules the allowance is 151½ d., viz., a head stall of leather, 4 d.; pack-saddle, 51 d. 18½ j.; the two straps, 16½ d.; a *tāqa tanāb* and *sardoz*, 40 d.; a bell, 5 d.; a fodder-bag, 3 d.; a crupper, 3 d.; a saddle, 24 d.; a curry-comb and a hair-glove, 4 d.

The furniture is renewed every third year; but for all iron and wood work, half the price is deducted. The annual allowance for the repair of the furniture is 40 d.; but on the march, the time of renewal depends on the wear. Mules are shod every six months at a cost of 8 d. per head.

Each *qaṭār* is in charge of a keeper. Tūrānis, Irānis, and Indians, are appointed to this office; the first two get from 400 to 1,920 d.; and the

third class, from 240 to 256 d. *per mensem*. Such keepers as have monthly salaries of 10 R. [400 d.] and upwards, have to find the *peshang*<sup>1</sup> (first mule of their *qaṭar*) in grain and grass. Experienced people inspect the mules twice a year as to leanness or fatness. Once a year they are paraded before His Majesty.

If a mule gets blind or lame, the muleteer is fined one-fourth of the cost price ; and one-half, if it is lost.

Asses also are employed for carrying burdens and fetching water. They get 3 s. of grain, and 1 d. for grass. The furniture for asses is the same as that for country-bred mules, but no saddle is given. The annual allowance for repairs is 23 d. The keepers do not get above 120 d. *per mensem*.

#### A<sup>1</sup> in 72.

### THE MANNER IN WHICH HIS MAJESTY SPENDS HIS TIME.

The success of the three branches of the government, and the fulfilment of the wishes of the subjects, whether great or small, depend upon the manner in which a king spends his time. The care with which His Majesty guards over his motives, and watches over his emotions, bears on its face the sign of the Infinite, and the stamp of immortality ; and though thousands of important matters occupy, at one and the same time, his attention, they do not stir up the rubbish of confusion in the temple of his mind, nor do they allow the dust of dismay to settle on the vigour of his mental powers, or the habitual earnestness with which His Majesty contemplates the charms of God's world. His anxiety to do the will of the Creator is ever increasing ; and thus his insight and wisdom are ever deepening. From his practical knowledge, and capacity for everything excellent, he can sound men of experience, though rarely casting a glance on his own ever extending excellence. He listens to great and small, expecting that a good thought, or the relation of a noble deed, may kindle in his mind a new lamp of wisdom, though ages have passed without his having found a really great man. Impartial statesmen, on seeing the sagacity of His Majesty, blotted out the book of their own wisdom, and commenced a new leaf. But with the magnanimity which distinguishes him, and with his wonted zeal, he continues his search for superior men and finds a reward in the care with which he selects such as are fit for his society.

[<sup>1</sup> The *peshang* is selected for being a quick-stepper and for intelligence.—P.]

Although surrounded by every external pomp and display, and by every inducement to lead a life of luxury and ease, he does not allow his desires, or his wrath, to renounce allegiance to Wisdom, his sovereign—how much less would he permit them to lead him to a bad deed ! Even the telling of stories, which ordinary people use as a means of lulling themselves into sleep, serves to keep His Majesty awake.

Ardently feeling after God, and searching for truth, His Majesty exercises upon himself both inward and outward austerities, though he occasionally joins public worship, in order to hush the slandering tongues of the bigots of the present age. But the great object of his life is the acquisition of that sound morality, the sublime loftiness of which captivates the hearts of thinking sages, and silences the taunts of zealots and sectarians.

Knowing the value of a lifetime, he never wastes his time, nor does he omit any necessary duty, so that in the light of his upright intentions, every action of his life may be considered as an adoration of God.

It is beyond my power to describe in adequate terms His Majesty's devotions. He passes every moment of his life in self-examination or in adoration of God. He especially does so at the time, when morning spreads her azure silk, and scatters abroad her young, golden beams ; and at noon, when the light of the world-illuminating sun embraces the universe, and thus becomes a source of joy for all men ; in the evening when that fountain of light withdraws from the eyes of mortal man, to the bewildering grief of all who are friends of light ; and lastly at midnight, when that great cause of life turns again to ascend, and to bring the news of renewed cheerfulness to all who, in the melancholy of the night, are stricken with sorrow. All these grand mysteries are in honour of God, and in adoration of the Creator of the world ; and if dark-minded, ignorant men cannot comprehend their signification, who is to be blamed, and whose loss is it ? Indeed, every man acknowledges that we owe gratitude and reverence to our benefactors ; and hence it is incumbent on us, though our strength may fail, to show gratitude for the blessings we receive from the sun, the light of all lights, and to enumerate the benefits which he bestows. This is essentially the duty of kings, upon whom, according to the opinion of the wise, this sovereign of the heavens sheds an immediate light.<sup>1</sup> And this is the very motive which actuates His Majesty to venerate fire and reverence lamps.

But why should I speak of the mysterious blessings of the sun, or of

<sup>1</sup> Vide Abū 'l-Faṣl's Preface, pp. iii and 49.

the transfer of his greater light to lamps ? Should I not rather dwell on the perverseness of those weak-minded zealots, who, with much concern, talk of His Majesty's religion as of a deification of the Sun, and the introduction of fire-worship ? But I shall dismiss them with a smile.

The compassionate heart of His Majesty finds no pleasure in cruelties, or in causing sorrow to others ; he is ever sparing of the lives of his subjects, wishing to bestow happiness upon all.

His Majesty abstains much from flesh, so that whole months pass away without his touching any animal food, which, though prized by most, is nothing thought of by the sage. His august nature cares but little for the pleasures of the world. In the course of twenty-four hours he never makes more than one meal. He takes a delight in spending his time in performing whatever is necessary and proper. He takes a little repose in the evening, and again for a short time in the morning ; but his sleep looks more like waking.

His Majesty is accustomed to spend the hours of the night profitably ; to the private audience hall are then admitted eloquent philosophers and virtuous Sūfis, who are seated according to their rank and entertain His Majesty with wise discourses. On such occasions His Majesty fathoms them, and tries them on the touch-stone of knowledge. Or the object of an ancient institution is disclosed, or new thoughts are hailed with delight. Here young men of talent learn to revere and adore His Majesty, and experience the happiness of having their wishes fulfilled, whilst old men of impartial judgment see themselves on the expanse of sorrow, finding that they have to pass through a new course of instruction.

There are also present in these assemblies, unprejudiced historians, who do not mutilate history by adding or suppressing facts, and relate the impressive events of ancient times. His Majesty often makes remarks wonderfully shrewd, or starts a fitting subject for conversation. On other occasions matters referring to the empire and the revenue are brought up, when His Majesty gives orders for whatever is to be done in each case.

About a watch before daybreak, musicians of all nations are introduced, who recreate the assembly with music and songs, and religious strains ; and when four *gharīs* are left till morning His Majesty retires to his private apartments, brings his external appearance in harmony with the simplicity of his heart, and launches forth into the ocean of contemplation. In the meantime, at the close of night, soldiers, merchants, peasants, tradespeople, and other professions gather round the palace, patiently waiting to catch a glimpse of His Majesty. Soon after daybreak, they are allowed to make the *kurnish* (*vide A<sup>n</sup>* in 74). After

this, His Majesty allows the attendants of the Harem to pay their compliments. During this time various matters of worldly and religious import are brought to the notice of His Majesty. As soon as they are settled, he returns to his private apartments and reposes a little.

The good habits of His Majesty are so numerous that I cannot adequately describe them. If I were to compile dictionaries on this subject they would not be exhaustive.

#### A<sup>n</sup> 73.

### REGULATIONS FOR ADMISSION TO COURT.

Admittance to Court is a distinction conferred on the nation at large ; it is a pledge that the three branches of the government are properly looked after, and enables subjects personally to apply for redress of their grievances. Admittance to the ruler of the land is for the success of his government what irrigation is for a flower-bed ; it is the field, on which the hopes of the nation ripen into fruit.

His Majesty generally receives twice in the course of twenty-four hours, when people of all classes can satisfy their eyes and hearts with the light of his countenance. *First*, after performing his morning devotions, he is visible from outside the awning, to people of all ranks, whether they be given to worldly pursuits, or to a life of solitary contemplation, without any molestation from the mace-bearers. This mode of showing himself is called, in the language of the country, *darsan* (view) ; and it frequently happens that business is transacted at this time. The *second* time of his being visible is in the State Hall, whither he generally goes after the first watch of the day. But this assembly is sometimes announced towards the close of day, or at night. He also frequently appears at a window, which opens into the State Hall, for the transaction of business ; or he dispenses there justice *zalzaly* and serenely, or examines into the dispensation of justice, or the merit of officers, without being influenced in his judgment by any predilections or anything impure and contrary to the will of God. Every officer of government then presents various reports, or explains his several wants, and is instructed by His Majesty how to proceed. From his knowledge of the character of the times, though in opposition to the practice of kings of past ages, His Majesty looks upon the smallest details as mirrors capable of reflecting a comprehensive outline ; he does not reject that which superficial observers call unimportant, and counting the happiness of his subjects as essential to his own, never suffers his serenity to be disturbed.

Whenever His Majesty holds court they beat a large drum, the sounds of which are accompanied by Divine praise. In this manner, people of all classes receive notice. His Majesty's sons and grandchildren, the grandees of the Court, and all other men who have admittance, attend to make the *kornish*, and remain standing in their proper places. Learned men of renown and skilful mechanics pay their respects ; the Dároghas and Bitikchis (writers) set forth their several wants ; and the officers of justice give in their reports. His Majesty, with his usual insight, gives orders, and settles everything in a satisfactory manner. During the whole time, skilful gladiators and wrestlers from all countries hold themselves in readiness, and singers, male and female, are in waiting. Clever jugglers and funny tumblers also are anxious to exhibit their dexterity and agility.

His Majesty, on such occasions, addresses himself to many of those who have been presented, impressing all with the correctness of his intentions, the unbiasedness of his mind, the humility of his disposition, the magnanimity of his heart, the excellence of his nature, the cheerfulness of his countenance, and the frankness of his manners ; his intelligence pervades the whole assembly, and multifarious matters are easily and satisfactorily settled by his truly divine power.

This vale of sorrows is changed to a place of rest : the army and the nation are content. May the empire flourish, and these blessings endure !

#### A<sup>o</sup>in 74.

#### REGULATIONS REGARDING THE KORNISH AND THE TASLIM.

Superficial observers, correctly enough, look upon a king as the origin of the peace and comfort of the subjects. But men of deeper insight are of opinion that even spiritual progress among a people would be impossible unless emanating from the king, in whom the light of God dwells ; for near the throne, men wipe off the stain of conceit and build up the arch of true humility.<sup>1</sup>

With the view, then, of promoting this true humility, kings in their wisdom have made regulations for the manner in which people are to show their obedience. Some kings have adopted the bending down or the head. His Majesty has commanded the palm of the right hand to be placed upon the forehead and the head to be bent downwards. This

<sup>1</sup> Hence the presence of the king promotes humility, which is the foundation of all spiritual life. So especially in the case of Akbar, towards whom, as the head of the New Church, the subjects occupy the position of disciples. Vide A<sup>o</sup>in 77 and the Note after it.

mode of salutation, in the language of the present age, is called *kornish*, and signifies that the saluter has placed his head (which is the seat of the senses and the mind) into the hand of humility, giving it to the royal assembly as a present, and has made himself in obedience ready for any service that may be required of him.

The salutation, called *taslim*, consists in placing the back of the right hand on the ground, and then raising it gently till the person stands erect, when he puts the palm of his hand upon the crown of his head, which pleasing manner of saluting signifies that he is ready to give himself as an offering.

His Majesty relates as follows : " One day my royal father bestowed upon me one of his own caps, which I put on. Because the cap of the king was rather large, I had to hold it with my [right] hand, whilst bending my head downwards, and thus performed the manner of salutation (*kornish*) above described. The king was pleased with this new method, and from his feeling of propriety ordered this to be the mode of the *kornish* and *taslim*.

Upon taking leave, or presentation, or upon receiving a *mansab*, a *jāgīr*, or a dress of honour, or an elephant, or a horse, the rule is to make three *taslims*; but only one on all other occasions, when salaries are paid, or presents are made.

Such a degree of obedience is also shown by servants to their masters, and looked upon by them as a source of blessings. Hence for the disciples of His Majesty, it was necessary to add something, viz., prostration<sup>1</sup> (*sijda*); and they look upon a prostration before His Majesty as a prostration performed before God; for royalty is an emblem of the power of God, and a light-shedding ray from this Sun of the Absolute.

Viewed in this light, the prostration has become acceptable to many, and proved to them a source of blessings upon blessings.

But as some perverse and dark-minded men look upon prostration as blasphemous man-worship, His Majesty, from his practical wisdom, has

<sup>1</sup> The prostration, or *sijda*, is one of the positions at prayer, and is therefore looked upon by all Muhammadans as the exclusive right of God. When Akbar, as the head of his new faith, was treated by his flattering friends, perhaps against his calmer judgment, as the representative of God on earth, he had to allow prostration in the assemblies of the Elect. The people at large would never have submitted. The practice evidently pleased the emperor, because he looked with fondness upon every custom of the ancient Persian kings, at whose courts the *wāqūwār* had been the usual salutation. It was Nāyān of Badakshān who invented the prostration when the emperor was still at Fathpur [before 1586]. The success of the innovation made Mullā Aṣlām of Kābul exclaim, " O that I had been the inventor of this little business!" *Bal-* III, p. 133. Regarding Nīām, or Ghāzi Khān, *rīs Abu'l-Fazl's* list of Grandees, 2nd Book, No. 144. The *sijda* as an article of Akbar's Divine Religion, will be again referred to in the note to A" in 77.

ordered it to be discontinued by the ignorant, and remitted it to all ranks, forbidding even his private attendants from using it in the *Darbār-i-Ām* (general court-days). However, in the private assembly, when any of those are in waiting, upon whom the star of good fortune shines, and they receive the order of seating themselves, they certainly perform the prostration of gratitude by bowing down their foreheads to the earth, and thus participate in the halo of good fortune.

In this manner, by forbidding the people at large to prostrate, but allowing the Elect to do so, His Majesty fulfils the wishes of both, and shows the world a fitting example of practical wisdom.

### *A'īn 75.*

#### ON ETIQUETTE.

Just as spiritual leadership requires a regulated mind, capable of controlling covetousness and wrath, so does political leadership depend on an external order of things, on the regulation of the difference among men in rank, and the power of liberality. If a king possess a cultivated mind, his position as the spiritual leader of the nation will be in harmony with his temporal office ; and the performance of each of his political duties will be equivalent to an adoration of God. Should anyone search for an example, I would point to the practice of His Majesty, which will be found to exhibit that happy harmony of motives, the contemplation of which rewards the searcher with an increase of personal knowledge, and leads him to worship this ideal of a king.<sup>1</sup>

When His Majesty seats himself on the throne, all that are present perform the *kornish*, and then remain standing at their places, according to their rank, with their arms crossed,<sup>2</sup> partaking, in the light of his imperial countenance, of the elixir of life, and enjoying everlasting happiness in standing ready for any service.

<sup>1</sup> The words of the text are ambiguous. They may also mean, *and leads him to practice* *as the man who directed him towards this example.*

<sup>2</sup> The finger tips of the left hand touch the right elbow, and those of the right hand the left elbow ; or, the fingers of each hand rest against the inner upper arm of the opposite side. The lower arms rest on the *tamerband*. When in this position, a servant is called *dmada-yi khidmat*, or ready for service. Sometimes the right foot also is put over the left, the toes of the former merely touching the ground. The shoes are, of course, left outside at the *paff-i nīqāl*. The emperor sits on the throne (vide Plate VII) with crossed legs, or *chakhr-sās*, a position of comfort which Orientals allow to persons of rank. This position, however, is called *Ar'awni nishās*, or Pharaoh's mode of sitting, if assumed by persons of no rank in the presence of strangers. Pharaoh—Orientals mean the Pharaoh of the time of Moses—is proverbial in the East for vainglory. The position suitable for society is the *du-las* mode of sitting, i.e., the person first kneels down with his body straight ; he then lets the body gently sink till he sits on his heels, the arms being kept extended and the hands resting on the knees.

The eldest prince places himself, when standing, at a distance of one to four yards from the throne, or when sitting, at a distance from two to eight. The second prince stands from one and one-half to six yards from the throne, and in sitting from three to twelve. So also the third; but sometimes he is admitted to a nearer position than the second prince, and at other times both stand together at the same distance. But His Majesty generally places the younger princes affectionately nearer.

Then come the Elect of the highest rank, who are worthy of the spiritual guidance of His Majesty, at a distance of three to fifteen yards, and in sitting from five to twenty. After this follow the senior grandees from three and a half yards, and then the other grandees, from ten or twelve and a half yards from the throne.

All others stand in the *Yasal*.<sup>1</sup> One or two attendants<sup>2</sup> stand nearer than all.

#### *A'īn* 76.

#### THE MUSTER OF MEN.

The business which His Majesty daily transacts is most multifarious; hence I shall only describe such affairs as continually recur.

A large number of men are introduced on such days, for which an *Anjuman-i Dād o Dihish*, or assembly of expenditure, has been announced. Their merits are inquired into, and the coin of knowledge passes current. Some take a burden from their hearts by expressing a wish to be enrolled among the members of the Divine Faith; others want medicines for their diseases.<sup>3</sup> Some pray His Majesty to remove a religious doubt; others again seek his advice for settling a worldly matter.<sup>4</sup> There is no end to such requests, and I must confine myself to the most necessary cases.

The salaries of a large number of men<sup>5</sup> from Tūrān and Irān, Turkey and Europe, Hindustān and Kashmīr, are fixed by the proper officers in

<sup>1</sup> *Yasal* signifies the wing of an army, and here, the two wings into which the assembly is divided. The place before the throne remains free. One wing was generally occupied by the grandees of the Court and the chief functionaries; on the other wing stood the Qur (vide p. 116), the Mu'llās, and the Ulama, etc.

<sup>2</sup> The servants who hold the *saya-bān*, *A'īn* 19, or the fans.

<sup>3</sup> This is to be taken literally. The water on which Akbar breathed, was a universal remedy. *Vids* next *A'īn*.

<sup>4</sup> As settling a family-feud, recommending a matrimonial alliance, giving a new-born child a suitable name, etc.

<sup>5</sup> *Aba-i-Fasi* means men who were willing to serve in the several grades of the standing army. The standing army consisted of cavalry, artillery, and rifles. There was no regular infantry. Men who joined the standing army, in the beginning of Akbar's reign, brought their own horses and accoutrements with them; but as this was found to be the cause of much inefficiency (vide Second Book, *A'īn* 1) a horse was given to each recruit on joining, for which he was answerable.

a manner described below, and the men themselves are taken before His Majesty by the paymasters. Formerly it had been the custom for the men to come with a horse and accoutrements; but nowadays only men appointed to the post of an Ahadi<sup>1</sup> bring a horse. The salary as proposed by the officers who bring them is then increased or decreased, though it is generally increased; for the market of His Majesty's liberality is never dull. The number of men brought before His Majesty depends on the number of men available. Every Monday all such horsemen are mustered as were left from the preceding week. With the view of increasing the army and the zeal of the officers, His Majesty gives to each who brings horsemen, a present of two *dāms* for each horseman.

Special *Būtikchis*<sup>2</sup> [writers] introduce in the same manner such as are fit to be Ahadis. In their case, His Majesty always increases the stipulated salary. As it is customary for every Ahadi to buy<sup>3</sup> his own horse, His Majesty has ordered to bring to every muster the horses of any Ahadis who may have lately died, which he hands over to the newly appointed Ahadis either as presents or charging the price to their monthly salaries.

On such occasions, Senior Grandees and other Amirs introduce also any of their friends, for whom they may solicit appointments. His Majesty then fixes the salaries of such candidates according to circumstances; but appointments under fifty rupees *per mensem* are rarely ever solicited in this manner.

Appointments to the Imperial workshops also are made in such assemblies, and the salaries are fixed.

#### *Aīn* 77.

#### HIS MAJESTY<sup>4</sup> AS THE SPIRITUAL GUIDE OF THE PEOPLE.

God, the Giver of intellect and the Creator of matter, forms mankind as He pleases, and gives to some comprehensiveness, and to others narrowness of disposition. Hence the origin of two opposite tendencies

<sup>1</sup> As Ahadis drew a higher salary (II, *Aīn* 4) they could buy, and maintain, horses of a superior kind.

<sup>2</sup> *Aīn* 4 of the second book mentions only one officer appointed to recruit the ranks of Ahadis.

<sup>3</sup> So according to two MSS. My text edition, p. 156, l. 10, has *As it is not customary* for Ahadis to buy a horse, etc. Both readings give a sense, though I should prefer the omission of the negative word. According to *Aīn* 4 of the second book, an Ahadi was supplied with a horse when his first horse had died. To such cases the negative phrase would refer. But it was customary for Ahadis to bring their own horses on joining; and this is the case which Abu'l-Faḍl evidently means; for in the whole *Aīn* he speaks of newcomers.

<sup>4</sup> A note will be found at the end of this *Aīn*.

among men, one class of whom turn to religious (*dīn*) and the other class to worldly thoughts (*dunyā*). Each of these two divisions selects different leaders,<sup>1</sup> and mutual repulsiveness grows to open rupture. It is then that men's blindness and silliness appear in their true light ; it is then discovered how rarely mutual regard and charity are to be met with.

But have the religious and the worldly tendencies of men no common ground ? Is there not everywhere the same enrapturing beauty<sup>2</sup> which beams forth from so many thousand hidden places ? Broad indeed is the carpet<sup>3</sup> which God has spread, and beautiful the colours which He has given it.

The Lover and the Beloved are in reality one ;<sup>4</sup>

Idle talkers speak of the Brahmin as distinct from his idol.

There is but one lamp in this house, in the rays of which,

Wherever I look, a bright assembly meets me.

One man thinks that by keeping his passions in subjection he worships God ; and another finds self-discipline in watching over the destinies of a nation. The religion of thousands of others consists in clinging to an idea ; they are happy in their sloth and unfitness of judging for themselves. But when the time of reflection comes, and men shake off the prejudices of their education, the threads of the web of religious blindness<sup>5</sup> break, and the eye sees the glory of harmoniousness.

But the ray of such wisdom does not light up every house, nor could every heart bear such knowledge. Again, although some are enlightened, many would observe silence from fear of fanatics, who lust for blood, but look like men. And should anyone muster sufficient courage, and

<sup>1</sup> As prophets, the leaders of the Church ; and kings, the leaders of the State.

<sup>2</sup> God. He may be worshipped by the meditative and by the active man. The former speculates on the essence of God, the latter rejoices in the beauty of the world, and does his duty as man. Both represent tendencies apparently antagonistic ; but as both strive after God, there is a ground common to both. Hence mankind ought to learn that there is no real antagonism between *dīn* and *dunyā*. Let men rally round Akbar, who joins Sūfīc depth to practical wisdom. By his example, he teaches men how to adore God in doing one's duties ; his superhuman knowledge proves that the Light of God dwells in him. The surest way of pleasing God is to obey the king. The reader will do well to compare Abū 'l-Faṣl's preface with this Ā'īn.

<sup>3</sup> The world.

<sup>4</sup> These Sūfīc lines illustrate the idea that "the same enrapturing beauty" is everywhere. God is everywhere, in everything ; hence everything is God. Thus God the Beloved, dwells in man, the lover, and both are one, Brahmin—man ; the idol—God lamp—thought of God ; house—man's heart. The thoughtful man sees everywhere "the bright assembly of God's works".

<sup>5</sup> The text has *taqīd*, which means to put a collar on one's own neck, to follow another blindly, especially in religious matters. "All things which refer to prophetship and revealed religion they [Abū 'l-Faṣl, Hakim, Abū 'l-Faṭḥ, etc.] called *taqīdīyah*, i.e., things against reason, because they put the basis of religion upon reason, not testimony. Besides, there came [during A.H. 983, or A.D. 1575] a great number of Portuguese, from whom they likewise picked up doctrines justifiable by reasoning." *Bādd, on II*, p. 281.

openly proclaim his enlightened thoughts, pious simpletons would call him a mad man, and throw him aside as of no account, whilst ill-starred wretches would at once think of heresy and atheism, and go about with the intention of killing him.

Whenever, from lucky circumstances, the time arrives that a nation learns to understand how to worship truth, the people will naturally look to their king, on account of the high position which he occupies, and expect him to be their spiritual leader as well; for a king possesses, independent of men, the ray of Divine wisdom,<sup>1</sup> which banishes from his heart everything that is conflicting. A king will therefore sometimes observe the element of harmony in a multitude of things, or sometimes reversely, a multitude of things in that which is apparently one; for he sits on the throne of distinction, and is thus equally removed from joy or sorrow.

Now this is the case with the monarch of the present age, and this book is a witness of it.

Men versed in foretelling the future knew this when His Majesty was born,<sup>2</sup> and together with all others that were cognizant of the secret, they have since been waiting in joyful expectation. His Majesty, however, wisely surrounded himself for a time with a veil, as if he were an outsider, or a stranger to their hopes. But can man counteract the will of God? His Majesty, at first, took all such by surprise as were wedded to the prejudices of the age; but he could not help revealing his intentions; they grew to maturity in spite of him, and are now fully known. He now is the spiritual guide of the nation, and sees in the performance of this duty a means of pleasing God. He has now opened the gate that leads to the right path, and satisfies the thirst of all that wander about panting for truth.

But whether he checks men in their desire of becoming disciples, or admits them at other times, he guides them in each case to the realm of bliss. Many sincere inquirers, from the mere light of his wisdom, or his holy breath, obtain a degree of awakening which other spiritual doctors

<sup>1</sup> Vide Abu'l-Fazl's preface, p. iii, l. 19.

<sup>2</sup> This is an allusion to the wonderful event which happened at the birth of the emperor. Akbar spoke, "From Mirzâ Shâh Muhammed, called Ghaznîn Khân, son of Shâh Beg Khân, who had the title of Dawrân Khân, and was an Arghûn by birth." The author heard him say at Lâhor, in A.H. 1053, "I asked Nawâb Çâris Kokah, who has the title of Khân-i Aqâam [vide List of Grandees, second Book, A<sup>o</sup> in 30], whether the late emperor, like the Messiah, had really spoken with his august mother." He replied, "His mother told me it was true." *Dabîrân u'l-Maqâhib*, Calcutta edition, p. 390. Bombay edition, p. 280. The words which Christ spoke in the cradle, are given in the Qur'ân, Sûr. 19, and in the spurious gospel of the Infancy of Christ, pp. 5, 111,

could not produce by repeated fasting and prayers for forty days. Numbers of those who have renounced the world, as *Sannâdis*, *Jogis*, *Seervâs*, *Galandars*, *Hakims*, and *Sufis*, and thousands of such as follow worldly pursuits as soldiers, tradespeople, mechanics, and husbandmen, have daily their eyes opened to insight, or have the light of their knowledge increased. Men of all nations, young and old, friends and strangers, the far and near, look upon offering a vow to His Majesty as the means of solving all their difficulties, and bend down in worship on obtaining their desire. Others again, from the distance of their homes, or to avoid the crowds gathering at Court, offer their vows in secret, and pass their lives in grateful praises. But when His Majesty leaves Court, in order to settle the affairs of a province, to conquer a kingdom, or to enjoy the pleasures of the chase, there is not a hamlet, a town, or a city that does not send forth crowds of men and women with vow-offerings in their hands, and prayers on their lips, touching the ground with their foreheads, praising the efficacy of their vows, or proclaiming the accounts of the spiritual assistance received. Other multitudes ask for lasting bliss, for an upright heart, for advice how best to act, for strength of the body, for enlightenment, for the birth of a son, the reunion of friends, a long life, increase of wealth, elevation in rank, and many other things. His Majesty, who knows what is really good, gives satisfactory answers to every one, and applies remedies to their religious perplexities. Not a day passes but people bring cups of water to him, beseeching him to breathe upon it. He who reads the letters of the divine orders in the book of fate, on seeing the tidings of hope, takes the water with his blessed hands, places it in the rays of the world-illuminating sun, and fulfils the desire of the suppliant. Many sick people<sup>1</sup> of broken hopes, whose diseases the most eminent physicians pronounced incurable, have been restored to health by this divine means.

A more remarkable case is the following. A simple-minded recluse had cut off his tongue, and throwing it towards the threshold of the palace, said, "If that certain blissful thought,<sup>2</sup> which I just now have, has been put into my heart by God, my tongue will get well; for the sincerity of my belief must lead to a happy issue." The day was not ended before he obtained his wish.

<sup>1</sup> "He [Akbar] showed himself every morning at a window, in front of which multitudes came and prostrated themselves; while women brought their sick infants for his benediction and offered presents on their recovery." From the account of the Goa Missionaries who came to Akbar in 1585, in *Murray's Discoveries in Asia*, II, p. 96.

<sup>2</sup> His thought was this. If Akbar is a prophet, he must, from his supernatural wisdom, find out in what condition I am lying here.

Those who are acquainted with the religious knowledge and the piety of His Majesty, will not attach any importance to some of his customs,<sup>1</sup> remarkable as they may appear at first; and those who know His Majesty's charity and love of justice, do not even see anything remarkable in them. In the magnanimity of his heart he never thinks of his perfection, though he is the ornament of the world. Hence he even keeps back many who declare themselves willing to become his disciples. He often says, "Why should I claim to guide men before I myself am guided?" But when a novice bears on his forehead the sign of earnestness of purpose, and he be daily enquiring more and more, His Majesty accepts him, and admits him on a Sunday, when the world-illuminating sun is in its highest splendour. Notwithstanding every strictness and reluctance shown by His Majesty in admitting novices, there are many thousands, men of all classes, who have cast over their shoulders the mantle of belief, and look upon their conversion to the New Faith as the means of obtaining every blessing.

At the above-mentioned time of everlasting suspiciousness, the novice with his turban in his hands, puts his head on the feet of His Majesty. This is symbolical,<sup>2</sup> and expresses that the novice, guided by good fortune and the assistance of his good star, has cast aside<sup>3</sup> conceit and selfishness, the root of so many evils, offers his heart in worship, and now comes to inquire as to the means of obtaining everlasting life. His Majesty, the chosen one of God, then stretches out the hand of favour, raises up the suppliant, and replaces the turban on his head, meaning by these symbolical actions that he has raised up a man of pure intentions, who from seeming existence has now entered into real life. His Majesty then gives the novice the *Shast*,<sup>4</sup> upon which is engraved "The Great Name",<sup>5</sup> and His Majesty's symbolical motto, "*Allâh Akbar*." This teaches the novice the truth that

<sup>1</sup> "He [Akbar] showed, besides, no partiality to the Muhammadans; and when in straits for money, would even plunder the mosques to equip his cavalry. Yet there remained in the breast of the monarch a stronghold of idolatry, on which they [the Portuguese missionaries] could never make any impression. Not only did he adore the sun, and make long prayers to it four times a day, he also held himself forth as an object of worship; and though exceedingly tolerant as to other modes of faith, never would admit of any encroachments on his own divinity." *Murray's Discoveries*, II, p. 96.

<sup>2</sup> The text has *zabdn-i hâl*, and a little lower down, *zabdn-i besufâf*. *Zabdn-i hâl*, or symbolical language is opposed to *zabdn-i meqâl*, spoken words.

<sup>3</sup> Or rather, from *his hâzâd*, as the text has, because the casting aside of selfishness is symbolically expressed by taking off the turban. To wear a turban is a distinction.

<sup>4</sup> *Shast* means arm; secondly, anything round, either a ring, or a thread, as the Brahminical thread. Here a ring seems to be meant. Or it may be the likeness of the Emperor which, according to Badoni, the members wore on their turbans.

<sup>5</sup> The Great Name is a name of God. "Some say it is the word *Allâh*; others say it is *Az-Zâhid*, the eternal; others *Al-Hayy*, the living; others *Al-Qayyim*, the everlasting;

*"The pure Heart and the pure sight never err."*

Seeing the wonderful habits of His Majesty, his sincere attendants are guided, as circumstances require it; and from the wise counsels they receive they soon state their wishes openly. They learn to satisfy their thirst in the spring of divine favour, and gain for their wisdom and motives renewed light. Others, according to their capacities are taught wisdom in excellent advices.

But it is impossible, while speaking of other matters besides, to give a full account of the manner in which His Majesty teaches wisdom, heals dangerous diseases, and applies remedies for the severest sufferings. Should my occupations allow sufficient leisure, and should another term of life be granted me, it is my intention to lay before the world a separate volume on this subject.

#### *Ordinances of the Divine Faith.*

The members of the Divine Faith, on seeing each other, observe the following custom. One says, "*Allāh Akbar*," and the other responds, "*Jallāh Jallāluh*."<sup>1</sup> The motive of His Majesty in laying down this mode of salutation, is to remind men to think of the origin of their existence, and to keep the Deity in fresh, lively, and grateful remembrance.

It is also ordered by His Majesty that, instead of the dinner usually given in remembrance of a man after his death, each member should prepare a dinner during his lifetime, and thus gather provisions for his last journey.

Each member is to give a party on the anniversary of his birthday,

others, *Ar-Rahmān*, *ar-rahīm*, the clement and merciful; others *Al-Muheymin*, the protector." (Ghiyās. "Qāsi Hamidu 'd-Din of Nīgor says, the Great Name is the word *Hū*, or He (God), because it has a reference to God's nature, as it shows that He has no other at His side. Again, the word *Hū* is a root, not a derivative. All epithets of God are contained in it." *Kashf 'l-Lughāt*.

<sup>1</sup> These formulae remind us of Akbar's name, *Jallāh 'd-Dīn Muhammed Akbar*. The words *Allāh Akbar* are ambiguous; they may mean, *God is great*, or *Akbar is God*. There is no doubt that Akbar liked the phrase for its ambiguity; for it was used on coins, the Imperial seals, and the heading of books, *farmāns*, etc. His era was called the *Divine era*; his faith, the *Divine faith*; and the note at the end of this Ā'īn shows how Akbar, starting from the idea of the Divine right of kings, gradually came to look upon himself as the *Mujtahid* of the age, then as the prophet of God and God's Vice-regent on earth, and lastly as a Deity. "It was during these days [A.H. 983, or A.D. 1575-6] that His Majesty once asked how people would like it if he ordered the words *Allāh Akbar* to be cut on the Imperial seal and the dies of his coins. Most said, people would like it very much. But Hāfi Ibrahim objected, and said, the phrase had an ambiguous meaning, and the emperor might substitute the Qur'ān verse *Lā gikrū 'llāh a'shab'* (To think of God is the greatest thing), because it involved no ambiguity. But His Majesty got displeased, and said it was surely sufficient that no man who felt his weakness would claim Divinity; he merely looked to the sound of the words, and he had never thought that a thing could be carried to such an extreme." *Badrōnī*, p. 210.

and arrange a sumptuous feast. He is to bestow alms, and thus prepare provisions for the long journey.

His Majesty has also ordered that members should endeavour to abstain from eating flesh. They may allow others to eat flesh without touching it themselves; but during the month of their birth they are not even to approach meat. Nor shall members go near anything that they have themselves slain; nor eat of it. Neither shall they make use of the same vessels with butchers, fishers, and birdcatchers.

Members should not cohabit with pregnant, old, and barren women; nor with girls under the age of puberty.

#### NOTE BY THE TRANSLATOR ON THE RELIGIOUS VIEWS OF THE EMPEROR AKBAR.

In connexion with the preceding *Ā'in*, it may be of interest for the general reader, and of some value for the future historian of Akbar's reign, to collect, in form of a note, the information which we possess regarding the religious views of the Emperor Akbar. The sources from which this information is derived, are, besides Abū 'l-Faḍl's *Ā'in*, the *Muntakhab*<sup>1</sup> *'t-Tawārīkh* by 'Abd<sup>2</sup> I-Qādir ibn-i Mūlūk Shāh of Bādān—regarding whom I would refer the reader to p. 110, and to a longer article in the *Journal of the Asiatic Society of Bengal* for 1869—and the *Dabistān*<sup>3</sup> *'l-Maṣāḥib*,<sup>4</sup> a work written about sixty years after Akbar's death by an unknown Muhammadan writer of strong Pārsi tendencies. Nor must we forget the valuable testimony of some of the Portuguese missionaries whom Akbar called from Goa, as Rodolpho Aquaviva, Antonio de Mon-serrato, Francisco Enriques, etc., of whom the first is mentioned by Abū 'l-Faḍl under the name of *Pādrī Radalf*.<sup>5</sup> There exist also two articles on Akbar's religious views, one by Captain Vans Kennedy, published in the second volume of the *Transactions of the Bombay Literary Society*, and another by the late Horace Hayman Wilson, which had originally appeared in the *Calcutta Quarterly Oriental Magazine*, vol. i, 1824, and has been reprinted in the second volume of Wilson's works, London, 1862. Besides, a few extracts from Bādāoni, bearing on this subject, will be found in Sir H. Elliott's *Bibliographical Index to the Historians of Muhammadan India*, p. 243 ff. The proceedings of the Portuguese missionaries at Akbar's Court are described in Murray's

<sup>1</sup> Printed at Calcutta in 1809 with a short dictionary, and reprinted at Bombay A.H. 1272 [A.D. 1856]. This work has also been translated into English at the cost of the Oriental Translation Fund.

<sup>2</sup> Not *Padre Radif*, *پادر رادیف*, as in Elphinstone's history, but *ابدی رادیف*, the letter (*Idm*) having been mistaken for a *پ* (*yāfi*).

*Historical Account of Discourses and Travels in Asia*, Edinburgh, 1820, vol. ii.

I shall commence with extracts from *Badāoni*.<sup>1</sup> The translation is literal, which is of great importance in a difficult writer like *Badāoni*.

*Abū 'l-Fażl's second introduction to Akbar. His pride.*

[*Badāoni*, edited by Mawlānī Ḥaṣḥa Ḥamad Sāli, in the *Bibliotheca Indica*, vol. ii., p. 198.]

It was during those days [end of 982 A.H.] that Abū 'l-Fażl, son of Shaykh Muḥarrak of Nāgor, came the second time to court. He is now styled 'Allāmī. He is the man that set the world in flames. He lighted up the lamp of the *Sabbāhs*, illustrating thereby the story of the man who, because he did not know what to do, took up a lamp in broad daylight, and representing himself as opposed to all sects, tied the girdle of infallibility round his waist, according to the saying. "He who forms an opposition, gains power." He laid before the Emperor a commentary on the *Ayat* "I-kursī,"<sup>2</sup> which contained all subtleties of the Qur'ān; and though people said that it had been written by his father, Abū 'l-Fażl was much praised. The numerical value of the letters in the words *Tafsīr-i Akbarī* (Akbar's commentary) gives the date of composition [983]. But the emperor praised it, chiefly because he expected to find in Abū 'l-Fażl a man capable of teaching the Mullās a lesson, whose pride certainly resembles that of Pharaoh, though this expectation was opposed to the confidence which His Majesty had placed in me.

The reason of Abū 'l-Fażl's opinionativeness and pretensions to infallibility was this. At the time when it was customary to get hold of, and kill such as tried to introduce innovations in religious matters (as had been the case with Mir Ḥabshi and others), Shaykh Ṣ-Abdūn-Nabi and Makhḍūm 'l-Mulk, and other learned men at court, unanimously

<sup>1</sup> As in the following extracts the years of the Hijrah are given, the reader may convert them according to this table:—

The year 1820 A.H. commenced 14th May, 1572 (Old Style).

981—3rd May, 1573	993—24th December, 1584
982—23rd April, 1574	994—13th December, 1585
983—12th April, 1575	995—2nd December, 1586
984—31st March, 1576	996—22nd November, 1587
985—21st March, 1577	997—10th November, 1588
986—10th March, 1578	998—31st October, 1589
987—28th February, 1579	999—20th October, 1590
988—17th February, 1580	1000—9th October, 1591
989—6th February, 1581	1001—28th September, 1592
990—26th January, 1582	1002—17th September, 1593
991—15th January, 1583	1003—6th September, 1594
992—4th January, 1584	1004—27th August, 1595

<sup>2</sup> Qur., Sūr. II, 250.

represented to the emperor that Shaykh Mubārak also, in as far as he pretended to be *Mahdi*,<sup>1</sup> belonged to the class of innovators, and was not only himself damned, but led others into damnation. Having obtained a sort of permission to remove him, they dispatched police officers to bring him before the emperor. But when they found that the Shaykh, with his two sons, had concealed himself, they demolished the pulpit in his prayer-room. The Shaykh, at first, took refuge with Salim-i Chishti at Fathpur, who then was in the height of his glory, and requested him to intercede for him. Shaykh Salim, however, sent him money by some of his disciples, and told him it would be better for him to go away to Gujrāt. Seeing that Salim took no interest in him, Shaykh Mubārak applied to Mirzā ‘Aziz Koka [Akbar’s foster-brother], who took occasion to praise to the emperor the Shaykh’s learning and voluntary poverty, and the superior talents of his two sons, adding that Mubārak was a most trustworthy man, that he had never received lands as a present, and that he [‘Aziz] could really not see why the Shaykh was so much persecuted. The emperor at last gave up all thoughts of killing the Shaykh. In a short time matters took a more favourable turn ; and Abū ‘l-Fażl when once in favour with the emperor (officious as he was, and time-serving, openly faithless, continually studying His Majesty’s whims, a flatterer beyond all bounds) took every opportunity of reviling in the most shameful way that sect whose labours and motives have been so little appreciated,<sup>2</sup> and became the cause not only of the extirpation of these experienced people, but also of the ruin of all servants of God, especially of Shaykhs, pious men, of the helpless, and the orphans, whose livings and grants he cut down.

He used to say, openly and implicitly :—

O Lord, send down a proof<sup>3</sup> for the people of the world !  
 Send these Nimrods<sup>4</sup> a gnat as big as an elephant !  
 These Pharaoh-like fellows have lifted up their heads ,  
 Send them a Moses with a staff, and a Nile !

<sup>1</sup> Vide p. 113, note 2.

<sup>2</sup> Badīoni belonged to the believers in the approach of the Millennium. A few years later, Akbar used Mahdawi rumours for his own purposes ; vide below. The extract shows that there existed before 982, heretical innovators, whom the emperor allowed to be persecuted. Matters soon took a different turn.

<sup>3</sup> That is, a man capable of teaching the Qulāniya a lesson. Abū ‘l-Fażl means himself.

<sup>4</sup> Nimrod, or Namrād, and Pharaoh, are proverbial in the East for their pride. Nimrod was killed by a gnat which had crept through the nose to his brain. He could only relieve his pains by striking the crown of his head ; but at last he died from the effects of his own blows.

And when in consequence of his harsh proceedings, miseries and misfortunes broke in upon the 'Ulamās (who had persecuted him and his father), he applied the following *Rubā'i* to them :—

I have set fire to my barn with my own hands,  
As I am the incendiary, how can I complain of my enemy ?  
No one is my enemy but myself,  
Woe is me ! I have torn my garment with my own hands.

And when during disputations people quoted against him the edict of any *Mujtahid*,<sup>1</sup> he used to say, " Oh don't bring me the arguments of this sweetmeat-seller and that cobbler, or that tanner ! " He thought himself capable of giving the lie to all *Shaykhs* and 'Ulamās.

*Commencement of the Disputations.* [Badiāoni II, p. 200.]

" During the year 983 A.H., many places of worship were built at the command of His Majesty. The cause was this. For many years previous to 983 the emperor had gained in succession remarkable and decisive victories. The empire had grown in extent from day to day ; everything turned out well, and no opponent was left in the whole world. His Majesty had thus leisure to come into nearer contact with ascetics and the disciples of the Mu'iniyyah sect, and passed much of his time in discussing the word of God (*Qur'ān*), and the word of the prophet (the *Hadīs*, or Tradition). Questions of Sufism, scientific discussions, inquiries into philosophy and law, were the order of the day. His Majesty passed whole nights in thoughts of God ; he continually occupied himself with pronouncing the names *Yā Hū* and *Yā Hādī*, which had been mentioned to him,<sup>2</sup> and his heart was full of reverence for Him who is the true Giver. From a feeling of thankfulness for his past successes, he would sit many a morning alone in prayer and melancholy, on a large flat stone of an old building which lay near the palace in a lonely spot, with his head bent over his chest, and gathering the bliss of early hours."

In his religious habits the emperor was confirmed by a story which he had heard of Sulaymān,<sup>3</sup> ruler of Bengal, who, in company with 150

<sup>1</sup> A man of infallible authority in his explanations of the Muhammadan law. There are few *Mujtahids*. Among the oldest there were several who plied a trade at the same time. The preceding *Rubā'i* is translated by Sir H. Elliot in the *Muhammadan Historians of India*, p. 244.

<sup>2</sup> By some ascetic. *Yā Hū* means O Ho (God), and *Yā Hādī*, O Guide. The frequent repetition of such names is a means of knowledge. Some faqirs repeat them several thousand times during a night.

<sup>3</sup> The edition of Badiāoni calls him *کارانی*, *Kararānī*. He is sometimes called *Karānī*, sometimes *Karzānī*. He reigned in Bengal from 971 to 980, or A.D. 1563 to 1573.

Shaykhs and 'Ulamās, held every morning a devotional meeting, after which he used to transact state business; as also by the news that Mirza Sulaymān, a prince of Sufi tendencies, and a *Sāhib-i-Jal*<sup>1</sup> was coming to him from Badāoni.

Among the religious buildings was a meeting place near a tank called *Kāshīpāla*, where Akbar, accompanied by a few courtiers, met the 'Ulamās and lawyers of the realm. The pride of the 'Ulamās, and the heretical (Shirkis) subjects discussed in this building, caused Mullā Sheri, a poet of Akbar's reign, to compose a poem in which the place was called a temple of Pharaoh and a building of Shaddād (vide Qur., Sur. 89). The result to which the discussions led will be seen from the following extract.

[Bad. II, p. 202.]

"For these discussions, which were held every Thursday night, His Majesty invited the Sayyids, Shaykhs, 'Ulamās, and grandees, by turn. But as the guests generally commenced to quarrel about their places, and the order of precedence, His Majesty ordered that the grandees should sit on the east side; the Sayyids on the west side; the 'Ulamās to the south; and the Shaykhs to the north. The emperor then used to go from one side to the other and make his inquiries . . . when all at once, one night, 'the vein of the neck of the 'Ulamās of the age swelled up,' and a horrid noise and confusion ensued. His Majesty got very angry at their rude behaviour, and said to me [Badāoni], 'In future report any of the 'Ulamās that cannot behave and that talks nonsense, and I shall make him leave the hall.' I gently said to Asaf Khān, 'If I were to carry out this order, most of the 'Ulamās would have to leave,' when His Majesty suddenly asked what I had said. On hearing my answer, he was highly pleased, and mentioned my remark to those sitting near him."

Soon after, another row occurred in the presence of the Emperor.

[Bad. II, p. 210.]

"Some people mentioned that Hāji Ibrāhim of Sarhind had given a decree, by which he made it legal to wear red and yellow clothes,<sup>2</sup> quoting at the same time a Tradition as his proof. On hearing this, the Chief Justice, in the meeting hall, called him an accursed wretch, abused him, and lifted up his stick in order to strike him, when the Hāji by some subterfuges managed to get rid of him."

<sup>1</sup> *Jal* is the state of ecstasy and close union with God into which Sufis bring themselves by silent thought, or by pronouncing the name of God.

<sup>2</sup> The text has *sabz-i-Jum'a*, the night of Friday; but as Muhammadans commence the day at sunset, it is our Thursday night.

\* As women may use.

Akbar was now fairly disgusted with the 'Ulamás and lawyers; he never pardoned pride and conceit in a man, and of all kinds of conceit, the conceit of learning was most hateful to him. From now he resolved to vex the principal 'Ulamás; and no sooner had his courtiers discovered this, than they brought all sorts of charges against them.

[Bad. II, p. 203.]

"His Majesty therefore ordered Mawlānā 'Abd<sup>a</sup> 'llāh of Sultānpur, who had received the title of *Makhdūm*<sup>1</sup> *'l-Mulk*, to come to a meeting, as he wished to annoy him, and appointed Hāji Ibrāhīm Shaykh Abū 'l-Faqīl (who had lately come to court, and is at present the infallible authority in all religious matters, and also for the New Religion of His Majesty, and the guide of men to truth, and their leader in general), and several other newcomers, to oppose him. During the discussion, His Majesty took every occasion to interrupt the Mawlānā when he explained anything. When the quibbling and wrangling had reached the highest point, some courtiers, according to an order previously given by His Majesty, commenced to tell rather queer stories of the Mawlānā, to whose position one might apply the verse of the Qur'ān (Sūr. XVI, 72), 'And some one of you shall have his life prolonged to a miserable age, etc.' Among other stories, Khān Jahān said that he had heard that Makhdūm<sup>1</sup> *'l-Mulk*<sup>2</sup> had given a *fāwiy*, that the ordinance of pilgrimage was no longer binding, but even hurtful. When people had asked him the reason of his extraordinary *fāwiy*, he had said, that the two roads to Makkah, through Persia and over Ghūrāt, were impracticable, because people, in going by land (Persia) had to suffer injuries at the hand of the Qizilbāshes (i.e., the Shī'ah inhabitants of Persia), and in going by sea, they had to put up with indignities from the Portuguese, whose ship-tickets had pictures of Mary and Jesus stamped on them. To make use, therefore, of the latter alternative would mean to countenance idolatry; hence both roads were closed up.

"Khān Jahān also related that the Mawlānā had invented a clever trick by which he escaped paying the legal alms upon the wealth which he amassed every year. Towards the end of each year, he used to make over all his stores to his wife, but he took them back before the year had actually run out.<sup>3</sup>

by Sir H. Elliott on p. 244, conveys a wrong impression. Akbar did not prohibit pilgrimage before A.H. 900.  
<sup>1</sup> Alms are due on every surplus of stock or stores which a Sunnī possesses at the end of provided that surpluses have been in his possession for a  
<sup>2</sup> I had the capital for a part of the year, and the husband took it back, he escaped the paying of alms.

"Other tricks also, in comparison with which the tricks of the children of Moses are nothing, and rumours of his meanness and shabbiness, his open cheating and worldliness, and his cruelties said to have been practised on the Shaykhs and the poor of the whole country, but especially on the Aimadârs and other deserving people of the Panjâb—all came up, one story after the other. His motives, 'which shall be revealed on the day of resurrection' (Qur. LXXXVI, 9), were disclosed; all sorts of stories, calculated to ruin his character and to vilify him, were got up, till it was resolved to force him to go to Makkah.

"But when people asked him whether pilgrimage was a duty for a man in his circumstances, he said *No*; <sup>1</sup> for Shaykh 'Abd<sup>u</sup> 'n-Nabi had risen to power, whilst the star of the Mawlânâ was fast sinking."

But a heavier blow was to fall on the 'Ulamâs. [Bad. II, p. 207.]

"At one of the above-mentioned meetings, His Majesty asked how many *freeborn* women a man was legally allowed to marry (by *nîkâh*). The lawyers answered that four was the limit fixed by the prophet. The emperor thereupon remarked that from the time he had come of age, he had not restricted himself to that number, and in justice to his wives, of whom he had a large number, both *freeborn* and slaves, he now wanted to know what remedy the law provided for his case. Most expressed their opinions, when the emperor remarked that Shaykh 'Abd<sup>u</sup> 'n-Nabi had once told him that one of the Mujtahids had had as many as nine wives. Some of the 'Ulamâs present replied that the Mujtahid alluded to was Ibn Abi Layâ; and that some had even allowed eighteen from a too literal translation of the Qur'ân verse (Qur., Sûr. IV, 3), 'Marry whatever women ye like, two and two,<sup>2</sup> and three and three, and four and four,' but this was improper. His Majesty then sent a message to Shaykh 'Abd<sup>u</sup> 'n-Nabi, who replied that he had merely wished to point out to Akbar that a difference of opinion existed on this point among lawyers, but that he had not given a *fâwâ'i* in order to legalize irregular marriage proceedings. This annoyed His Majesty very much. 'The Shaykh,' he said, 'told me at that time a very different thing from what he now tells me.' He never forgot this.

"After much discussion on this point the 'Ulamâs, having collected

<sup>1</sup> I.e., he meant to say he was poor, and thus refuted the charges brought against him.

<sup>2</sup> Thus they got  $2+2$ ,  $3+3$ ,  $4+4=18$ . But the passage is usually translated, "Marry whatever women ye like, two, or three, or four." The Mujtahid, who took nine unto himself, translated "two + three + four" = 9. The question of the emperor was most ticklish, because, if the lawyers adhered to the number four, which they could not well avoid, the *hâdîmîfângî* of Akbar's *freeborn* princesses was acknowledged.

every tradition on the subject, decreed, *first*, that by *mut'ah* [not by *nikâh*] a man might marry any number of wives he pleased; and, *secondly*, that *mut'ah* marriages were allowed by Imâm Mâlik. The Shî'âhs, as was well known, loved children born in *mut'ah* wedlock more than those born by *nikâh* wives, contrary to the Sunnis and the Ahl-i Jamâ'at.

"On the latter point also the discussion got rather lively, and I would refer the reader to my work entitled *Najâtü'r-rashîd* [vide note 2, p. 104], in which the subject is briefly discussed. But to make things worse, Naqîb Khân fetched a copy of the *Muwâizza* of Imâm Mâlik, and pointed to a Tradition in the book, which the Imâm had cited as a proof against the legality of *mut'ah* marriages.

"Another night, Qâzî Ya'qûb, Shaykh Abû 'l-Fazl, Hâjî Ibrâhim, and a few others were invited to meet His Majesty in the house near the *Anûptalâo* tank. Shaykh Abû 'l-Fazl had been selected as the opponent, and laid before the emperor several traditions regarding *mut'ah* marriages, which his father (Shaykh Mubârak) had collected, and the discussion commenced. His Majesty then asked me, what my opinion was on this subject. I said, 'The conclusion which must be drawn from so many contradictory traditions and sectarians customs, is this:—Imâm Mâlik and the Shî'âhs are unanimous in looking upon *mut'ah* marriages as legal; Imâm Shâfi'i and the Great Imâm (Hanifah) look upon *mut'ah* marriages as illegal. But, should at any time a Qâzî of the Mâlikî sect decide that *mut'ah* is legal, it is legal, according to the common belief, even for Shâfi'i's and Hanafis. Every other opinion on this subject is idle talk.' This pleased His Majesty very much."

The unfortunate Shaykh Ya'qûb, however, went on talking about the extent of the authority of a Qâzî. He tried to shift the ground; but when he saw that he was discomfited, he said, "Very well, I have nothing else to say—just as His Majesty pleases."

"The Emperor then said, 'I herewith appoint the Mâlikî Qâzî Hasan S'Arab as the Qâzî before whom I lay this case concerning my wives, and you, Ya'qûb, are from to-day suspended.' This was immediately obeyed, and Qâzî Hasan on the spot gave a decree which made *mut'ah* marriages legal.

"The veteran lawyers, as Makhdûm 'l-Mulk, Qâzî Ya'qûb, and others, made very long faces at these proceedings.

"This was the commencement of 'their sere and yellow leaf'.

"The result was that, a few days later, Mawlânâ Jalâl 'd-Dîn of Multân, a profound and learned man, whose grant had been transferred,

was ordered from Agra (to Fathpur Sikri) and appointed Qāzi of the realm. Qāzi Yaṣqūb was sent to Gaur as District Qāzi.

"From this day henceforth, 'the road of opposition and difference in opinion' lay open, and remained so till His Majesty was appointed Mujtahid of the empire." [Here follows the extract regarding the formula *Allāh Akbar*, given on p. 175; note I.]

[Badoni II, p. 211.]

"During this year [983], there arrived Ḥakim Abū 'l-Faṭīḥ, Ḥakim Humāyūn (who subsequently changed his name to Ḥusayn Qutb, and lastly to Ḥakim Humām), and Nūr 'd-Dīn, who as poet is known under the name of Qarārī. They were brothers, and came from Ghān, near the Caspian Sea. The eldest brother, whose manners and address were exceedingly winning, obtained in a short time great ascendancy over the Emperor; he flattered him openly, adapted himself to every change in the religious ideas of His Majesty, or even went in advance of them, and thus became in a short time a most intimate friend of Akbar.

"Soon after there came from Persia, Mulla Muhammed of Yazd, who got the nickname of Yazidi, and attaching himself to the emperor, commenced openly to revile the *Sahābah* (persons who knew Muhammed, except the twelve Imāms), told queer stories about them, and tried hard to make the emperor a Shi'ī. But he was soon left behind by Bir Bay—that bastard!—and by Sheykh Abū 'l-Faṭīḥ and Ḥakim Abū 'l-Faṭīḥ, who successfully turned the emperor from the Islam, and led him to reject inspiration, prophethood, the miracles of the prophet and of the saints, and even the whole law, so that I could no longer bear their company."

"At the same time, His Majesty ordered Qāzi Jālib 'd-Dīn and several 'Ulamā to write a commentary on the Qur'ān; but this led to great rows among them.

"Deb Chand Rāja Manjhola—that fool—once set the whole court in laughter by saying that Allah after all had great respect for cows, else the cow would not have been mentioned in the first chapter (*Sūrat* 'l-baqarah) of the Qur'ān.

"His Majesty had also the early history of the Islam read out to him, and soon commenced to think less of the *Sahābah*. Soon after, the observance of the five prayers and the fasts, and the belief in everything connected with the prophet, were put down as *taqīyah*, or religious blindness, and man's reason was acknowledged to be the basis of all religion. Portuguese priests also came frequently; and His Majesty inquired into the articles of their belief which are based upon reason."

[Badāoni II, p. 245.]

" In the beginning of the next year [984], when His Majesty was at Dipalpur in Mälwah, Sharif of Amul arrived. This apostate had run from country to country, like a dog that has burnt its foot, and turning from one sect to the other, he went on wrangling till he became a perfect heretic. For some time he had studied Sūfīc nonsense in the school of Mawlānā Muḥammad Zāhid of Balkh, nephew of the great Shaykh Ḥusayn of Khwārazm, and had lived with dervishes. But as he had little of a dervish in himself, he talked slander, and was so full of conceit that they hunted him away. The Mawlānā also wrote a poem against him, in which the following verse occurs :—

" There was a heretic, Sharif by name,

Who talked very big, though of doubtful fame.

" In his wanderings he had come to the Dakhin, where he made himself so notorious, that the king of the Dakhin wanted to kill him. But he was only put on a donkey, and shown about in the city. Hindustān, however, is a nice large place, where anything is allowed, and no one cares for another, and people go on as they may. He therefore made for Mälwah, and settled at a place five kəs distant from the Imperial camp. Every frivolous and absurd word he spoke was full of venom, and became the general talk. Many fools, especially Persian heretics (whom the Islām casts out as people cast out hairs which they find in dough—such heretics are called *Nugjewis*, and are destined to be the foremost worshippers of Antichrist) gathered round him, and spread, at his order, the rumour that he was the restorer of the Millennium. The sensation was immense. As soon as His Majesty heard of him, he invited him one night to a private audience in a long prayer room, which had been made of cloth, and in which the emperor with his suite used to say the five daily prayers. Ridiculous in his exterior, ugly in shape, with his neck stooping forward, he performed his obeisance, and stood still with his arms crossed, and you could scarcely see how his blue eye (which colour<sup>1</sup> is a sign of hostility to our prophet) shed lies, falsehood, and hypocrisy. There he stood for a long time, and when he got the order to sit down, he prostrated himself in worship, and sat down *duzōnū* (vide p. 168, note 2), like an Indian camel. He talked privately to His Majesty ; no one dared to draw near them, but I sometimes heard from a distance the word 'ilm (knowledge) because he spoke pretty loud. He called his silly views ' the truth of truths ', or ' the groundwork of things '.

<sup>1</sup> Chachm-i ḥayat. Europeans have blue eyes. The expression is as old as Herat and the Crusades.

" A fellow ignorant of things external and internal,  
 From silliness indulging idle talk.  
 He is immersed in heresies infernal,  
 And prattles—God forbid!—of truth eternal.

" The whole talk of the man was a mere repetition of the ideas of Maḥmūd of Basakhwān (a village in Gilān), who lived at the time of Timūr. Maḥmūd who had written thirteen treatises of dirty filth, full of such hypocrisy as no religion or sect would suffer, and containing nothing but ūlāl, which name he had given to the 'science of expressed and implied language'. The chief work of this miserable wretch is entitled *Bahr o Kūza* (the Ocean and the Jug), and contains such loathsome nonsense, that on listening to it one's ear vomits. How the devil would have laughed in his face, if he had heard it, and how he would have jumped for joy! And this Sharif—the dirty thief—had also written a collection of nonsense, which he styled *Tarashshuh-i Zuhūr*, in which he blindly follows Mir Ḥabdūl-Awwal. This book is written in loose, deceptive aphorisms, each commencing with the words *mīfarmūdand* (the master said), a queer thing to look at, and a mass of ridiculous, silly nonsense. But notwithstanding his ignorance, according to the proverb, ' Worthies will meet,' he has exerted such an influence on the spirit of the age, and on the people, that he is now [in 1004], a commander of One Thousand and His Majesty's apostle for Bengal, possessing the four degrees of faith, and calling, as the Lieutenant of the emperor, the faithful to these degrees."

The discussions on Thursday evenings were continued for the next year. In 986, they became violent, in as far as the elementary principles of the Islām were chosen as subject, whilst formerly the disputation had turned on single points. The 'Ulamās, even in the presence of the emperor, often lost their temper, and called each other *Kāfirs*, or *accursed*.

[Bad. II, p. 255.]

" Maḥdūm also wrote a pamphlet against Shaykh Ḥabdūl-Nabi, in which he accused him of the murder of Khizr Khān of Shirwān, who was suspected to have reviled the prophet, and of Mir Ḥabshi, whom he had ordered to be killed for heresy. But he also said in the pamphlet that it was wrong to say prayers with Ḥabdūl-Nabi, because he had been undutiful towards his father, and was, besides, afflicted with piles. Upon this, Shaykh Ḥabdūl-Nabi called Maḥdūm a fool, and cursed him. The 'Ulamās now broke up into two parties, like the Sibṭis and Qibṭis, gathering either round the Shaykh, or round Maḥdūm al-Mulk; and the heretic innovators used this opportunity, to mislead the emperor

by their wicked opinions and aspersions, and turned truth into falsehood, and represented lies as truth.

*"His Majesty till now [986] had shewn every sincerity, and was diligently searching for truth. But his education had been much neglected; and surrounded as he was by men of low and heretic principles, he had been forced to doubt the truth of the Islām. Falling from one perplexity into the other, he lost sight of his real object, the search of truth; and when the strong embankment of our clear law and our excellent faith had once been broken through, His Majesty grew colder and colder, till after the short space of five or six years not a trace of Muhammadan feeling was left in his heart. Matters then became very different."*

[Bad. II, p. 239.]

"In 984 the news arrived that Shāh Tahmāsp of Persia had died, and Shāh Ismā'īl II had succeeded him. The Tārīkh of his accession is given in the first letters of the three words ظفر + ف + نجف = 984]. Shāh Ismā'īl gave the order that any one who wished to go to Makkah could have his travelling expenses paid from the royal exchequer. Thus thousands of people partook of the spiritual blessing of pilgrimage, whilst here you dare not now [1004] mention that word, and you would expose yourself to capital punishment if you were to ask leave from court for this purpose."

[Bad. II, p. 241.]

"In 985, the news arrived that Shāh Ismā'īl, son of Shāh Tahmāsp had been murdered, with the consent of the grandees, by his sister Pari Jān Khānum. Mir Haydar, the riddle writer, found the Tārīkh of his accession in the words *Shahinshāh-i rūz zamīn* [984] 'a king of the face of the earth'. and the Tārīkh of his death in *Shahinshāh-i zer-i zamīn* [985] 'a king below the face of the earth'.<sup>1</sup> At that time also there appeared in Persia the great comet which had been visible in India (p. 240), and the consternation was awful, especially as at the same time the Turks conquered Tabriz, Shirwān, and Māzandarān. Sultān Muham-mad Khudābanda, son of Shāh Tahmāsp, but by another mother, succeeded; and with him ended the time of reviling and cursing the *Sāhibah*.

*"But the heretical ideas had certainly entered Hindūstān from Persia."*

<sup>1</sup> As Tahmāsp in his short Memoirs (Pers. Ms. 782, As. Soc. Bengal) gives the word *zīl* [930] as the Tārīkh of his accession, we have:—

Tahmāsp from 930 to 984; Ismā'īl II, 984 to 985.

Prinsep's Tables (2nd edition, p. 306) give:—Tahmāsp, 932 to 933; Ismā'īl II, from 933 to 985.

BADAKHSHI'S SUMMARY OF THE REASONS WHICH LED AKHAR TO RENOUNCE  
THE ISLAM.

[Bad. II, p. 256.]

The following are the principal reasons which led His Majesty from the right path. I shall not give all, but only some, according to the proverb, "That which is small guides that which is great, and a sign of fear in a man points him out as the culprit."

The principal reason is the large number of learned men of all denominations and sects that came from various countries to court, and received personal interviews. Night and day people did nothing but inquire and investigate; profound points of science, the subtleties of revelation, the curiosities of history, the wonders of nature, of which large volumes could only give a summary abstract, were ever spoken of. His Majesty collected the opinions of every one, especially of such as were not Muhammadans, retaining whatever he approved of, and rejecting everything which was against his disposition and ran counter to his wishes. From his earliest childhood to his manhood, and from his manhood to old age, His Majesty has passed through the most various phases, and through all sorts of religious practices and sectarian beliefs, and has collected everything which people can find in books, with a talent of selection peculiar to him, and a spirit of inquiry opposed to every [Islamitic] principle. Thus a faith based on some elementary principles traced itself on the mirror of his heart, and as the result of all the influences which were brought to bear on His Majesty, they grew, gradually as the outline of a stone, the conviction in his heart that there were sensible men in all religions, and abstemious thinkers and men endowed with miraculous powers, among all nations. If some true knowledge was thus everywhere to be found, why should truth be confined to one religion, or to a creed like the Islam, which was comparatively new, and scarcely a thousand years old; why should one sect assert what another denies, and why should one claim a preference without having superiority conferred on itself.

Moreover, Sumaals<sup>1</sup> and Brahmins managed to get frequent private interviews with His Majesty. As they surpass other learned men in their treatises on morale, and on physical and religious sciences, and reach a high degree in their knowledge of the future, in spiritual power and human perfection, they brought proofs based on reason and testimony,

<sup>1</sup> Explained in Arab dictionaries as a sect in Hind who believe in the transmigration of souls (sandwugh). Akbar, as will be seen from the following, was convinced of the transmigration of soul, and therefore rejected the doctrine of resurrection.

for the truth of their own and the fallacies of other religions, and inculcated their doctrines so firmly and so skilfully represented things as quite self-evident which require consideration, that no man, by expressing his doubts, could now raise a doubt in His Majesty, even if mountains were to crumble to dust, or the heavens were to tear asunder.

Hence His Majesty cast aside the Islamic revelations regarding resurrection, the day of judgment, and the details connected with it, as also all ordinances based on the tradition of our prophet. He listened to every abuse which the courtiers heaped on our glorious and pure faith, which can be so easily followed; and eagerly seizing such opportunities, he showed in words and gestures, his satisfaction at the treatment which his original religion received at their hands.

How wise was the advice which the guardian gave a lovely being,

"Do not smile at every face, as the rose does at every zephyr."<sup>1</sup>

When it was too late to profit by the lesson,

She could but frown, and hang down the head.

For some time His Majesty called a Brahmin, whose name was Purukhotam, author of a commentary on the . . .,<sup>2</sup> whom he asked to invent particular Sanscrit names for all things in existence. At other times, a Brahmin of the name of Debi was pulled up the wall of the castle,<sup>3</sup> sitting on a *chirpde*, till he arrived near a balcony where the emperor used to sleep. Whilst thus suspended, he instructed His Majesty in the secrets and legends of Hinduism, in the manner of worshipping idols, the fire, the sun, and stars, and of revering the chief gods of these unbelievers, as Brahma, Mahadev, Bishn, Kishn, Rām, and Mahāmāl, who are supposed to have been men, but very likely never existed, though some, in their idle belief, look upon them as gods, and others as angels. His Majesty, on hearing further how much the people of the country prized their institutions, commenced to look upon them with affection. The doctrine of the transmigration of souls especially took a deep root in his heart, and he approved of the saying—"There is no religion in which the doctrine of transmigration has not taken firm root." Insincere flatterers composed treatises in order to fix the evidence for this doctrine; and as His Majesty relished inquiries into the sects of these infidels (who cannot be counted, so numerous they are, and who have no end of

<sup>1</sup> This is Alberich's maxim of inquiry into other religious systems. But asphyx and into Christianity, many under the pretense of the rule.

<sup>2</sup> The word has a few uncommon words.

<sup>3</sup> Principally that not to get polluted; or because the balcony belonged to the Māras.

revealed books, but nevertheless, do not belong to the *Ahl-i Kitāb*, Jews, Christians, and Muhammadans), not a day passed but a new fruit of this loathsome tree ripened into existence.

Sometimes again, it was *Shaykh Tāj* 'd-Dīn of Dihli, who had to attend the emperor. This *Shaykh* is the son of *Shaykh* Zakariyā of Ajodhan. The principal 'Ulamās of the age call him *Tāj* 'l-*Arifīn*, or crown of the Sūfis. He had learned under *Shaykh* Zamān of Pānipat, author of a commentary on the *Liwā'ih*, and of other very excellent works, was in Sūfism and pantheism second only to *Shaykh* Ibn 'Arabi, and had written a comprehensive commentary on the *Nuzhat* 'l-*Arwāh*. Like the preceding, he was drawn up the wall of the castle. His Majesty listened whole nights to his Sūfic trifles. As the *Shaykh* was not over strict<sup>1</sup> in acting according to our religious law, he spoke a great deal of the pantheistic presence, which idle Sūfis will talk about, and which generally leads them to denial of the law and open heresy. He also introduced polemic matters, as the ultimate salvation by faith of Pharaoh—God's curse be upon him!—which is mentioned in the *Fuṣūṣ* 'l-*Hikam*,<sup>2</sup> or the excellence of hope over fear,<sup>3</sup> and many other things to which men incline from weakness of disposition, unmindful of cogent reasons, or distinct religious commands, to the contrary. The *Shaykh* is therefore one of the principal culprits who weakened His Majesty's faith in the orders of our religion. He also said that infidels would, of course, be kept for ever in hell, but it was not likely, nor could it be proved, that the punishment in hell was eternal. His explanations of some verses of the Qur'ān or of the Tradition of our prophet, were often far-fetched. Besides, he mentioned that the phrase *Insān-i Kāmil* (perfect man) referred to the ruler of the age, from which he inferred that the nature of a king was holy. In this way, he said many agreeable things to the emperor, rarely expressing the proper meaning, but rather the opposite of what he knew to be correct. Even the *sijdāt* (prostration), which people mildly call *zamīnbos* (kissing the ground), he allowed to be due to the *Insān-i Kāmil*; he looked upon the respect due to the king as a religious command, and called the face of the king *Ka'bā-yi Murādāt*, the sanctum of desires,

<sup>1</sup> As long as a Sūfi conforms to the Qur'ān he is *shāfi*; but when he feels that he has drawn nearer to God, and does no longer require the ordinances of the *profanum cultus*, he is *dād*, free, and becomes a heretic.

<sup>2</sup> Pharaoh claimed divinity, and is therefore *mālikūn*, accursed by God. But according to some books, and among them the *Fuṣūṣ*, Pharaoh repented in the moment of death, and acknowledged Moses to be a true prophet.

<sup>3</sup> The Islām says, *Al-īmān bayn 'l-khawf wa 'r-riyās*, "Faith stands between fear and hope." Hence it is sin to fear God's wrath more than to hope for God's mercy; and so reversely.

and *Qibla-yi ḥajjat*, the cynosure of necessities. Such blasphemies<sup>1</sup> other people supported by quoting stories of no credit, and by referring to the practice followed by disciples of some heads of Indian sects. And after this, when . . .<sup>2</sup>

Other great philosophical writers of the age also expressed opinions, for which there is no authority. Thus Shaykh Ya'qub of Kashmir, a well-known writer, and at present the greatest authority in religious matters, mentioned some opinions held by 'Ayn 'l-Quzat of Hamadān, that our prophet Muhammad was a personification of the divine name of *Al-haddī* (the guide), and the devil was the personification of God's name of *Al-muzill* (the tempter),<sup>3</sup> that both names, thus personified, had appeared in this world, and that both personifications were therefore necessary.

Mullā Muhammad of Yazd, too, was drawn up the wail of the castle, and uttered unworthy, loathsome abuse against the first three Khalifahs, called the whole Ṣahābah, their followers and next followers, and the saints of past ages, infidels and adulterers, slandered the Sunnis and the *Ahl-i Jamā'at*,<sup>4</sup> and represented every sect, except the Shi'ah, as damned and leading men into damnation.

The differences among the 'Ulamās, of whom one called lawful what the other called unlawful, furnished His Majesty with another reason for apostacy. The emperor also believed that the 'Ulamās of his time were superior in dignity and rank to Imām-i Ghazzālī and Imām-i Rāzī,<sup>5</sup> and knowing from experience the firmness of his 'Ulamās, he judged these great men of the past by his contemporaries, and threw them aside.

Learned monks also came from Europe, who go by the name of *Pādre*.<sup>6</sup> They have an infallible head, called *Pāpō*. He can change any religious ordinances as he may think advisable, and kings have to submit to his authority. These monks brought the gospel, and mentioned to the emperor their proofs for the Trinity. His Majesty firmly believed in the truth of the Christian religion, and wishing to spread the doctrines of

<sup>1</sup> As the *səmībəs*, or the use of holy names as *Ka'bah* (the temple of Makkah) or *Qiblah* (Makkah, in as far as people turn to it their face when praying).

<sup>2</sup> The text has an unintelligible sentence.

<sup>3</sup> According to the Islām, God leads (haddī) men to salvation, but also to sin and damnation. God created also wickedness.

<sup>4</sup> *Ahl-i jamā'at* is a term which is often joined with the word *Sunnī*. All religious ordinances are either based upon the Qur'ān, or upon the Tradition; or upon the opinion (*qiyyas*) of famous Ṣahābīs; or lastly, upon *ijmā'* agreement, or the custom generally followed during the first century of the Hijrāt. Hence *Ahl-i jamā'at* comprises all such as believe *ijmā'* binding.

<sup>5</sup> Two famous authorities in religious matters. The most popular books of Imām Ghazzālī are the *Jādū'l-Kullīyah* and the *Kīmīyā'-i-saqādat* which, according to p. 108, was one of the few books which Akbar liked.

<sup>6</sup> The text has *gṛātī*.

Jesus, ordered Prince Murid<sup>1</sup> to take a few lessons in Christianity by way of auspiciousness, and charged Abu'l-Fazl to translate the Gospel. Instead of the usual Bism 'Allah ir-Rahman ir-Rahim',<sup>2</sup> the following lines were used—

*Ay nabi tu Jesus o Kirota*

(Or thou whose names are Jesus and Christ)

which means, "O thou whose name is gracious and blessed"; and Shaykh Beyg added another half, in order to complete the verse

*Sallahu ala'la'ha Ya Ha.*

(We praise Thee, there is no one besides Thee, O God !)

These accursed monks applied the description of cursed Satan, and of his qualities, to Muhammad, the best of all prophets—God's blessings rest on him and his whole house!—a thing which even devils would not do.

Bir-Ber also impressed upon the emperor that the sun was the primary origin of everything. The ripening of the grain in the fields, of fruits and vegetables, the illumination of the universe, and the lives of men, depended upon the Sun. Hence it was but proper to worship and reverence this luminary; and people in praying should face towards the place where he rises, instead of turning to the quarter where he sets. For similar reasons, said Bir-Bey, should men pay regard to fire and water, stones, trees, and other forms of existence, even to cows and their dung, to the mark on the forehead and the Brahminical thread.

Philosophers and learned men who had been at Court, but were in disgrace, made themselves busy in bringing proofs. They said the sun was "the greatest light", the source of benefit for the whole world, the nourisher of kings, and the origin of royal power.

This was also the cause why the Nawāri-i-Jalīl<sup>3</sup> was observed, on which day, since His Majesty's accession, a great feast was given. His Majesty also adopted different suits of clothes of seven different colours,

<sup>1</sup> Prince Murid was then about eight years old. Jahangir (Salim) was born on Wednesday, the 17th of Rabi' II, 977. Three months after him, his sister Shahzadi Khawar was born; and after her in the year 978 on 3rd Muarram (Mad. II, 122) Shah Jahan, who got the nickname of Dara Shikoh, as he was born in the hills of Patshpur near Agra. Dara Shikoh was born in Ajmer during the night between Tuesday and Wednesday, the 10th, the Jumada, 979.

<sup>2</sup> The formula "Bism 'Allah', etc." is said by every schoolboy before he commences to read from his text book.

<sup>3</sup> The words "Ay nabi tu Jesus o Kirota" are taken from the Dabistān; the edition of Badrīnās has Ay karo Kirota, which, though correct in metre (vide my "Poetry of the Persian", p. 22, No. 22), is improbable. The formula as given in the Dabistān has a common Persian 1 metre (vide my "Poetry", p. 22, No. 21), and applies Jesus, p. 22. The verse as given by H. Wilson (Works II, p. 237) has no metre.

<sup>4</sup> Vide the Tarikh-i-Muluk, in the beginning of Book III.

each of which was worn on a particular day of the week in honour of the seven colours of the seven planets.

The emperor also learned from some Hindus, formulae to reduce the influence of the sun to his subjection, and commenced to read them mornings and evenings as a religious exercise. He also believed that it was wrong to kill cows, which the Hindus worship ; he looked upon cow-dung as pure, interdicted the use of beef, and killed beautiful men (?) instead of cows. The doctors confirmed the emperor in his opinion, and told him it was written in their books that beef was productive of all sorts of diseases and was very indigestible.

Fire-worshippers also had come from Nausārī in Gujrāt, and proved to His Majesty the truth of Zoroaster's doctrines. They called fire-worship "the great worship", and impressed the emperor so favourably that he learned from them the religious terms and rites of the old Pārsis, and ordered Abū 'l-Fazl to make arrangements that sacred fire should be kept burning at court by day and by night, according to the custom of the ancient Persian kings, in whose fire-temples it had been continually burning ; for fire was one of the manifestations of God, and "a ray of His rays".

His Majesty, from his youth, had also been accustomed to celebrate the *Hom* (a kind of fire-worship) from his affection towards the Hindu princesses of his Harem.

From the New Year's day of the twenty-fifth year of his reign [988], His Majesty openly worshipped the sun and the fire by prostrations ; and the courtiers were ordered to rise when the candles and lamps were lighted in the palace. On the festival of the eighth day of Virgo, he put on the mark on the forehead, like a Hindu, and appeared in the Audience Hall, when several Brahmins tied, by way of auspiciousness, a string with jewels on it round his hands, whilst the grandees countenanced these proceedings by bringing, according to their circumstances, pearls and jewels as presents. The custom of Rākhi (or tying pieces of clothes round the wrists as amulets) became quite common.

When orders in opposition to the Islām were quoted by people of other religions, they were looked upon by His Majesty as convincing, whilst Hinduism is in reality a religion in which every order is nonsense. The originator of our belief, the Arabian Saints, all were said to be adulterers and highway robbers, and all the Muhammadans were declared worthy of reproof, till at length His Majesty belonged to those of whom the Qur'ān says (Sūr 61, 8) : "They seek to extinguish God's light with their mouths : But God will perfect his light though the infidels be averse

thereto." In fact, matters went so far that proofs were no longer required when anything connected with the Islām was to be abolished.

*Akbar publicly assumes the spiritual leadership of the nation.*

[Bad. II, p. 268.]

"In this year [987], His Majesty was anxious to unite in his person the powers of the State and those of the Church; for he could not bear to be subordinate to any one. As he had heard that the prophet, his lawful successors, and some of the most powerful kings, as Amir Timūr Ṣāhib-qirān, and Mirzā Ulugh Beg-i Gurgān, and several others, had themselves read the *Khuṭba* (the Friday prayer), he resolved to do the same, apparently in order to imitate their example, but in reality to appear in public as the Mujtahid of the age. Accordingly, on Friday, the first *Jumāda 'l-awwal* 987, in the Jāmi' Masjid of Fathpūr, which he had built near the palace, His Majesty commenced to read the *Khuṭba*. But all at once he stammered and trembled, and though assisted by others, he could scarcely read three verses of a poem, which Shaykh Fayzī had composed, came quickly down from the pulpit, and handed over the duties of the Imām (leader of the prayer) to Ḥāfiẓ Muhammad Amin, the Court *Khaṣib*. These are the verses:—

The Lord has given me the empire,  
And a wise heart, and a strong arm,  
He has guided me in righteousness and justice,  
And has removed from my thoughts everything but justice.  
His praise surpasses man's understanding,  
Great is His power, Allāh<sup>u</sup> Akbar !"

[p. 269.]

"As it was quite customary in those days to speak ill of the doctrine and orders of the Qur'ān, and as Hindu wretches and Hinduising Muhammedans openly reviled our prophet, irreligious writers left out in the prefaces to their books the customary praise of the prophet, and after saying something to the praise of God, wrote eulogies of the emperor instead.<sup>1</sup> It was impossible even to mention the name of the prophet, because these liars (as Abū 'l-Faḍl, Fayzī, etc.) did not like it. This wicked innovation gave general offence, and sowed the seed of evil throughout the country;<sup>2</sup> but notwithstanding this, a lot of low and mean fellows

<sup>1</sup> As Abū 'l-Faḍl has done in the *Āṣīn*. "But Fayzī added the usual praise of the prophet (nefti) to his *Nafī Dāman*, a short time before his death, at the pressing request of some friends." *Dadd, onf.*

<sup>2</sup> Because books were sure to be copied; hence many would see the innovation and imitate it. As the formula "Bism 'Allāh, etc.", had been changed to *Allāh<sup>u</sup> Akbar*, we also find *Allāh<sup>u</sup> Akbar* in the heading of books, as in the *Āṣīn*.

put piously on their necks the collar of the Divine Faith, and called themselves disciples, either from fear or hope of promotion, though they thought it impossible to say our creed."

[pp. 270 to 272.]

" In the same year [987] a document made its appearance, which bore the signatures and seals of Makhdūm 'l-Mulk, of Shaykh 'Abd 'n-Nabi, ḥadrā ṣ-ṣudūr, of Qāzī Jalāl 'd-Dīn of Multān, Qāziyū 'l-quzāt of Ṣadr Jahān, the mufti of the empire, of Shaykh Mubārak, the deepest writer of the age, and of Ghāzi Khān of Badakhshān, who stood unrivalled in the various sciences. The objects of the document was to settle the superiority of the *Imām-i 'Ādil* (just leader) over the *Mujtahid*, which was proved by a reference to an ill-supported authority. The whole matter is a question, regarding which people differ in opinion ; but the document was to do away with the possibility of disagreeing about laws, whether political or religious, and was to bind the lawyers in spite of themselves. But before the instrument was signed, a long discussion took place as to the meaning of *ijtihād*, and as to whom the term *Mujtahid* was applicable, and whether it really was the duty of a just *Imām* who, from his acquaintance with politics, holds a higher rank than the *Mujtahid*, to decide, according to the requirements of the times, and the wants of the age, all such legal questions on which there existed a difference of opinion. At last, however, all signed the document, some willingly, others against their convictions.

I shall copy the document *verbatim*.

#### *The Document.*

" ' Whereas Hindūstān has now become the centre of security and peace—and the land of justice and beneficence, a large number of people, especially learned men and lawyers, have immigrated and chosen this country for their home. Now we, the principal ḤUlamās, who are not only well versed in the several departments of the law and in the principles of jurisprudence, and well-acquainted with the edicts which rest on reason or testimony, but are also known for our piety and honest intentions, have duly considered the deep meaning, *first*, of the verse of the Qur'ān (Sūr. IV, 62), " *Obey God, and obey the prophet, and those who have authority among you,*" and *secondly*, of the genuine tradition, " *Surely, the man who is dearest to God on the day of judgment, is the Imām-i 'Ādil : whosoever obeys the Amir, obeys Me ; and Whosoever rebels against him, rebels against Me,*" and *thirdly*, of several other proofs based on reasoning or testimony ; and we have agreed that the rank of a *Sulṭān-i 'Ādil* (a just ruler) is higher

in the eyes of God than the rank of a *Mujahid*. Further we declare that the king of Islām, Amīr of the Faithful, shadow of God in the world, ‘Abdū ‘l-Faīl, Jalālū ‘d-Dīn Muḥammad Akbar Pādišāh-i ghāzi, whose kingdom God perpetuate, is a most just, a most wise, and a most God-fearing king. Should therefore, in future, a religious question come up, regarding which the opinions of the *Mujahids* are at variance, and His Majesty, in his penetrating understanding and clear wisdom, be inclined to adopt, for the benefit of the nation and as a political expedient, any of the conflicting opinions which exist on that point, and issue a decree to that effect, we do hereby agree that such a decree shall be binding on us and on the whole nation.

“ Further, we declare that, should His Majesty think fit to issue a new order, we and the nation shall likewise be bound by it, provided always that such an order be not only in accordance with some verse of the Qur’ān, but also of real benefit for the nation ; and further, that any opposition on the part of the subjects to such an order as passed by His Majesty, shall involve damnation in the world to come, and loss of religion and property in this life.

“ This document has been written with honest intentions, for the glory of God, and the propagation of the Islām, and is signed by us, the principal ‘Ulamās and lawyers in the month of Rajab of the year 987 of the Hijrah.”

“ The draft of this document when presented to the emperor, was in the handwriting of Shaykh Mubārak. The others had signed it against their will, but the Shaykh had added at the bottom that he had most willingly signed his name ; for this was a matter which, for several years, he had been anxiously looking forward to.

“ No sooner had His Majesty obtained this legal instrument, than the road of deciding any religious question was open ; the superiority of intellect of the Imām was established, and opposition was rendered impossible. All orders regarding things which our law allows or disallows, were abolished, and the superiority of intellect of the Imām became law.

“ But the state of Shaykh Abū ‘l-Faīl resembled that of the poet Hayrāt of Samarqand,<sup>1</sup> who after having been annoyed by the cool and sober people of Mā-wara ‘n-nahr (Turkistān), joined the old foxes of Shi‘itic Persia, and chose ‘ the roadless road ’. You might apply the proverb to him— ‘ He prefers hell to shame on earth.’

---

<sup>1</sup> The birthplace of the poet Hayrāt is not exactly known, though he belongs to Turkistān. It is said that he was a great wine-bibber, and travelled about in search of places where wine-drinking was connived at. At last he settled at Kāshān, and became a Shi‘a. He was murdered there by a robber in 981.

"On the 16th Rajab of this year, His Majesty made a pilgrimage to Ajmîr. It is now fourteen years that His Majesty has not returned to that place. On the 5th Sha'ban, at the distance of five *kos* from the town, the emperor alighted, and went on foot to the tomb of the saint (*Mu'īn-d-Din*). But sensible people smiled, and said, it was strange that His Majesty should have such a faith in the *Khwâja* of Ajmîr, whilst he rejected the foundation of everything, our prophet, from whose 'skirt' hundreds of thousands of saints of the highest degree had sprung."

[p. 273.]

"After *Makhdûm* 'l-Mulk and *Shaykh* 'Abd<sup>u</sup>'n-Nabi had left for Makkah (987), the emperor examined people about the creation of the Qur'ân, elicited their belief, or otherwise, in revelation, and raised doubts in them regarding all things connected with the prophet and the imâms. He distinctly denied the existence of *Jinns*, of angels, and of all other beings of the invisible world, as well as the miracles of the prophet and the saints; he rejected the successive testimony of the witnesses of our faith. the proofs for the truths of the Qur'ân as far as they agree with man's reason, the existence of the soul after the dissolution of the body, and future rewards and punishments in as far as they differed from metempsychosis.

Some copies of the Qur'ân, and a few old graves  
Are left as witnesses for these blind men.  
The graves, unfortunately, are all silent,  
And no one searches for truth in the Qur'ân.  
An *'Id* has come again, and bright days will come—like the face of the bride.

And the cupbearer will again put wine into the jar—red like blood.  
The reins of prayer and the muzzle of fasting—once more  
Will fall from these asses—alas, alas !<sup>1</sup>

"His Majesty had now determined publicly to use the formula, 'There is no God, but God, and Akbar is God's representative.' But as this led to commotions, he thought better of it, and restricted the use of the formula to a few people in the Harem. People expressed the date of this event by the words *fitnâhâ-yi ummat*, the ruin of the Church (987). The emperor tried hard to convert *Qutb*<sup>u</sup> 'd-Din Muhammad *Khân* and *Shâhbâz Khân* (*vide* List of grandees, 2nd book, Nos. 28 and 80), and several others. But they staunchly objected. *Qutb*<sup>u</sup> 'd-Din said, 'What would the kings of the West, as the Sultân of Constantinople, say, if he

<sup>1</sup> *Bâdi'oni* bewails the blindness of Akbar, Abû 'l-Fażl, etc., who threw away the means of grace of the Islâm (prayers, fasts).

heard all this. Our faith is the same, whether a man hold high or broad views.' His Majesty then asked him, if he was in India on a secret mission from Constantinople, as he showed so much opposition; or if he wished to keep a small place warm for himself, should he once go away from India, and be a respectable man there; he might go at once. Shāhbāz got excited, and took a part in the conversation; and when Bir Bar—that hellish dog—made a sneering remark at our religion, Shāhbāz abused him roundly, and said, ' You cursed infidel, do you talk in this manner? It would not take me long to settle you.' It got quite uncomfortable when His Majesty said to Shāhbāz in particular, and to the others in general. ' Would that a shoeful of excrements were thrown into your faces.' "

[p. 276.]

" In this year the *Tamghā* (inland tolls) and the *Jazya* (tax on infidels), which brought in several krors of *dāms*, were abolished, and edicts to this effect were sent over the whole empire.'

" In the same year a rebellion broke out at Jaunpūr, headed by Muḥammad Maṣṣūm of Kābul, Muḥammad Maṣṣūm Khān, Muṣizzū'l-Mulk, ḨArab Bahādur, and other grandees. They objected to Akbar's innovations in religious matters, in as far as these innovations led to a withdrawal of grants of rent-free land. The rebels had consulted Mullā Muḥammad of Yazd (*vide* above, pp. 184, 191), who was Qāziyū'l-quḍāt at Jaunpūr; and on obtaining his opinion that, under the circumstances, rebellion against the king of the land was lawful, they seized some tracts of land, and collected a large army. The course which this rebellion took is known from general histories; *vide* Elphinstone, p. 511. Mullā Muḥammad of Yazd and Muṣizzū'l-Mulk, in the beginning of the rebellion, were called by the emperor to Agra, and drowned, on the road, at the command of the emperor, in the Jamnā.

" In the same year the principal 'Ulamās, as Makhdū'u'l-Mulk, Shaykh Munawwar, Mullā 'Abdu'sh-Shukūr, etc., were sent as exiles to distant provinces."

[p. 278.]

" Hāji Ibrāhim of Sarhind (*vide* above, p. 111) brought to court an old, worm-eaten MS. in queer characters, which, as he pretended, was written by Shaykh Ibn ḨArabi. In this book, it was said that the *Sāhib-i-Zamān*<sup>1</sup> was to have many wives, and that he would shave his beard. Some of the characteristics mentioned in the book as belonging to him

<sup>1</sup> *Sāhib-i-Zamān*, or " Man of the Period ", is a title frequently given to Imām Mahdi.

were found to agree with the usages of His Majesty. He also brought a fabricated tradition that the son of a *Sālābi* (one who knew Muhammad) had once come before the prophet with his beard cut off, when the prophet had said that the inhabitants of Paradise looked like that young man. But as the Ḥāji during discussions, behaved imprudently towards Abū 'l-Faẓl, Ḥakim Abū 'l-Faṭḥ and Shāh Faṭḥ 'llāh, he was sent to Rantabhrūr, where he died in 994.

"Farmāns were also sent to the leading Shaykhs and 'Ulamās of the various districts to come to Court, as His Majesty wished personally to inquire into their grants (*vide* 2nd book, *A\** in 19) and their manner of living. When they came, the emperor examined them singly, giving them private interviews, and assigned to them some lands, as he thought fit. But when he got hold of those who had disciples, or held spiritual soirées, or practised similar tricks, he confined them in forts, or exiled them to Bengal or Bhakkar. This practice became quite common . . . . The poor Shaykhs, who were, moreover, left to the mercies of Hindu Financial Secretaries, forgot in exile their spiritual soirées, and had no other place where to live, except mouseholes."

[p. 288.]

"In this year [988] low and mean fellows, who pretended to be learned, but were in reality fools, collected evidences that His Majesty was the *Sāhib-i Zamān*, who would remove all differences of opinion among the seventy-two sects of the Islām. Sharif of Āmul brought proofs from the writings of Mahmūd of Basakhwān (*vide* above, p. 186), who had said that, in 990, a man would rise up who would do away with all that was wrong . . . <sup>1</sup> And Khwāja Mawlānā of Shirāz, the heretic of Jafrdān, came with a pamphlet by some of the Sharifs of Makkah, in which a tradition was quoted that the earth would exist for 7,000 years, and as that time was now over, the promised appearance of Imām Mahdī would immediately take place. The Mawlānā also brought a pamphlet written by himself on the subject. The Shi'ahs mentioned similar nonsense connected with 'Alī, and some quoted the following *Rubā'i*, which is said to have been composed by Nāṣir-i Khuaraw,<sup>2</sup> or, according to some, by another poet :—

In 989, according to the decree of fate,

The stars from all sides shall meet together.

In the year of Leo, the month of Leo, and on the day of Leo,

The Lion of God will stand forth from behind the veil.

<sup>1</sup> The text here does not give a clear meaning.

<sup>2</sup> A Persian poet of the fifth century of the *Hijrah*. As he was a free-thinker and Shi'ah, his poems were much read at the time of Akbar. The *Fawzay-i Jahangir* is full of verses from the works of this ancient poet.

"All this made His Majesty the more inclined to claim the dignity of a prophet, perhaps I should say, the dignity of something else."<sup>1</sup>

[p. 291.]

"At one of the meetings, the emperor asked those who were present to mention each the name of a man who could be considered the wisest man of the age ; but they should not mention kings, as they formed an exception. Each then mentioned that man in whom he had confidence. Thus *Hakim Humām* (*vide* above, p. 184) mentioned himself, and *Shaykh Abū 'l-Fazl* his own father.

"During this time, the four degrees of faith in His Majesty were defined. The four degrees consisted in readiness to sacrifice to the Emperor property, life, honour, and religion. Whoever had sacrificed these four things possessed four degrees ; and whoever had sacrificed one of these four possessed one degree.

"All the courtiers now put their names down as faithful disciples of the throne."

[p. 299.]

"At this time (end of 989), His Majesty sent *Shaykh Jamāl Bakhtyār* to bring *Shaykh Qutb* 'd-Din of Jalesar who, though a wicked man, pretended to be 'attracted by God'. When *Qutb* 'd-Din came, the emperor brought him to a conference with some Christian priests, and rationalists, and some other great authorities of the age. After a discussion the *Shaykh* exclaimed, 'Let us make a great fire, and in the presence of His Majesty I shall pass through it. And if any one else gets safely through, he proves by it the truth of his religion.' The fire was made. the *Shaykh* pulled one of the Christian priests by the coat, and said to him, 'Come on, in the name of God !' But none of the priests had the courage to go.

"Soon after the *Shaykh* was sent into exile to Bhakkar, together with other faqirs, as His Majesty was jealous of his triumph.

"A large number of *Shaykhs* and *Faqirs* were also sent to other places, mostly to Qandahār, where they were exchanged for horses. About the same time, the emperor captured a sect consisting of *Shaykhs* and disciples, and known under the name of *Ilāhīs*. They professed all sorts of nonsense, and practised deceipts. His Majesty asked them whether they repented of their vanities. They replied, 'Repentance is our Maid.' And so they had invented similar names for the laws and religious commands of the Islām, and for the fast. At the command of His Majesty,

<sup>1</sup> God.

they were sent to Bhakkar and Qandahār, and were given to merchants in exchange for Turkish colts."

[p. 301.]

"His Majesty was now [990] convinced that the Millenium of the Islāmitic dispensation was drawing near. No obstacle, therefore, remained to promulgating the designs which he had planned in secret. The Shaykhs and 'Ulamās who, on account of their obstinacy and pride, had to be entirely discarded, were gone, and His Majesty was free to disprove the orders and principles of the Islām, and to ruin the faith of the nation by making new and absurd regulations. The first order which was passed was that the coinage should show the era of the Millenium,<sup>1</sup> and that a history of the one thousand years should be written, but commencing from the death of the Prophet. Other extraordinary innovations were devised as political expedients, and such orders were given that one's senses got quite perplexed. Thus the *sijda*, or prostration, was ordered to be performed as being proper for kings; but instead of *sijda*, the word *zamīnbos* was used. Wine also was allowed, if used for strengthening the body, as recommended by doctors; but no mischief or impropriety was to result from the use of it, and strict punishments were laid down for drunkenness, or gatherings and uproars. For the sake of keeping everything within proper limits, His Majesty established a wine-shop near the palace, and put the wife of the porter in charge of it, as she belonged to the caste of wine-sellers. The price of wine was fixed by regulations, and any sick persons could obtain wine on sending his own name and the names of his father and grandfather to the clerk of the shop. Of course, people sent in fictitious names, and got supplies of wine; for who could strictly inquire into such a matter? It was in fact nothing else but licensing a shop for drunkards. Some people even said that pork formed a component part of this wine! Notwithstanding all restrictions, much mischief was done, and though a large number of people were daily punished, there was no sufficient check.

"Similarly, according to the proverb,<sup>2</sup> 'Upset, but don't spill,' the prostitutes of the realm (who had collected at the capital, and could scarcely be counted, so large was their number), had a separate quarter of the town assigned to them, which was called *Shaiqānpūra*, or Devilsville.

[<sup>1</sup> The coin showed the word ﷺ.—B.]

<sup>2</sup> *Kej dēr o marīz*, which is impossible. Akbar's order was well meant; but according to Badāoni, his Act of Segregation was unpractical. The passage is remarkable, as it shows the open profligacy among the Grandees, which annoyed Akbar very much. For another instance, vide Bad. II, p. 20.

A Dārogha and a clerk also were appointed for it, who registered the names of such as went to prostitutes, or wanted to take some of them to their houses. People might indulge in such connexions, provided the toll collectors knew of it. But without permission, no one was allowed to take dancing girls to his house. If any well-known courtiers wanted to have a virgin, they should first apply to His Majesty and get his permission. In the same way, boys prostituted themselves, and drunkenness and ignorance soon led to bloodshed. Though in some cases capital punishment was inflicted, certain privileged courtiers walked about proudly and insolently doing what they liked.

"His Majesty himself called some of the principal prostitutes and asked them who had deprived them of their virginity. After hearing their replies, some of the principal and most renowned grandees were punished or censured, or confined for a long time in fortresses. Among them His Majesty came across one whose name was Rāja Bir Bar, a member of the Divine Faith, who had gone beyond the four degrees and acquired the four cardinal virtues.<sup>1</sup> At that time he happened to live in his jāgīr in the Pargana of Karah ; and when he heard of the affair, he applied for permission to turn Jogi ; but His Majesty ordered him to come to Court, assuring him that he need not be afraid.

"Beef was interdicted, and to touch beef was considered defiling. The reason of this was that, from his youth, His Majesty had been in company with Hindu libertines, and had thus learnt to look upon a cow—which in their opinion is one of the reasons why the world still exists—as something holy. Besides, the Emperor was subject to the influence of the numerous Hindu princesses of the Harem, who had gained so great an ascendancy over him as to make him forswear beef, garlic, onions, and the wearing of a beard,<sup>2</sup> which things His Majesty still avoids. He had also introduced, though modified by his peculiar views, Hindu customs and heresies into the court assemblies, and introduces them still, in order to please and win the Hindus and their castes ; he abstained from everything which they think repugnant to their nature, and looked upon shaving the beard as the highest sign of friendship and affection for him. Hence this custom has become very general. Pandering pimps also expressed the opinion that the beard takes its nourishment from the testicles ; for no eunuch had a beard ; and one could not exactly see of what merit or

<sup>1</sup> Fazā'il-i-arba'a, or the four virtues, viz., Akhlāq wisdom; Abūjāz courage; Ḥisāb chastity; Sāddat justice. Books on Akhlāq divide each into several kinds. Compare the above with the cardinal virtues of the ancient justice, prudence, temperance, and fortitude.

<sup>2</sup> "The last three things are inconvenient in kissing."

importance it was to cultivate a beard. Moreover, former ascetics had looked upon carelessness in letting the beard grow as one way of mortifying one's flesh, because such carelessness exposed them to the reproach of the world ; and as, at present, the silly lawyers of the Islām looked upon cutting down the beard as reproachful, it was clear that shaving was now a way of mortifying the flesh, and therefore praiseworthy, but not letting the beard grow. (But if any one considers this argument calmly, he will soon detect the fallacy.) Lying, cheating Muftis also quoted an unknown tradition, in which it was stated that 'some Qāzīs' of Persia had shaved their beards. But the words *ka-mā yaf<sup>q</sup>alū ba<sup>q</sup>z* 'l-quzāt<sup>i</sup> (as *some* Qāzīs have done), which occur in this tradition, are based upon a corrupt reading, and should be *ka-mā yaf<sup>q</sup>a!ū ba<sup>q</sup>z* 'l-ṣuṣāt (as *some wicked men* have done) . . . .

"The ringing of bells as in use with the Christians, and the showing of the figure of the cross, and <sup>1</sup> . . . . and other childish playthings of theirs, were daily in practice. The words *Kufr shāyi<sup>c</sup> shud*, or 'heresy' became 'common', express the *Tārīkh* (985). Ten or twelve years after the commencement of these doings, matters had gone so far that wretches like Mirzā Jānī, chief of Tattah, and other apostates, wrote their confessions on paper as follows :—'I, such a one, son of such a one, have willingly and cheerfully renounced and rejected the Islām in all its phases, whether low or high, as I have witnessed it in my ancestors, and have joined the Divine Faith of Shāh Akbar, and declare myself willing to sacrifice to him my property and life, my honour and religion.' And these papers—there could be no more effective letters of damnation—were handed over to the Mujtahid (*Abū'l-Fazl*) of the new Creed, and were considered a source of confidence or promotion. The Heavens might have parted asunder, and earth might have opened her abyss, and the mountains have crumbled to dust !

"In opposition to the Islām, pigs and dogs were no longer looked upon as unclean. A large number of these animals was kept in the Harem, and in the vaults of the castle, and to inspect them daily was considered a religious exercise. The Hindus, who believe in incarnations, said that the boar belonged to the ten forms which God Almighty had once assumed.

"God is indeed Almighty—but not what they say.'

"The saying of some wise men that a dog had ten virtues, and that a man, if he possesses one of them, was a saint, was also quoted as a proof. Certain courtiers and friends of His Majesty, who were known for their

<sup>1</sup> The text has *o balbalān* (?) [*wi wi cunaoula B.*] *kik khushgāh-i ishānast*, which I do not understand.

excellence in every department, and proverbial as court poets,<sup>1</sup> used to put dogs on a tablecloth and feed them, whilst other heretical poets, Persians and Hindustānis, followed this example, even taking the tongues of dogs into their own mouths, and then boasting of it.

"Tell the Mir that thou hast, within thy skin, a dog and a carcass.<sup>2</sup>

"A dog runs about in front of the house ; don't make him a messmate.

"The ceremonial ablution after emission of *semen*<sup>3</sup> was no longer considered binding, and people quoted as proof that the essence of man was the *sperma genitale*, which was the origin of good and bad men. It was absurd that voiding urine and excrements should not require ceremonial ablutions, whilst the emission of so tender a fluid should necessitate ablution ; it would be far better, if people would first bathe, and then have connexion.

"Further, it was absurd to prepare a feast in honour of a dead person ; for the corpse was mere matter, and could derive no pleasure from the feast. People should therefore make a grand feast on their birthdays.<sup>4</sup> Such feasts were called *Ash-i hayāt*, food of life.<sup>5</sup>

"The flesh of a wild boar and the tiger was also permitted, because the courage which these two animals possess would be transferred to any one who fed on such meat.

"It was also forbidden to marry one's cousins or near relations, because such marriages are destructive of mutual love. Boys were not to marry before the age of 16, nor girls before 14, because the offspring of early marriages was weakly. The wearing of ornaments and silk dresses at the time of prayer was made obligatory.<sup>6</sup> . . .

"The prayers of the Islām, the fast, nay even the pilgrimage, were henceforth forbidden. Some bastards, as the son of Mullā Mubārak, a worthy disciple of Shaykh Abū 'l-Fazl wrote treatises, in order to revile and ridicule our religious practices, of course with proofs. His Majesty liked such productions, and promoted the authors.

"The era of the Hijrah was now abolished, and a new era was introduced, of which the first year was the year of the emperor's accession (963). The months had the same names as at the time of the old Persian kings, and as given in the *Niṣāb* 's-sibiyān.<sup>7</sup> Fourteen festivals also were

<sup>1</sup> Fayzī.

<sup>2</sup> I.e., that you are a dog.

<sup>3</sup> According to the law, bathing is required after *jimā'ī* and *ihālām*.

<sup>4</sup> For the poor.

<sup>5</sup> Provisions for the life to come.

<sup>6</sup> The Muhammadan law enjoins Muslims to go to the Mosques simply dressed. Silk is forbidden. Muhammadans disapprove of our "Sunday dresses" and pewage.

<sup>7</sup> Vide p. 43, note 1.

introduced, corresponding to the feasts of the Zoroastrians; but the feasts of the Musalmāns, and their glory were trodden down, the Friday prayer alone being retained, because some old, decrepit, silly people<sup>1</sup> used to go to it. The new era was called *Tārikh-i Ilāhī*, or 'Divine Era'. On copper coins and gold muhrs, the era of the Millennium<sup>2</sup> was used, as indicating that the end of the religion of Muhammad, which was to last one thousand years, was drawing near. Reading and learning Arabic was looked upon as a crime; and Muhammadan law, the exegesis of the Qur'ān, and the Tradition, as also those who studied them, were considered bad and deserving of disapproval. Astronomy, philosophy, medicine, mathematics, poetry, history, and novels, were cultivated and thought necessary. Even the letters which are peculiar to the Arabic language, as the ئ، ئ، ئ، ئ، ئ، ئ، were avoided. Thus for عبد الله Abdū 'llah, people wrote ابدالله Abdullah; and for احدي Ahādi, اهدي Ahādī, etc. All this pleased His Majesty. Two verses from the Shāhnāma, which Firdawṣī gives as part of a story, were frequently quoted at court—

From eating the flesh of camels and lizards  
The Arabs have made such progress,  
That they now wish to get hold of the kingdom of Persia.  
Fie upon Fate ! Fie upon Fate !

"Similarly other verses were eagerly seized, if they conveyed a calumny, as the verses from the . . .,<sup>3</sup> in which the falling out of the teeth of our prophet is alluded to.

"In the same manner, every doctrine and command of the Islām, whether special or general, as the prophetship, the harmony of the Islam with reason, the doctrines of *Ru'yat*, *Taklīf*, and *Takwīn*,<sup>4</sup> the details of the day of resurrection and judgment—all were doubted and ridiculed.

<sup>1</sup> The text has an unintelligible sentence.

<sup>2</sup> That is, the word *alif* (one thousand) was put on the coins. From this passage it would appear that coins with *alif* on it (*vide* Mārshāni, p. 590) were struck about 991.

<sup>3</sup> The word in the text is *Sajarāt* (?). In an engagement Muhammad lost two of his teeth.

<sup>4</sup> *Ru'yat*, or *diddar-i Ilāhī-dar jannat*, the actual seeing of God in Paradise, is a doctrine in high favour with the Sunnis. The Shi'ahs say there will be no actual seeing.

*Taklīf*. A man is called *mukallaf bi-sh-shart*, bound by the law, *first*, if he belong to the *Islām*; *secondly*, if he have *qawl* or a sound mind; *thirdly*, if he have reached *būdgh*, i.e., if he be of age.

*Takwīn* means existence between two non-existences (*Cadāmayn*). Thus a present event stands between a past and a future non-existence. This, the *Islām* says, is the case with the world, which will come to an end. But Akbar denied it, as he did not believe in a day of judgment.

And if anyone did object to this mode of arguing, his answer was not accepted. But it is well known how little chance a man has who cites proofs against one who will reject them, especially when his opponent has the power of life and death in his hands ; for equality in condition is a *sine quâ non* in arguing.

A man who will not listen if you bring the Qur'ân and the Tradition,  
Can only be replied to by not replying to him.

" Many a family was ruined by these discussions. But perhaps 'discussions' is not the correct name ; we should call them meetings for arrogance and defamation. People who sold their religion were busy to collect all kinds of exploded errors, and brought them to His Majesty, as if they were so many presents. Thus Latif Khwâja, who came from a noble family in Turkistân, made a frivolous remark on a passage in Tirmizi's *Shamâ'il*,<sup>1</sup> and asked how in all the world the neck of the Prophet could be compared to the neck of an *idol*. Other remarks were passed on the straying camel.<sup>2</sup> Some again expressed their astonishment, that the Prophet, in the beginning of his career, plundered the caravans of Quraysh ; that he had fourteen wives ; that any married woman was no longer to belong to her husband if the Prophet thought her agreeable, etc. . . . At night, when there were social assemblies, His Majesty told forty courtiers to sit down as ' The Forty ',<sup>3</sup> and every one might say or ask what he liked. If then any one brought up a question connected with law or religion, they said, ' You had better ask the Mullâs about that, as we only settle things which appeal to man's reason.' But it is impossible for me to relate the blasphemous remarks which they made about the *Sahâbah*, when historical books happened to be read out, especially such as contained the reigns of the first three Khalifahs, and the quarrel about Fadak, the war of Siffin,<sup>4</sup> etc.—would that I were

<sup>1</sup> The book of the famous *Muhaddîs* (Collector of Traditions) Tirmizi, which contains all Traditions regarding the figure and looks of the prophet. The word *idol* is expressive of great beauty ; but the courtiers laughed at the phrase as unsuited to Muhammed, who had abolished idols.

<sup>2</sup> This refers to the charge of adultery brought against Câyîsha Muhammad's favourite wife. The whole story will be found in Sale's Qur'ân, Sur. 24, p. 288.

<sup>3</sup> The *Chihil tanân*, or 40 Abdâls. After the death of Muhammed, the last of the long series of prophets, the earth complained to God, that henceforth she would no longer be honoured by prophets walking on her surface. God promised her that there should always be on earth *forty* (according to some, *seventy-two*) holy men, Abdâls, for whose sake He would let the earth remain. The chief of the Forty is called *Ghawâ*.

<sup>4</sup> Fadak is a village not far from Makkah, which Fâtîmah claimed as her own ; but Abu Bakr would not let her have it. Siffin is a place near the Euphrates, where a battle took place between Câlî and Muçâwiyah.

Both affairs form, even now-a-days, subjects of quarrel between Sunnis and Shiâhs. Hence the author of the Dabistân has also made use of them in his Dialogues. The reader will find more particulars in the notes to the English translation of the Dabistân.

deaf ! The Shi'ahs, of course, gained the day, and the Sunnis were defeated ; the good were in fear, and the wicked were secure. Every day a new order was given, and a new aspersion or a new doubt came up ; and His Majesty saw in the discomfiture of one party a proof for his own infallibility, entirely forgetful of the proverb, ' Who slanders others, slanders himself.' . . . The ignorant vulgar had nothing on their tongues but ' *Allāh Akbar*' , and they looked upon repeating this phrase, which created so much commotion, as a daily religious exercise. Mullā Sherī, at this time, composed a *qīṣā* of ten verses, in which the following occur :

It is madness to believe with the fool that love towards our prophet  
Will ever vanish from the earth.

I smile, if I think that the following verse, in all its silliness,  
Will be repeated at the feast of the rich, and as a prayer by the poor :

‘ This year the emperor has claimed prophetship,  
Next year, if God will, he will be god.’

“ At the new year's day feasts, His Majesty forced many of the ‘Ulamās and the pious, nay even the Qāzīs and the Mufti of the realm, to drink wine. . . . And afterwards the Mujtahids of the Divine Faith, especially Fayzī, called out, ‘ Here is a bumper to the confusion of the lawyers ! ’ On the last day of this feast, when the sun enters the nineteenth degree of Aries (a day called *Sharafu'sh-shurūf*, and considered particularly holy by His Majesty), the grandees were promoted, or received new jāgirs, or horses, or dresses of honour, according to the rules of hospitality, or in proportion of the tribute they had brought.”

“ In this year Gulbadan Begum [Akbar's aunt] and Salima Sultān Begum returned from a pilgrimage to Makkah. Soon after Shāh Abū Turāb also, and I'timād Khān of Gujrāt, returned from the pilgrimage, and brought an immense stone with them, which had to be transported on an elephant. The stone contained, according to Abū Turāb, an impression of the foot of the Prophet. Akbar—though it is difficult to guess the motive—went four *kos* to meet it, and the grandees were ordered to carry the stone themselves by turns, and thus it was brought to town.”

[p. 312.]

“ In this year, Shaykh Mubārak of Nāgor said in the presence of the emperor to Bir Bar, ‘ Just as there are interpolations in your holy books, so there are many in ours (*Qur'ān*) ; hence it is impossible to trust either.’ ”

“ Some shameless and ill-starred wretches also asked His Majesty, why

at the approaching close of the Millenium, he did not make use of the sword, 'the most convincing proof,' as Shāh Ismā'īl of Persia had done. But His Majesty, at last, was convinced that confidence in him as a leader was a matter of time and good counsel, and did not require the sword. And indeed, if His Majesty, in setting up his claims, and making his innovations, had spent a little money, he would have easily got most of the courtiers, and much more the vulgar, into his devilish nets.

"The following Rubā'ī of Nāṣir-i Khusraw was often quoted at court—

I see in 992 two conjunctions,  
I see the sign of Mahdi and that of Antichrist :  
Either politics must change or religion.  
I clearly see the hidden secret.

"At a council meeting for renovating the religion of the empire, Rājā Bhagawān said, 'I would willingly believe that Hindūs and Musalmāns have each a bad religion ; but only tell us where the new sect is, and what opinion they hold, so that I may believe.' His Majesty reflected a little, and ceased to urge the Rāja. But the alteration of the orders of our glorious faith was continued. The *Tārīkh* was found in the words *Ihdās-i bid'at*, the innovation of heresy (990).

"During those days also the public prayers and the *azān*, which was chanted five times a day for assembly to prayer in the state hall, were abolished. Names like *Ahnad*, *Muhammad*, *Muṣṭafū*, etc., became offensive to His Majesty, who therby wished to please the infidels outside, and the princesses inside the Harem, till, after some time, those courtiers who had such names, changed them ; and names as *Yār Muhammad*, *Muhammad Khān*, were altered to *Rahmat*. To call such ill-starred wretches by the name of our blessed prophet wculd indeed be wrong, and there was not only room for improvement by altering their names, but it was even necessary to change them, according to the proverb, 'It is wrong to put fine jewels on the neck of a pig.'

"And this destructive fire all broke out in Āgra, burnt down great and small families, and did not even spare their family tombs—May God forsake these wretches ! "

[p. 315.]

"In *Rabi' II* 990, Mīr Fathū 'llāh came from the Dakhin (*vide* above, p. 34). . . . As he had been an immediate pupil of Mīr Ghīyāṣū 'd-Dīn Maṇṣūr of Shirāz, who had not been overstrict in religious matters, His Majesty thought that Fathū 'llāh would only be too glad to enter into his religious scheme. But Fathū 'llāh was such a staunch Shi'ah, and at

the same time such a worldly office-hunter, and such a worshipper of mammon and of the nobility that he would not give up a jot of the tittles of bigoted Shi'ism. Even in the state hall he said, with the greatest composure, his Shi'ah prayers—a thing which no one else would have dared to do. His Majesty, therefore, put him among the class of the bigots ; but he connived at his practices, because he thought it desirable to encourage a man of such attainments and practical knowledge. Once the emperor in Fath<sup>u</sup> 'llāh's presence,<sup>1</sup> said to Bir Bar, ' I really wonder how any one in his senses can believe that a man, whose body has a certain weight, could, in the space of a moment, leave his bed, go up to heaven, there have 90,000 conversations with God, and yet on his return find his bed still warm ? ' So also was the splitting of the moon ridiculed. ' Why,' said His Majesty, lifting up one foot, ' it is really impossible for me to lift up the other foot ! What silly stories men will believe.' And that wretch (Bir Bar) and some other wretches—whose names be forgotten—said, ' Yea, we believe ! Yea, we trust ! ' This great foot-experiment was repeated over and over again. But Fath<sup>u</sup> 'llāh—His Majesty had been every moment looking at him, because he wanted him to say something, for he was a new-comer—looked straight before himself, and did not utter a syllable, though he was all ear."

Here Badā'oni mentions the translations from Sanscrit into Persian, which have been alluded to above, p. 110. It is not quite certain whether the translations were made from Sanscrit or from Hindi translations, or from both. Badā'oni clearly states that for some translations, as at the Atharban, Hindus were used as interpreters. For other works as the Mahābhārat, there may have been Hindi translations or extracts, because Akbar himself (*vide* p. 111, note 2) translated passages to Naqib Khān. Abū 'l-Fażl also states that he was assisted by Pandits when writing the fourth book of the *A'īn*. Compare Sir H. Elliott's *Index to the Historians of India*, p. 259.

[p. 321.]

" In these days (991) new orders were given. The killing of animals on certain days was forbidden, as on Sundays, because this day is sacred to the Sun ; during the first eighteen days of the month of Farwardīn ; the whole month of Ābān (the month in which His Majesty was born) ; and on several other days, to please the Hindus. This order was extended over the whole realm, and capital punishment was inflicted on every one

<sup>1</sup> As Fath<sup>u</sup> 'llāh was a good mechanic, Akbar thought that by referring to the weight of a man, and the following experiment with his foot, he would induce Fath<sup>u</sup> 'llāh to make a remark on the Prophet's ascension (*mīrāj*).

who acted against the command. Many a family was ruined. During the time of these fasts, His Majesty abstained altogether from meat, as a religious penance, gradually extending the several fasts during a year over six months and even more, with the view of eventually discontinuing the use of meat altogether.

"A second order was given that the Sun should be worshipped four times a day, in the morning and evening, and at noon and midnight. His Majesty had also one thousand and one Sanscrit names of the Sun collected, and read them daily, devoutly turning towards the sun ; he then used to get hold of both ears, and turning himself quickly round about, used to strike the lower ends of the ears with his fists. He also adopted several other practices connected with sun-worship. He used to wear the Hindu mark on his forehead, and ordered the band to play at midnight and at break of day. Mosques and prayer-rooms were changed into store rooms, or given to Hindu Chaukidārs. For the word *jama'at* (public prayer), His Majesty used the term *jimāc* (copulation), and for *hayya<sup>1</sup> ala*, he said *yalalā talalā*.

"The cemetery within the town was ordered to be sequestered."

[p. 324.]

"In the same year (991) His Majesty built outside the town two places for feeding poor Hindus and Muhammadans, one of them being called *Khayr-pūra* and the other *Dharm-pūra*. Some of Abū'l-Fazl's people were put in charge of them. They spent His Majesty's money in feeding the poor. As an immense number of *Jogīs* also flocked to this establishment, a third place was built, which got the name of *Jogī-pūra*. His Majesty also called some of the *Jogīs*, and gave them at night private interviews, inquiring into abstruse truths ; their articles of faith ; their occupations : the influence of pensiveness ; their several practices and usages ; the power of being absent from the body ; or into alchemy, physiognomy, and the power of omnipresence of the soul. His Majesty even learned alchemy, and showed in public some of the gold made by him. Once a year also during a night called *Sīrvāt*, a great meeting was held of all *Jogīs* of the empire, when the emperor ate and drank with the principal *Jogīs*, who promised him that he should live three and four times as long as ordinary men. His Majesty fully believed it, and connecting their promises with other inferences he had drawn, he got quite convinced of it. Fawning court doctors, wisely enough, found proofs

<sup>1</sup> *Hayya Galā*, for "*hayya Galā 'z-salih*" [the waqf form of *salāt*], "Come quick to the prayer," is a phrase which occurs in the *Azân*. *Yalalā talalā* is a phrase used by drunkards in the height of mirth.

for the longevity of the emperor, and said that the cycle of the moon, during which the lives of men are short, was drawing to its close, and that the cycle of Saturn<sup>1</sup> was at hand, with which a new cycle of ages, and consequently the original longevity of mankind would again commence. Thus they said, it was mentioned in some holy books that men used to live up to the age of one thousand years, whilst in Sanscrit books the ages of some men were put down as ten thousand years ; and in Thibet there were even now a class of *Lāmās*, or Mongolian devotees, and recluses, and hermits, that live two hundred years, and more. For this reason, His Majesty, in imitation of the usages of these *Lāmās*, limited the time he spent in the harem, curtailed his food and drink, but especially abstained from meat. He also shaved the hair of the crown of his head, and let the hairs at the sides grow, because he believed that the soul of perfect beings, at the time of death, passes out by the crown (which is the tenth opening<sup>2</sup> of the human body) under a noise resembling thunder, which the dying man may look upon as a proof of his happiness and salvation from sin, and as a sign that his soul, by metempsychosis, will pass into the body of some grand and mighty king.

" His Majesty gave his religious system the name of *Tawhid-i Ilāhī*, or ' Divine Monotheism '.

" He also called, according to the manner of the Jogis, a number of special disciples *Chelās* (slaves). A lot of vile, swindling, wicked birds, who were not admitted to the palace, stood every morning opposite to the window, near which His Majesty used to pray to the sun, and declared they had made vows not to rinse their mouths, nor to eat and drink, before they had seen the blessed countenance of the emperor ; and every evening there was a regular court assembly of needy Hindus and Muhammadans, all sorts of people, men and women, healthy and sick, a queer gathering, and a most terrible crowd. No sooner had His Majesty finished saying the 1,001 names of the ' Greater Luminary ', and stepped out into the balcony, than the whole crowd prostrated themselves. Cheating, thieving Brahmins collected another set of 1,001

<sup>1</sup> *Zubal*, in Persian *Kayədān*, Saturn. This planet is looked upon as the fountain of wisdom. Niṣāmī says *sawwād-i safīna ba-kayədān sūpurd*, " He (Muhammad) gave Saturn the power of writing." *Anecdōtē Suhaylī*, in praise of some physician, *Zubal shāgird-i ē dar nūqat-dāni*, " Saturn in wisdom is his pupil." Hence the famous astronomer Abū'l-Qāsim has the *lāqab* (title) of *Ghulām-i Zubal*. Besides, there are several cycles of years, over which each of the seven planets reigns. The first cycle was that of Saturn, during which the ages of men were long. The last cycle is that of the moon, during which people do not attain a very old age. It existed already at the time of Ḥāfiẓ, who says, *In chi shoršet ki dar dawr-i gāvar mībinim*. " What misfortune is this which we witness in the cycle of the moon ? "

<sup>2</sup> *Vide* my text edition, fourth book, p. 8, l. 9.

names of 'His Majesty the Sun', and told the emperor that he was an incarnation, like Rām Kishn and other infidel kings; and though Lord of the world, he had assumed his shape, in order to play with the people of our planet. In order to flatter him, they also brought Sanscrit verses, said to have been taken from the sayings of ancient sages, in which it was predicted that a great conqueror would rise up in India, who would honour Brahmins and cows, and govern the earth with justice. They also wrote this nonsense on old looking paper, and showed it to the emperor, who believed every word of it.

"In this year also, in the state hall of Fathpur, the ten cubit square of the Hanafis and the *Qullatayn*<sup>1</sup> of the Shāfi'is and Shi'ahs were compared. The fluid quantum of the Hanafis was greater than that of the others.

"His Majesty once ordered that the Sunnis should stand separately from the Shi'ahs, when the Hindustānis, without exception, went to the Sunnī side, and the Persians to the Shi'ah side."

[p. 336.]

"During this year [992], Mullā Ilāhdād of Amrohah and Mullā Sherī attended at Court, in order to flatter the emperor; for they had been appointed to *sadrships* in the Duāb of the Panjāb. Mullā Sherī presented to His Majesty a poem made by him, entitled *Hazār Shū'a* or 'The Thousand Rays', which contained 1,000 *qita's* in praise of the Sun. His Majesty was much pleased."

At the feast of the emperor's accession in 992, numerous conversions took place. [Bad. II, p. 338.]

"They were admitted as disciples in sets of twelve, one set at a time, and declared their willingness to adopt the new principles, and to follow the new religion. Instead of the usual tree,<sup>2</sup> His Majesty gave his likeness, upon which the disciples looked as a symbol of faith and the advancement of virtue and prosperity. They used to wrap it up in cloth studded with jewels, and wore it on the top of their turbans. The phrase '*Allāh Akbar*' was ordered to be used as the heading in all writings. Playing with dice, and taking interest, were allowed, and so in fact was everything else admitted which is forbidden in the Islām. A play-house was even

<sup>1</sup> *Qullatayn*, two large jars containing 1,200 *rati-i-wiqf* (Sirāqi pounds) of water. According to the Shi'ahs and the Shāfi'i sect, water does not become *najis*, or soiled, from its being used, provided the quantity of water weigh not less than 1,200 *rati*, or the cube of 3½ spans. Hanifah fixed (10 g<sup>1/3</sup>)<sup>3</sup> just deep enough that the hand, in passing over it, do not touch the bottom. The experiment which Akbar made had for its object to throw blame on the Hanafi Sunnis.

<sup>2</sup> Heads of sects give their pupils trees, not of genealogy, but of discipleship as, Ahmad, disciple of 'Ali, disciple of Mu'īn, disciple of Rayyid, etc., ending with their own name and the name of that disciple to whom the tree (*shajra*) is given.

built at Court, and money from the exchequer was lent to the players on interest (*vide* Second book, *Aīn* 15). Interest and *shatal* (money given at the end of the play to the bystanders) were looked upon as very satisfactory things.

"Girls before the age of fourteen, and boys before sixteen, were not to marry, and the story of the marriage night of the Prophet with *Siddīqā*<sup>1</sup> was totally disapproved of. But why should I mention other blasphemies?—May the attention which any one pays to them run away like quicksilver—really I do not know what human ears cannot bear to hear!

"The sins which all prophets are known to have committed, were cited as a reason why people should not believe the words of the prophets. So especially in the case of David<sup>2</sup> and the story of Uriah. And if any one dared to differ from the belief of these men, he was looked upon as fit to be killed, or as an apostate and everlastinglly damned, or he was called a lawyer and enemy of the emperor. But according to the proverb, 'What people sow, that they shall reap,' they themselves became notorious in the whole world as the greatest heretics by their damnable innovations, and 'the infallible' authority got the nickname of *Abū-jahl*.<sup>3</sup> Yes, 'If the king is bad, the Vizier is worse.' Looking after worldly matters was placed before religious concerns; but of all things, these innovations were the most important, and everything else was accessory.

"In order to direct another blow at the honour of our religion, His Majesty ordered that the stalls of the fancy bāzārs, which are held on New Year's day, should, for a stated time, be given up for the enjoyment of the Begums and the women of the Harem, and also for any other married ladies. On such occasions, His Majesty spent much money; and the important affairs of harem people, marriage-contracts, and betrothals of boys and girls, were arranged at such meetings.

"The real object of those who became disciples was to get into office;

<sup>1</sup> *Siddīqā* is the title of Cāyāsha, the daughter of Abū Bakr. "She was six years old, when she was engaged to Muhammad, who was then fifty years old. The actual marriage took place when she was nine years old. 'I sat,' she relates, 'with other girls in a swing, when my mother called me. I went to her, not knowing what she wanted. She took my hand and led me to the door of the house. I now guessed what she wished to do with me; my heart thrabbled, but I soon got again composed. I washed my face and my head, and was taken inside, where several women were assembled, who congratulated me, and dressed me up. When they had done, they handed me over to the Prophet.' As she was so young, she took her toys to the house of the Prophet. The Prophet loved her so much, that even in the mosque, at the time of the service, he put his head under her veil and caressed her, and played with her hair (Thaqlabī Tafsīr 2, 180); and he told the faithful that she would be his wife in Paradise." From Sprenger's Life of Muhammad, III, p. 62.

<sup>2</sup> David counts as a prophet. The book revealed to him is the *sabir*, or the Psalms.

<sup>3</sup> Properly *father of ignorance*. *Badā'īn* means Abū 'l-Fazl, which name signifies *father of wisdom*. Besides, Abū 'l-Fazl had the title (*takhalluf*) *Qālibāmī*, the most learned.

and though His Majesty did everything to get this out of their heads, he acted very differently in the case of Hindus, of whom he could not get enough; for the Hindus, of course, are indispensable; to them belongs half the army and half the land. Neither the Hindūstānis nor the Moghuls can point to such grand lords as the Hindus have among themselves. But if others than Hindus came, and wished to become disciples at any sacrifice, His Majesty reproved or punished them. For their honour and zeal he did not care, nor did he notice whether they fell in with his views or not."

[p. 340.]

"In this year Sultān Khwāja died. He also belonged to the elect disciples of His Majesty. After burying him, they laid down a new rule. They put a grate over his grave in such a manner that the light of the rising sun, which cleanses from all sins, could shine on the face of the corpse. People said, they had seen fiery tongues resting over his mouth, but God knows best."

During the month of *Safar* (the second month of the year) 994, Akbar's troops were defeated by the Yūsuf-zālis. Badāoni says (p. 350):

"Nearly 8,000 men, perhaps even more, were killed. Bir Bar also, who had fled from fear of his life, was slain, and entered the row of the dogs in hell, and thus got something for the abominable deeds he had done during his lifetime. During the last night attack, many grandees and persons of renown were killed, as Hasan Khān,<sup>1</sup> and Khwāja 'Arab, paymaster (colonel) of Khān Jahān and Mullā Sheri, the poet, and many others whose names I cannot specify. The words az *Khwāja 'Arab hayf*<sup>2</sup> express the *Tārikh* of the defeat, by one less. Hakim Abū 'l-Faḍl and Zayn Khān on the 5th Rabi' II-awwal, reached with their defeated troops the fort of Āṭak. . . . But His Majesty cared for the death of no grandee more than for that of Bir Bar. He said, 'Alas! they could not even get his body out of the pass, that it might have been burned'; but at last, he consoled himself with the thought that Bir Bar was now free and independent of all earthly fetters, and as the rays of the sun were sufficient for him, there was no necessity that he should be cleansed by fire."

New orders were given in the beginning of 995. [Page 356.]

"No one was to marry more than one wife, except in cases of barrenness; but in all other cases the rule was, 'One God, and one wife.' Women,

<sup>1</sup> Vide List of grandees, Text edition of the *Aṣṭin*, p. 227, No. 220, where for *Husayn* read *Hasan*. In the MSS. of the *Aṣṭin* he is called حسن or حسنه. My MS. of the *Tabaqāt* reads حسن بن اسحاق *Patīn Afghān*, and calls him a *Hasārī*. The edition of Badāoni has wrong *حسن*. His biography is not given in the *Mu'āsimir 'l-umārī*.

<sup>2</sup> The letters give 993; hence one more = 994.

on reaching the limit of their period of fertility, when their courses stop, should no longer wish for the husband. If widows liked to re-marry, they might do so, though this was<sup>1</sup> against the ideas of the Hindus. A Hindu girl, whose husband had died before the marriage was consummated, should not be burnt. If, however, the Hindus thought this a hardship, they should not be prevented (from burning the girl); but then a Hindu widow should take the girl . . .<sup>2</sup>

" Again, if disciples meet each other, one should say '*Allāh Akbar*', and the other should respond '*Jallā Jallālu-h*'. These formulas were to take the place of our *salām*, and the answer to the *salām*. The beginning of counting Hindu months should be the 28th day, and not the 16th, because the latter was the invention and innovation of Bikramājīt. The Hindu feasts, likewise, were to take place in accordance with this rule. But the order was not obeyed, though farmāns to that effect, as early as 990, had been sent to Gujrāt and Bengal.

" Common people should no longer learn Arabic, because such people were generally the cause of much mischief. Cases between Hindus should be decided by learned Brahmins, and not by Mussalmān Qāzīs. If it were necessary to have recourse to oaths they should put heated irons into the hands of the accused, who was guilty if his hands were burnt, but innocent if not; or they should put the hands of the accused into hot, liquid butter; or the accused should jump into water, and if he came to the surface before an arrow had returned to the ground, which had been shot off when the man jumped into the water, he was guilty.

" People should be buried with their heads towards the east and their feet towards the west.<sup>3</sup> His Majesty even commenced to sleep in this position."

[p. 363.]

" In the same year the prohibition of the study of Arabic was extended to all. People should learn astronomy, mathematics, medicine, and philosophy. The *Tārīkh* of this order is *Fasād-i-faṣl* (995) . . .

" On the 10th day of Muḥarram 996, His Majesty had invited the Khān Khānān, and Mān Singh (who had just been appointed governor of Bahār, Hājipūr and Patna); and whilst they were drinking, His Majesty commenced to talk about the Divine Faith, in order to test Mān Singh. He said without reserve, 'If Your Majesty mean by the

<sup>1</sup> The text has *was not against the ideas of the Hindus* (?).

<sup>2</sup> The text of the whole passage is doubtful. The readings of the three MSS. which Mawlānī Ḥāfiẓ Ahmad ČAI had in editing *Badrānī*, give no sense.

<sup>3</sup> This was an insult, because the Muhammādans in India face the west during prayer. Vide *Journal Asiatic Society, Bengal*, for 1868, p. 56.

term of membership, willingness to sacrifice one's life, I have given pretty clear proofs, and Your Majesty might dispense with examining me; but if the term has another meaning, and refers to religion, surely I am a Hindu. And if I am to become a Muhammadan, Your Majesty ought to say so—but besides Hinduism and Islām, I know of no other religion.' The emperor then gave up urging him.

"During the month of *Safar* 996, Mīrzā Fūlād Beg Barlās managed to get one night Mullā Ahmād of Thathāh, on some pretext, out of his house, and stabbed at him, because the Mullā openly reviled [as Shi'ahs do] the companions of the prophet. The *Tārīkh* of this event is expressed by the words *Zihe khanjar-i Fūlād*, 'Hail, steel of Fūlād,' or by *Khūk-i saqārī*, 'hellish hog!' And really, when this dog of the age was in his agony, I saw that his face looked just like the head of a pig.<sup>1</sup> and others too witnessed it—O God! we take refuge with Thee against the evil which may befall us! His Majesty had Mīrzā Fūlād tied to the foot of an elephant and dragged through the streets of Lāhor: for when Ḥakim Abū-Faṭḥ, at the request of the emperor, had asked the Mīrzā, whether he had stabbed at the Mullā from religious hatred, he had said, 'If religious hatred had been my motive, it would have been better to kill a greater one<sup>2</sup> than the Mullā.' The Ḥakim reported these words to His Majesty, who said, 'This fellow is a scoundrel; he must not be allowed to remain alive,' and ordered his execution, though the people of the harem asked the emperor to spare him for his general bravery and courage. The Mullā outlived the Mīrzā three or four days. The Shi'ahs, at the time of washing his corpse, say that, in conformity with their religion, they put a long nail into the *anus*, and plunged him several times into the river.<sup>3</sup> After his burial, Shaykh Fayzī and Shaykh Abū'l-Faẓl put guards over his grave; but notwithstanding all precaution, during the year His Majesty went to Kashmīr, the people of Lāhor one night took the hideous corpse of the Mullā from the grave, and burned it."

[pp. 375, 376, 380.]

"In 999, the flesh of oxen, buffaloes, goats, horses, and camels, was forbidden. If a Hindu woman wished to be burnt with her husband, they should not prevent her; but she should not be forced. Circumcision was

<sup>1</sup> Sunnis assert that this transfiguration into an animal (*mashh*) happens very often to Shi'ahs, because they revile the *Nakābah*. Fayzī, according to Bādi'oni, looked and barked like a dog, when dying. Another thing which the Sunnis all over India quote as a great proof of the correctness of their *mazhab*, is that no Shi'ah can ever become a *hafiz*, i.e., no Shi'ah can commit the Qurān to memory.

<sup>2</sup> Either Akbar or Abū'l-Faẓl.

<sup>3</sup> This was done to clean the intestines of faeces, which were thrown into the river from which the Sunnis got their water.

forbidden before the age of twelve, and was then to be left to the will of the boys. If any one was seen eating together with a butcher, he was to lose his hand, or if he belonged to the butcher's relations, the fingers which he used in eating.

"In 1000, the custom of shaving off the beard was introduced."

"In 1002, special orders were given to the *kotwâls* to carry out Akbar's commands. They will be found in the Third book of the *A'în*, *A'în* 5. The following are new :—

"If any of the *darsaniyya*<sup>1</sup> disciples died, whether man or woman, they should hang some uncooked grains and a burnt brick round the neck of the corpse, and throw it into the river, and then they should take out the corpse, and burn it at a place where no water was. But this order is based upon a fundamental rule, which His Majesty indicated, but which I cannot here mention.

"If a woman was older than her husband by twelve years, he should not lie with her, and if a young girl was found running about town, whether veiled or not, or if a woman was bad, or quarrelled with her husband, she should be sent to the quarter of the prostitutes, to do there what she liked."

[p. 391.]

"At the time of famines and distress, parents were allowed to sell their children, but they might again buy them, if they acquired means to pay their price. Hindus who, when young, had from pressure become Musalmâns, were allowed to go back to the faith of their fathers. No man should be interfered with on account of his religion, and every one should be allowed to change his religion, if he liked. If a Hindu woman fall in love with a Muhammadan, and change her religion, she should be taken from him by force, and be given back to her family. People should not be molested if they wished to build churches and prayer rooms, or idol temples, or fire temples."

[p. 398.]

"In this year Aczam Khân returned from Makkah, where he had suffered much harm at the hands of the Sharifs,<sup>2</sup> and throwing away the blessing which he had derived from the pilgrimage, joined, immediately on his return, the Divine Faith, performing the *sijda* and following all other rules of discipleship ; he cut off his beard, and was very forward at social meetings and in conversation. He learnt the rules of the new faith

<sup>1</sup> From *darsan*, for which *vide* p. 165.

<sup>2</sup> This is the title of the rulers of Makkah.

from the Reverend Master Abū 'l-Fażl, and got Ghāzīpūr and Hājipūr as *jāgīr*."

[p. 404.]

"During the Muḥarram of 1004, Sadr Jahān, muftī of the empire, who had been promoted to a commandership of One Thousand, joined the Divine Faith, as also his two over-ambitious sons; and having taken the *Shāṣṭ*<sup>1</sup> of the new religion, he ran into the net like a fish, and got his *Hazārīship*. He even asked His Majesty what he was to do with his beard, when he was told to let it be. On the same day, Mullā Taqī of Shushtar<sup>2</sup> joined, who looks upon himself as the learned of all learned, and is just now engaged in rendering the *Shāhnāma* into prose, according to the wishes of the emperor, using the phrase *jallā qazmatu-h*<sup>3</sup> or *qazzā shānu-h*<sup>4</sup>, wherever the word *Sūn* occurs. Among others that joined were Shaykhzāda Gosāla Khān of Banāras; Mullā Shāh Muḥammad of Shāhabād<sup>5</sup>; and Ṣūfi Aḥmad, who claimed to belong to the progeny of the famous Muḥammad Ghaws. They all accepted the four degrees of faith, and received appointments as Commanders from One Hundred to Five Hundred, gave up their beards agreeably to the rules, and thus looked like the youths in Paradise. The words *mū-tarāsh-i chand*, or 'several shavers', express the *tārīkh* of this event (1004). The new candidates behaved like Hindus that turn Muhammadan,<sup>6</sup> or like those who are dressed in red clothes, and look in their joy towards their relations, who say to them 'My dear little man, these rags will be old to-morrow, but the Islām will still remain on your neck'. This Aḥmad, 'the little Ṣūfi,' is the same who claimed to be the pupil, or rather the perfect successor, of Shaykh Aḥmad of Egypt. He said that at the express desire of that religious leader of the age, he had come to India and the Shaykh had frequently told him to assist the Sultān of India, should he commit an error, and lead him back from everlasting damnation. But the opposite was the case."

So far, Badāoni. We have, therefore, the following list of members of the Divine Faith. With the exception of Bir Bar, they are all Muhammadans; but to judge from Badāoni's remarks, the number of those that took the *Shāṣṭ* must have been much larger.

1. Abū 'l-Fażl.

2. Fayzī, his brother, Akbar's court-poet.

<sup>1</sup> *Shāṣṭ*, which has been explained on p. 174, also means a fish hook.

<sup>2</sup> *Vide* List of Grandees, Second Book, No. 352.

<sup>3</sup> Because Muhammadans use such phrases after the name of God.

<sup>4</sup> *Vide* p. 112, note 3.

<sup>5</sup> That is, over-zealous.

3. **Shaykh Mubārak**, of Nāgor, their father.
4. Ja'far Beg Āṣaf Khān, of Qazwīn, a historian and poet.
5. Qāsim-i Kāhī, a poet.
6. 'Abdū 's-Šamad, Akbar's court-painter; also a poet.
7. A'zamī Khān Koka, after his return from Makkah.
8. Mullā Shāh Muḥammad of Shāhābād, a historian.
9. Ṣūfi Ahmād.
- 10 to 12. Ṣadr Jahān, the crown-lawyer, and his two sons.
13. Mīr Sharīf of Āmul, Akbar's apostle for Bengal.
14. Sultān Khwāja, a ṣadr.
15. Mīrzā Jānī, chief of Thathāt.
16. Taqī of Shustar, a poet and commander of two hundred.
17. Shaykhzāda Gosālā of Banāras.
18. Bir Bar.

Nos. 4 to 6 are taken from the *Aṣīn*; the others are mentioned in the above extracts from Badāoni. The literary element is well represented in the list.

The above extracts from Badāoni possess a peculiar value, because they show the rise and progress of Akbar's views, from the first doubt of the correctness of the Islām to its total rejection, and the gradual establishment of a new Faith combining the principal features of Hinduism and the Fireworship of the Pārsis. This value does not attach to the scattered remarks in the *Aṣīn*, nor to the longer article in the Dabistān.

As the author of the latter work has used Badāoni, it will only be necessary to collect the few remarks which are new.

The following two miracles are connected with Akbar's birth.

[*Dabistān*, p. 390.]

"Khwāja Mas'ūd, son of Khwāja Maḥmūd, son of Khwāja Murshidū'l-Haqq, who was a gifted Ṣāhib-i ḥāl,"<sup>1</sup> said to the writer of this book, "My father related, he had heard from great saints, that the Lord of the faith and the world 'reveals himself'. I did not know, whether that august personage had appeared, or would appear, till, at last, one night I saw that event, and when I awoke, I suddenly arrived at that place, where the blessed<sup>2</sup> Lord was born, namely on a Sunday of the month of Rajab of the year 949, the lord Jalālū'd-Dīn Akbar, the august son of Humāyūn Pādishāh and Ḥamīda Bānū Begum."

The second miracle has been related above, on p. 172, note 2. These two miracles make up the first of the four chapters, into w'hich the author

<sup>1</sup> *Vide also Shea and Troyer's English translation of the Dabistān*, III, p. 49.

<sup>2</sup> *Vide p. 171, note 2.*

of the Dabistān has divided his article on the "Divine Faith". The second chapter contains religious dialogues, and extracts from Badā'oni, which are rather conjecturally rendered in Shea's Translation. The third chapter contains remarks on the worship of the sun and stars, chiefly with reference to the sun-worship of the Tātārs.<sup>1</sup> The last chapter contains extracts from the third and fifth books of the *Aṣṭān*.

p. 410. "His Majesty also sent money to Irān, to bring to India a wise Zoroastrian of the name of Ardsher."<sup>2</sup>

p. 412. Abū 'l-Fażl wrote, *as a counterpart to his commentary on the Ayatū 'l-kursī* (p. 177), a preface to the translation of the Mahābhārat (*vide* p. 111) of two *juz*.

p. 413. "When Sultān Khwāja,<sup>3</sup> who belonged to the members of the Divine Faith, was near his death, he said that he hoped His Majesty would not have him buried like a mad man. He was therefore buried in a grave with a peculiar lamp, and a grate was laid over it, so that the greater luminary, whose light cleanses from all sins, might shine upon him. . . .

"Should a Hindu woman fall in love with a Muhammadan, and be converted to the Islām, she would be taken away by force and handed over to her family; but so should also a Musalmān woman, who had fallen in love with a Hindu, be prevented from joining Hinduism."<sup>4</sup>

p. 414. "I heard from Mullā Tarson of Badakhshān, who was a Ḥanafī by sect, that once during the year 1058 he had gone on a pilgrimage to Sikandrah, the burial place of Akbar. 'One of my companions,' he said, 'declined to enter the pure mausoleum, and even abused the Representative of God [Akbar]. My other companions said, 'If Akbar possesses hidden knowledge, that man will certainly come to grief.' Soon after a piece of a broken stone fell down, and crushed his toe."

p. 431. "In Multān, I saw Shāh Salūm<sup>5</sup> 'llah, who has renounced the world, and is a *muwahhid* (Unitarian). He is very rigid in discipline and avoids the society of men. He said, he had often been in company with Jalālū 'd-Dīn Akbar, and had heard him frequently say, 'Had I

<sup>1</sup> The author of the Dabistān gives much prominence to the idea that the power and success of the Tātārs was in some way mysteriously connected with their sun and star worship, and that their conversion to the Islām was looked upon as the beginning of their decline. It looks as if the writer wished to connect this idea with Akbar's successes and sun worship.

<sup>2</sup> Regarding this Ardsher, *vide* Journal Asiatic Society, Bengal, for 1868, p. 14. Akbar's fire temple was in the Harem.

<sup>3</sup> *Vide* above, p. 214.

<sup>4</sup> The words in italics are not in Badā'oni. The object of the order was evidently to prevent a woman from doing what she liked; for, according to the Muhammadans, women are looked upon as *nāgiyā 'l-qaqil*.

formerly possessed the knowledge which I now have, I would never have chosen a wife for myself; for upon old women I look as mothers, on women of my age as sisters, and on girls as daughters.' A friend of mine said, he had heard Nawāb 'Abd<sup>u</sup> l-Ḥasan called Lashkar Khān of Mashhad, report the same as having been said by Akbar.

"Salām<sup>r</sup> 'llāh also said that God's Representative (Akbar) had often wept and said, 'O that my body were larger than all bodies together, so that the people of the world could feed on it without hurting other living animals.'

"A sign of the sagacity of this king is this, that he employed in his service people of all classes,<sup>1</sup> Jews, Persians, Tūrānis, etc., because one class of people, if employed to the exclusion of others, would cause rebellions, as in the case of the Uzbaks and Qizilbāshes (Persians), who used to dethrone their kings. Hence Shāh Abbās, son of Sultān Khudābanda-yi Safawī, imitated the practice of Akbar, and favoured the Gurjis (Georgians). Akbar paid likewise no regard to hereditary power, or genealogy and fame, but favoured those whom he thought to excel in knowledge and manners."

The passages in the Ā'in which refer to Akbar's religious views are the following:—p. III; 11; 50; 51; 56; 59; 60; 61, ll. 20 to 24; Ā'in 26, p. 64; p. 96, notes 3 and 4, the Sanscrit names being very likely those which were alluded to by Badāoni, *vide* above p. 189, l. 19; p. 103, note 3; p. 110, note 1; 111–113; p. 115, l. 4, because the "making of likenesses" is as much forbidden by the Islām as it was interdicted by the Mosaic law; Ā'in 72, p. 162; 168; Ā'in 77, p. 162; Ā'in 81, p. 226. In the Second Book, Ā'ins 18, 19, 22–5; in the Third Book, end of Ā'in 1 (*Tārīkh Ilāhi*); Ā'ins 2, 5, 9, 10; and lastly, the greater part of the Fifth Book.

It will be observed that the remarks on Akbar's religious views do not extend beyond the year 1596, when the greater part of the Ā'in had been completed. Badāoni's history ends with A.H. 1004, or A.D. 1595; but his remarks on Akbar's religion become more and more sparing towards the end, and as subsequent historians, even Jahāngīr in his "Memoirs", are almost entirely silent on the religious ideas of the emperor, we have no means of following them up after 1596. Akbar, in all probability, continued worshipping the sun, and retained all other peculiarities of his monotheistic Pārl-Hinduism, dying as he had lived. The story related in that edition of Jahāngīr's Memoirs, which has been translated by Major Price, that Akbar died as a good Musalmān, and

<sup>1</sup> *Vide* the notes of Ā'in 30 of the Second Book.

"repented" on his death-bed, is most untrustworthy, as every other particular of that narrative.<sup>1</sup>

With Akbar's death,<sup>2</sup> the Divine Faith died out. Akbar, solely relying on his influence and example, had established no priesthood, and had appointed no proper person for propagating his faith. If we except the influence which his spirit of toleration exerted, the masses had remained passive. Most of the members, mentioned on p. 219, had died before Akbar; such as were still alive, as Sharif of Amul took again to sophistry, and tried to create sensations under Jahāngīr.<sup>3</sup> As Jahāngīr did not trouble himself about any religion, Akbar's spirit of toleration soon changed to indifference, and gradually died out, when a reaction in favour of bigotry set in under Awrangzeb. But people still talked of the Divine

<sup>1</sup> The story of Akbar's "conversion" is also repeated in Elphinstone's History, second edition, p. 531. The Mulla whom Akbar, according to Price's Memoirs, is said to have called is Sadr Jahān, who, as remarked above on p. 219 was a member of the Divine Faith. This in itself is improbable. Besides, the *Tuzuk-i-Jahāngīr*, as published by Sayyid Ahmad, says nothing about it. Nor does the *Iqbālnāma*, a poor production (though written in beautiful Irāni Persian), or *Khāfi Khān*, allude to the conversion which, if it had taken place, would certainly have been mentioned. *Khāfi Khān* especially would have mentioned it, because he says of Bādāoni, that he said and wrote about the religious views of the Emperor things which he should not have related (*vide Khāfi Khān*, I, p. 196). The silence of the author of the *Dabistān* is still more convincing, whilst the story of Mulla Tarson, and the abuse uttered by his companion against Akbar (p. 220), are proofs that Akbar did not "repent". To this we have to add that Jahāngīr, in his Memoirs, adopts a respectful phraseology when mentioning the sun, which he calls *Hayrat Nāyyir-i Aqzam*; he also continued the *sijda*, though offensive to pious Muhammadians, and Akbar's Solar Era, though it involved a loss to the revenue because for every 33 lunar years, the state only received taxes for 32 solar years; he allowed some Hindu customs at Court, as the *Rākhī* (*vide* above p. 193), and passed an order not to force Hindus to join the Islam (*Tuzuk*, p. 100).

<sup>2</sup> Akbar died on the *Shab-i-Chahārshāhib*, 12th *Jumādā I-*u-khrā 1014 A.H., which, according to note 3 of p. 180, is our Tuesday night [not Wednesday, as in Price, and all European Historians], the 15th October, 1605, old style. Hence Akbar would have died in the night which followed the day on which he celebrated his sixty-third birthday if we adopt our mode of reckoning; *vide* p. 64, note 1.

There is some confusion in the histories regarding the exact day of Akbar's death.

The *Pādišāhnāma* (vol. I, p. 66) says that Akbar died at the age of sixty-three (solar) years and one day, in the night of the *Chahārshāhib* (the night between Tuesday and Wednesday) of the 12th *Jumādā I-*u-khrā, corresponding to the 2nd *Abān* of Akbar's Era. The *Mīrāt* and *Kāfi Khān* (I, p. 235) give the same; the latter adds that Akbar died at midnight.

*Pādišāhnāma* (p. 69) and *Khāfi Khān* (p. 246) fix the *jūlūs* or accession, of Jahāngīr for Thursday, the 20th *Jumādā I-*u-khrā, or the 10th *Abān*, i.e. 8 days after Akbar's death.

Muhammad Hādi, in his preface to the *Tuzuk-i-Jahāngīr*, says that Akbar died on the *Shab-i-Chahārshāhib*, 13th *Jumādā I-*u-khrā; and Sayyid Ahmad's edition of the *Tuzuk* refers the *jūlūs* to Thursday, the eighth *Jumādā I-*u-khrā; but the word *jaṣṣ* is often confounded in MSS. with *juṣṣ*.

Again the *Mīrāt*, and Sharif-i Irānī in his *Iqbālnāma*, mention the "wife as" having taken place on Thursday, the eleventh *Jumādā I-*u-khrā. Lastly, the prefaces of the *Fārihang-i-Jahāngīr* refer the *jūlūs* to the third Thursday [the twentieth day] of *Jumādā I-*u-khrā [a mistake for *al-u-khrā*], corresponding to the *reṣ-i ḥawr*, or the eleventh of *Abān*.

<sup>3</sup> *Vide Tuzuk*, p. 22.

Faith in 1643 or 1648, when the author of the Dabistān collected his notes on Akbar's religion.<sup>1</sup>

*A* in 78.

### THE MUSTER OF ELEPHANTS.

The beginning of the musters is made with this animal. The *Khāṣa* elephants with their furniture and ornaments are the first which are daily brought before His Majesty, namely, ten on the first day of every solar month. After this, the *Halqa* elephants are mustered, according to their number. On Tuesdays from ten to twenty are mustered. The Bitikchi, during the muster, must be ready to answer any questions as to the name of each animal (there are more than five thousand elephants, each having a different name). His Majesty knows to which section most of the elephants belong—ten elephants form a section of ten (*dahdī*), and are in charge of an experienced officer; as to how each elephant came into the possession of His Majesty; the price; the quantity of food; the age of the animal; where it was born; the period of heat, and the duration of that state each time; the date when an elephant was made *khāṣa*; its promotion in the *halqas*; the time when the tusks are cut; how many times His Majesty has mounted it; how many times it was brought for riding out; the time of the last muster; the condition of the keepers; the name of the Amīr in charge. For all other elephants eight things are to be reported, viz., the change of its name (?); the repetition of it; its price; how it came into the possession of His Majesty; whether it is fit for riding, or for carrying burdens; its rank; whether it has plain furniture or not; which rank the Fawjdār has assigned to it. The rule is, that every Fawjdār divides his elephants into four classes, separating those that are best from those that are worst, whether they are to remain with him or whether he has to give some to other Fawjdārs.

Each day five *takwīs* (transferable) elephants are inspected by an

<sup>1</sup> Only one of Akbar's innovations, the *Sijda* was formally abolished by Shāhjehān. "During the reigns of Ḡārī-dihyān [Akbar], and Jannat-maldān [Jahāngīr], it was customary for courtiers on meeting their Majesties, or on receiving a present, to prostrate themselves, placing the forehead on the ground. . . . This custom had also obtained in antiquity, but had been abolished by the Islām. . . . When His Majesty [Shāhjehān] mounted the throne, he directed his imperial care to the reintroduction of the customs of the Islām, the strict observance of which had died away, and turned his august zeal to rebuilding the edifice of the Law of the Prophet, which had all but decayed. Hence on the very day of his accession, His Majesty ordered that putting the forehead on the ground should be restricted to God. Mahābāt Khān, the Commander-in-Chief, objected at first, etc. His Majesty would not even allow the *Zemāsba*, or kissing the ground, and subsequently introduced a fourth *Tadīm* [Akbar had fixed three, vide p. 166, l. 5]." *Mālikānāma*, I. p. 110.

experienced man. The following custom is observed: When new elephants arrive for the government, they are handed over in fifties or hundreds to experienced officers, who fix their ranks. Such elephants are called *Tahwîlî* elephants. When His Majesty inspects them, their rank is finally settled, and the elephants are transferred to the proper sections. Every Sunday one elephant is brought before His Majesty, to be given away as a present to some deserving servant. Several *halqas* are set apart for this purpose. The rank of the *khâsa* elephants formerly depended on the number of times they had been inspected by His Majesty; but now their precedence is fixed by the number of times His Majesty has mounted them. In the *halqas*, the precedence of elephants is determined by the price. When all elephants have been mustered, the *khâsa* elephants are again examined, ten every day. Then come the elephants of the princes, who mostly march them past themselves. After them come the *halqas*. As they are arranged in sections according to the price, some elephants have, at every muster, their value either enhanced or lowered, and are then put among their equals. For this reason, many Fawjdârs are anxious to complete their sets, and place themselves for this purpose in a row at the time of the musters. His Majesty then gives the elephants to whomsoever he likes. If the number of the elephants of any Fawjdâr is found correct, some more are put in his charge; for such officers are thought of first. Fawjdârs, whose elephants are found to be lean, are preferred, in making up the complements, to such as bring less than their original number. Each Fawjdâr receives some, provided he musters all his elephants. The *Mushrif* (accountant) receives orders where to keep the elephants.

The elephants of the grandees also, though not belonging to the fixed establishment, are almost daily brought before His Majesty, who settles their rank, and orders them to be branded with a peculiar mark. Elephants of dealers also are brought before His Majesty, who fixes their rank and value.

#### *A<sup>o</sup>in 79.*

#### THE MUSTER OF HORSES.

They begin with the stables of forty; then come the stables of the princes; then the *khâsa* courier horses; then the country-bred, and all other stables. When the ten-muhr horses have been inspected, they bring the *Gûts*, *Qisrdqs*, the horses on which the hunting leopards ride, and the *Bârgîr* horses (*vide p. 146, l. 25; p. 143, l. 10 from below, and A<sup>o</sup>in 54, p. 147*). The place of the horses at the musters, is determined

by their value, and in the case of horses of the same value, the precedence is determined by the time of service. Before the musters, the horses are inspected by clever officers, who again fix their value, and divide them into three classes. When the rank of a horse has been put higher or lower, it is placed among his proper class-fellows. Those horses which belong to the third class, form separate stables, and are given away as presents. If horses have their value raised, they are given over to such keepers as bring to the musters either the full complement of their horses, or at least a complement not more deficient than by two. Incomplete stables are daily filled up during the musters; or if not filled up, they are put in charge of separate keepers. Twenty horses are daily mustered. On Sundays, horses are the first that are mustered. Double the usual number are then inspected. Several horses are also kept in waiting at Court, viz., one from each of the sixty to the forty-muhr stables, and one more from each of the thirty to the ten-muhr stables. They are given away as presents or as parts of salaries. The precedence at musters of bázár-horses is fixed according to the price. According to the number of horses available, from twenty to a hundred are daily mustered. Before the musters, experienced officers fix the prices; which are generally enhanced at the time of the parades. Horses above thirty muhrs, have their value fixed in the presence of His Majesty. A cash-keeper attached to the State-hall is entrusted with money, so that horse-dealers have not to wait long for payment of their claims. When horses have been bought they are marked with a peculiar brand, so that there may be no fraudulent exchange.

From foresight, and on account of the large profits of the horse-dealers, His Majesty enforces a tax of three rupees for every *Irāqī, Mujannas* (vide p. 147, note 3), and Arab, imported from Kābul and Persia; two and a half rupees for every Turkish and Arabian horse imported from Qandahār; and two from Kābul horses, and Indian Arab bred.

*Aśin* 80.

### THE MUSTER OF CAMELS.

The beginning is made with country-bred camels, of which five *qaṭārs* are daily inspected. Those *pansadīs* (officers in charge of five hundred camels) come first who are oldest. The Head Dūrogha has the permission to parade before His Majesty a *qaṭār* of excellent Bughdīs and Jammāzās. Then come the Bughdīs, and after them the Jammāzās, the Ghurds, the Loks, and all other camels. The commencement of the muster takes place

on Fridays, on which day double the usual number marches past. The precedence of camels is determined by their value.

### *A'īn* 81.

#### THE MUSTER OF CATTLE.

Cattle are mustered according to their value, ten yokes daily. The muster commences on Wednesdays, on which day double the usual number is inspected.

On the day of the *Diwālī*—an old festival of this country, on which the Hindus pray to the cow, as they look upon reverence shown to cows as worship—several cows are adorned and brought before His Majesty. People are very fond of this custom.

### *A'īn* 82.

#### THE MUSTER OF MULES.

The muster of this beast of burden commence on Thursdays, when six *gājārs* are inspected in order of their value. Mules are mustered once a year.

Formerly all musters took place as above described. But now horses are inspected on Sundays; camels, cows, and mules, on Mondays; the soldiers, on Tuesdays; on Wednesdays, His Majesty transacts matters of finance; on Thursdays, all judicial matters are settled; Fridays His Majesty spends in the Harem; on Saturdays the elephants are mustered.

### *A'īn* 83.

#### THE PĀGOSHT REGULATION.<sup>1</sup>

His Majesty has taught men something new and practical, and has made an excellent rule, which protects the animal, guards the stores,

<sup>1</sup> The object of this curious regulation was to determine the amount of the fines which Akbar could justly inflict on the officers in charge of the animals belonging to the Court, if the condition of the animals did not correspond to his expectations. The daily extra quanta of food supplied to the animals, had been fixed by minute rules (*A'īns* 43, 51, 62, 67, 70), and the several *Dāryghas* (store-keepers) entered into their *rāndāmchās*, or day-books, the quantum daily given to each animal. These day-books were produced at the musters, and special officers measured the fatness of each animal, and compared it with the food it had been receiving since the last muster, as shown in the day-book. Akbar determined a maximum fatness (A); which corresponded to a maximum quantity of daily food. (a) Similarly, he determined a fatness (B), resulting from a daily quantity of food (b), though Abū'l-Faṣl does not specify how this was done. The quantities A, B, etc.,

teaches equity, reveals the excellent and stimulates the lazy man. Experienced people saw their wisdom increased, and such as inquired into this secret obtained their desires.

His Majesty first determined the quantity of daily food for each domestic animal, and secondly determined the results, which different quanta of food produce in the strength of an animal. In his practical wisdom and from his desire of teaching people, His Majesty classifies the dishonest practices of men. This is done by the *Pāgoshī* regulation. From time to time an experienced man is sent to the stables of these dumb creatures. He inspects them, and measures their fatness and leanness. At the time of the musters also the degrees of fatness or leanness are first examined into, and reports are made accordingly. His Majesty then inspects the animals himself, and decreases or increases the degrees of their fatness or leanness as reported, fixing at the same time the fine for leanness. If, for some reason, the allowance of grain or grass of an animal had been lessened, proper account is taken of such a decrease. The leanness of an elephant has been divided into thirteen classes. . . .<sup>1</sup>

For all other animals beside the elephant, six degrees have been laid down, viz., the second, third, fifth, seventh, ninth, and tenth [degrees of the thirteen for the elephant]. And as it is the custom of the Fawjdār, to mark, at the time of the musters of the *halqas*, one *halqa* which is the best in their opinion, and to put separate that which is the worst, the officers who inquire into the leanness and fatness, deduct fifty per cent. from the degree of the former, and count one half for the latter *halqa*. If the Fawjdār works in concert with the Dārogha, and both sign the entries in the day-book, the Fawjādr is responsible for one-fourth, and the Dārogha for the remaining part of the food. The leanness of old elephants is fixed by the condition of the whole *halqa*. In the horse stables the grooms, water-carriers, and sweepers are fined one-fourth of the wages. In the case of camels, the Dārogha is fined the amount

were then divided into several fractions or degrees, as  $\frac{8A}{8}$ ,  $\frac{7A}{8}$ ,  $\frac{6A}{8}$ , etc. Thus in the case of elephants the maximum fatness (A) was divided into 13 degrees.

*Pāgoshī* means a quarter of flesh, and evidently expresses that the food is only produced  $\frac{1}{4}A$ , instead of  $\frac{1}{3}A$ . The name was then transferred to the regulation.

We do not know how the mustering officers applied Akbar's rule, whether by measuring the circumference of an animal or by weighing it. The rule may appear fanciful and unpractical; but it shows how determined Akbar was to fathom the dishonesty of his Dāroghas. Hence the carefulness which he showed in assessing fines (Āīns 48, 57), in ordering frequent musters of animals and men, in reviving the regulations of branding animals as given by Āīla "d-Dīn Khilji and Sher Shāh, in fixing the perquisites, in paying cash for all supplies, in allowing veterinary surgeons certain powers, etc.

<sup>1</sup> The text (p. 163, l. 10) enumerates several fractions, or degrees of leanness, but they give no sense. The confusion of the MSS. is due to the want of interpunctuation.

of the grain, and the driver for the share of the grass. In the case of oxen used for carriages, the Dārogha is fined for the part of the grass and the grain ; but the driver is not liable. In case of heavy carriages, half the fine is remitted.

### *Aṣṭān* 84.

#### ON ANIMAL FIGHTS. REGULATIONS FOR BETTING.

His Majesty is desirous of establishing harmony among people of different classes. He wishes to arrange feasts of friendship and union, so that everything may be done with propriety and order. But as all men do not possess a mind capable of selecting that which is true, and as every ear is not fit to listen to wisdom, His Majesty holds social meetings for amusement, to which he invites a large number of people. Through the careful arrangements of His Majesty, the court has been changed from a field of ambitions' strife to a temple of a higher world, and the egotism and conceit of men have been directed to the worship of God. Even superficial, worldly people thus learn zeal and attachment, and are induced by these gatherings to inquire after the road of salvation.<sup>1</sup>

#### *Deer* <sup>2</sup>-*fights.*

The manner of fighting of this animal is very interesting, and its method of stooping down and rising up again is a source of great amusement. Hence His Majesty pays much attention to this animal, and has succeeded in training this stubborn and timid creature. One hundred and one deer are *khāṣa* ; each has a name, and some peculiar qualities. A keeper is placed over every ten. There are three kinds of fighting deer, *first*, those which fight with such as are born in captivity and with wild ones ; *secondly*, such as fight best with tame ones ; and *thirdly*, such as fiercely attack wild deer. The fights are conducted in three different ways. *First*, according to number, the first fighting with the second, the third with the fourth, and so on, for the whole. At the second go, the first fights with the third, the second with the fourth, and so on. If a deer runs away, it is placed last ; and if it is known to have run away three times, it ceases to be *khāṣa*. Betting on these fights is allowed ; the stake does not exceed 5 dāms. *Secondly*, with those belonging to the princes. Five *khāṣa* pair fight with each other, and afterwards, two *khāṣa* pair from His Majesty's hunting-ground : then five other *khāṣa* pair. At the

<sup>1</sup> To join Akbar's Divine Faith.

<sup>2</sup> The text has *āśa* which is the Persian name of the *chittrā* (H.), the "ravine-deer" of Anglo-Indian sportsmen.—P.]

same time two pair from the deer park of His Majesty's hunting-ground fight, and afterwards five *khāṣa* deer engage with five deer of the eldest prince. Then fourteen *khāṣa* pair engage with each other, and fight afterwards with the deer of the prince, till the fight with the deer of the prince is finished. Upon this, the deer of princes fight with each other, and then *khāṣa* deer. The betting on such fights must not exceed one muhr. *Thirdly*, with the deer of other people.

His Majesty selects forty-two from his nearer friends, and appoints every two of them as opponents, forming thus one and twenty sets. The first winners receive each thirty deer, and all others get one less, so that the last get each eleven. To every set a *Mal*,<sup>1</sup> a water-buffalo, a cow, a *quchqār* (fighting ram), a goat, and a cock, are given. Fights between cows<sup>2</sup> and goats are rarely mentioned to have been held in ancient times. Before the fighting commences, two *khāṣa* deer are brought in trimmed up, and are set against two deer belonging to people of various sets. First, with a deer belonging to a powerful grandee, and then the fight takes place before His Majesty. If a general assembly is announced, the fight may also take place, if the deer belongs to a commander of One Thousand. The betting on *khāṣa* deer is eight muhrs, and on deer belonging to one of a set, five muhrs, if it be an *Aṭkal*; and four, if an *Anīn*. As deer have not equal strength and impetuosity of attack, the rule among deer-keepers is, once to select each of their deer in turn and take it to the arena. Such deer are called *Anīn*. Another then estimates its strength, and brings a deer as opponent. The latter is called *Aṭkal*. In case of *Mals*, the betting is five muhrs; for water buffaloes and cocks, four; for cows<sup>2</sup> and fighting rams, and goats, two. A commander of One Thousand is allowed to bet six muhrs on a *khāṣa* deer; and with one of his own rank,<sup>3</sup>  $3\frac{1}{2}$  muhrs, if the bet is on an *Aṭkal*; and three on an *Anīn*; and so also in the same proportion on *Mals*, water-buffaloes, and cocks; but on cows,<sup>4</sup> fighting rams, and goats, two. A commander of Nine Hundred may bet on a *khāṣa* deer 50 rupees; and with one of his own rank,  $30\frac{1}{2}$  R. on an *Aṭkal*, and 25 R. on an *Anīn*; on a *Mal*  $3\frac{1}{2}$  muhrs; on a water-buffalo and a cock  $3\frac{1}{2}$  M.; and on all other animals,  $1\frac{1}{2}$  M. A commander of Eight Hundred is allowed to bet 48 R. on a *khāṣa* deer; with one of his own rank, 30 R. on an *Aṭkal*; and 24 R. on an *Anīn*;

<sup>1</sup> *Mal*, according to Å<sup>2</sup> in 6 of the second book, is the name for a Gujrāt wrestler.

[<sup>2</sup> In text *gār*, which in Persian is applied to the bull, cow, and bullock. It is improbable that cows were used for fighting.—P.]

<sup>3</sup> Or perhaps with his opponent in the set (*mīḍ*).]

[<sup>4</sup> See note 2 on previous page.]

on a *Mal*  $3\frac{1}{2}$  *M.*; on a water buffalo and cock,  $2\frac{1}{2}$  *M.*, and on other animals as before. A commander of Seven Hundred is allowed to bet 44 *R.* on a khāṣa deer; with one of his own rank on an *Aīkal*  $27\frac{1}{2}$  *R.*; on an *Anīn* 22 *R.*; on a *Mal* 3 *M.*; on other animals as before. A commander of Six Hundred may bet 40 *R.* on a khāṣa deer; with one of his own rank, 25 *R.* on an *Aīkal*; 20 *R.* on an *Anīn*; on other animals as before. A commander of Five Hundred may bet 4 *M.* [36 *R.*] on a khāṣa deer; with one of his own rank  $2\frac{1}{2}$  *M.* on an *Aīkal*, and 2 *M.* on an *Anīn*; on other animals, as the preceding. A commander of Four Hundred may bet 34 *R.* on a khāṣa deer; with one of his own rank  $21\frac{1}{2}$  *R.* on an *Aīkal*; 17 *R.* on an *Anīn*; on a *Mal*  $2\frac{3}{4}$  *M.*; on a water-buffalo and cock, 2 *M.*; on a cow, a fighting ram, and goat, 1 *M.*. A commander of Three Hundred may bet 30 *R.* on a khāṣa deer; with one of his own rank,  $18\frac{1}{2}$  *R.* on an *Aīkal*; 15 *R.* on an *Anīn*;  $2\frac{1}{2}$  *M.* on a *Mal*; on other animals, as the preceding. A commander of Two Hundred may bet 24 *R.* on a khāṣa deer; with one of his own rank 15 *R.* on an *Aīkal*, 12 *R.* on an *Anīn*, and on other animals as before. A commander of One Hundred may bet 2 *M.* on a khāṣa deer; with one of his own rank  $1\frac{1}{2}$  *M.* on an *Aīkal*; 1 *M.* on an *Anīn*; and on other animals as before. A commander of Eighty may bet 16 *R.* on a khāṣa deer; with one of his own rank 10 *R.* on an *Aīkal*; 8 *R.* on an *Anīn*; 17 *R.* on a *Mal*;  $1\frac{1}{2}$  *M.* on a water-buffalo and a cock; on other animals as before. A commander of Forty may bet 12 *R.* on a khāṣa deer; with one of his own rank  $7\frac{1}{2}$  *R.* on an *Aīkal*; 6 *R.* on a *Anīn*; on other animals as before. A commander of Twenty may bet 10 *R.* on a khāṣa deer;  $6\frac{1}{2}$  *R.* with one of his own rank on an *Aīkal*; 5 *R.* on an *Anīn*; on other animals as before. A commander of Ten may bet 8 *R.* on a khāṣa deer, and 5 *R.* on an *Aīkal*, with one of his own rank; 4 *R.* on an *Anīn*; on other animals as before. People who hold no *mansabs*, bet 4 *R.* on a khāṣa deer; with one of their own rank,  $2\frac{1}{2}$  *R.* on an *Aīkal*; 2 *R.* on an *Anīn*; 15 *R.* on a *Mal*; on other animals as before.

But if the opponent hold a less rank, the amount of the bet is determined according to the amount which the opponent is allowed to bet on an *Anīn*. When the last pair comes, the betting is everywhere on the deer. A fourth part of what people take from each other in *Mal* fights, is given to the victorious wrestler. The presents which His Majesty makes on such occasions have no limits.

The rule is that every one of such as keep animals brings on the fourteenth night of the moon one deer to the fight. The *Bitikchī* of this department appoints half the number of deer as *Anīns*, and the other half as *Aīkals*. He then writes the names of the *Aīkals* on paper slips,

folds them up, and takes them to His Majesty, who takes up one. The animal chosen has to fight with an *Anin*. As such nights are clear, fights are generally announced for that time.

Besides, there are two other classes of deer, *kotal* and *half kotal*. The number of each is fixed. As often the number of *khāṣa* deer decreases, the deficiency is made up from the *kotal* deer; and the deficiency in the number of *kotals* is made up from *half kotals*. One pair of *kotals* also is brought to the fight, so that they may be tried. Hunters supply continually wild deer, and bring them to His Majesty, who fixes the price. A fat superior deer costs 2 *M.*; a thin superior one, 1 *M.* to 15 *R.*; a fat middling one, 12 *R.*; Do. lean, 8 *R.*; a third class fat one, 7 *R.*; Do. thin, 5 *R.*; a fourth class fat one, 4 *R.*; Do. lean, 2 to 2½ *R.*

Deer are kept and fed as follows; *Khāṣa* deer selected for fighting before His Majesty, get 2 s. grain, ½ s. boiled flour, ½ s. butter, and 1 d. for grass. Such as are kept on His Majesty's hunting-grounds, *kotals*, and fighting deer of the sets, get 1½ s. of grain, and flour and butter as before. The grass is supplied by each amateur himself. All *khāṣa*, home-bred, *kotal* deer, and those of His Majesty's hunting-ground, have each one keeper. The fighting deer of the sets have one keeper for every two; the single last one has a keeper for itself. Nothing is given for grass. Deer which are given to people to have them fattened get 1½ s. grain, and ½ d. for grass. They have one keeper for every four; but one for every two, if they are fit to become *khāṣa*. Some deer are also sent to other towns; they get 1½ s. grain, and have each one keeper. If deer are newly caught, they get no regular food for seven days, after which they get ½ s. of grain for a fortnight. They then get 1 s. and when one month is over, 1½ s.

In the deer park, Mansabdārs, Ahadis, and other soldiers are on staff employ. The pay of foot-soldiers varies from 80 to 400 d.

His Majesty has 12,000 deer; they are divided into different classes, and proper regulations are made for each of them. There is also a stud for deer, in which new results are obtained. A large female gets 1½ s. grain, and ½ d. for grass. A new-born deer drinks the milk of the dam for two months, which is reckoned as equivalent to ½ s. of grain. Afterwards, every second month, the allowance is increased by a quarter s. of grain, so that after a period of two years, it gets the same as its dam. For grass, ½ d. is given from the seventh to the tenth month. Young males also get weaned after two months, when they get ½ s. of grain, which is increased by that quantity every second month, so that, after two years, they get 2½ s. From the fifth to the eighth month, they get ½ d. for grass, after which period they get ½ d. for grass.

I have given a short description of animal fights as announced for general assemblies. His Majesty announces them also for day time ; but as often a more important act of worship is to be performed, he announces them for the night. Or else His Majesty thinks of God, and seeks for wisdom in self-examination ; he cares neither for cold nor heat ; he spends the time which others idle away in sleep, for the welfare of the people, and prefers labour to comfort.

#### *A<sup>c</sup> in 86.*

#### ON BUILDINGS.

Regulations for house-building in general are necessary ; they are required for the comfort of the army, and are a source of splendour for the government. People that are attached to the world will collect in towns, without which there would be no progress. Hence His Majesty plans splendid edifices, and dresses the work of his mind and heart in the garment of stone and clay. Thus mighty fortresses have been raised, which protect the timid, frighten the rebellious, and please the obedient. Delightful villas, and imposing towers have also been built. They afford excellent protection against cold and rain, provide for the comforts of the princesses of the Harem, and are conducive to that dignity which is so necessary for worldly power.

Everywhere also Sarā, is have been built, which are the comfort of travellers and the asylum of poor strangers. Many tanks and wells are being dug for the benefit of men and the improvement of the soil. Schools and places of worship are being founded, and the triumphal arch of knowledge is newly adorned.

His Majesty has inquired into every detail connected with this department, which is so difficult to be managed and requires such large sums. He has passed new regulations, kindled the lamp of honesty, and put a stock of practical knowledge into the hands of simple and inexperienced men.

#### *A<sup>c</sup> in 86.*

#### THE PRICES OF BUILDING MATERIAL, ETC.

Many people are desirous of building houses ; but honesty and conscientiousness are rare, especially among traders. His Majesty has carefully inquired into their profits and losses, and has fixed the prices of articles in such a manner, that both parties are satisfied.

*Red sandstone* costs 3 d. per man. It is obtainable in the hills of Fathpur Sikri, His Majesty's residence, and may be broken from the rocks at any length or breadth. Clever workmen chisel it so skilfully, as no turner could do with wood ; and their works vie with the picture book of Mānī [the great painter of the Sassanides]. Pieces of red sandstone (*sang-i gulūla*), broken from the rocks in any shape, are sold by the pharī, which means a heap of such stones, without admixture of earth, 3 *gaz* long, 2½ *g.* broad, and 1 *g.* high. Such a heap contains 172 *mans*, and has a value of 250 d., i.e. at the rate of 1 d. 11½ j. per man.

*Bricks*<sup>1</sup> are of three kinds ; burnt, half burnt, unburnt. Though the first kind are generally made very heavy, they weigh in the average three *ser*, and cost 30 d. per thousand. The second class cost 24 d., and the third 10 d. per thousand.

*Wood.* Eight kinds of wood are in general use. 1. *Sīsāñ*,<sup>2</sup> unrivalled for its beauty and durability. A block 1 *Ilāhī gaz* long, and 8 *Tessūj* broad and high, costs 15 d. 6 j. But if the height be only 5 or 6 *T.*, 11 d. 10½ j. Other sizes according to the same proportion. 2. *Nāzhū*, called in Hindi *Jidh*.<sup>3</sup> A beam, 10 *T.* broad and high, costs *per gaz* 5 d. 13½ j. ; and a half size beam, from 7 to 9 *T.* broad and high, costs *per gaz* 5 d. 3½ j. 3. *Dasang* (?), called in Hindi *Kari*<sup>4</sup>; a beam 3 *T.* broad, and 4 *gaz* long, costs 5 d. 17½ j. 4. *Ber*,<sup>5</sup> 1 *T.* broad and high, 4 *gaz* long, 5 d. 17½ j. ; so also *Tūl*, or Mulberry. 5. *Mughilān* (Babūl), of the same cubic contents as No. 4, 5 d. 2 j. 6. *Sirs*, size as before, 10 d. 4 j. 7. *Dayāl*, same size, first quality 8 d. 22½ j. ; second quality, 8 d. 6½ j. 8. *Bakāyin*, same size, 5 d. 2 j.

*Gaj-i shirīn*, or sweet limestone. There is a quarry near Bahirah. When a merchant brings it, it costs 1 R. per three *mans* ; but if any one sends his own carriers, only 1 d. *Qalī-yi sangīn*, per man 5 d. 5 j. *Ṣadafī* 5 d. *Chūna*, or quicklime, 2 d. per man ; it is mostly boiled out of *kangur*, a kind of solid earth resembling stone in hardness.

Iron cramps, if tinned, 13 for 18 d. ; plain ones, for 6 d.

Iron door-knockers, from Persia and Tūrān, tinned ; large ones, 8 d. per pair ; small ones, 4 d. Indian do., tinned, 5½ d. ; plain ones, 4 d. 12 j.

*Gul-mekh* (large nails with broad heads), 12 d. per ser. *Dinārīn* nails,

[<sup>1</sup> *Khīsh* in text. In modern Persian this word means a sun-dried brick as opposed to *afur*, a kiln-burnt brick.—P.]

[<sup>2</sup> In Platt's *cod.*—P.]

[<sup>3</sup> This word is spelt *Chīdh* in A<sup>2</sup> in 90, No. 59.

[<sup>4</sup> *Kari*.—P.]

[<sup>5</sup> "The *Ber* was in great request in Akbar's time as a building timber, but is now little used, except for kingposts and tiebeams, as the direct cohesion of its fibres is equal to that of Salwood." *Balfour's Timber Trees of India*.

5 d. per ser. *Goga*, or small nails, tinned, first quality 7 d. for one hundred ; second quality, 5 d. ; smallest, 4 d.

Screws and nuts, chiefly used for doors and boxes. Tinned; 12 d. per ser ; plain, 4 d.

Rings, tinned, 6 d. per ser ; plain, 4 d.

*Khuprel*, or tiles. They are one hand long and ten fingers broad, are burnt, and are used for the roofs of houses, as a protection against heat and cold. Plain ones, 86 d. per thousand ; enamelled, 30 d. for ten.

*Qulba*, or spouts, to lead off water. Three for 2 d.

*Bis*, or bamboo. It is used for spears. First quality, 15 d. for twenty pieces ; second quality, 12 d. for do. : third quality, 10 d. for do. The price of some kinds of bamboo is much higher. Thus a peculiar kind is sold at 8 *Ashrafis* [muhrs] per piece. They are used for making thrones.<sup>1</sup> Bamboo, at a rupee per piece, is common. *Patal*, is made of the reed which is used for *qalam*s. (pens). It is used for covering ceilings. First quality, cleaned, 1½ d. per square *gaz* ; second quality, 1 d. Sometimes they sell *patal* at 2 d. for pieces 2 *gaz* long, and 1½ g. broad. *Sirkī* is made of very fine *qalam* reeds, looks well, and is very smooth ; it is sold at the rate of 1½ d. per pair, 1½ g. long, and 16 *girihs* broad. The ceilings and walls of houses are adorned with it.

*Khas*<sup>2</sup> is the sweet-smelling root of a kind of grass which grows along the banks of rivers. During summer, they make screens of it, which are placed before the door and sprinkled with water. This renders the air cool and perfumed. Price 1½ R. per man.

*Kāh-i chappar*<sup>3</sup> (reeds for thatching) is sold in bundles, which are called in Hindi *pūla*, per ser from 100 to 10 d.

*Bhus*, or wheat straw, used for mixing with mortar, 3 d. per man.

*Kāh-i dābh*, straw, etc., which is put on roofs, 4 d. for a load of 2 *mans*.

*Munj*, the bark of *qalam* reeds, used for making ropes to fasten the thatching, 20 d. per man.

*San*<sup>4</sup> is a plant. Peasants mix it with quicklime. People also make ropes of it for well-buckets, etc., 3 d. per man.

*Gum*, of an inferior quantity, is mixed with quicklime, 70 d. per man.

*Sirish-i kāhī*, or reed glue, is mixed with sweet limestone, 4 d. per ser.

*Luk* is the flower-bunch of the reed which is used for matting. People burn it and use it as a candle. It is also mixed with quicklime and *qalī*. Price, 1 R. per man.

<sup>1</sup> *or* *—P.*

<sup>2</sup> Or Hindi *khas-khas*.—*P.*

<sup>3</sup> For *chappar*, H.—*P.*

<sup>4</sup> *San*, H., hemp, flax ?—*P.*

*Simgil* (silver clay) is a white and greasy clay, 1 d. per man. It is used for white-washing houses. It keeps a house cool and looks well. *Gil-i surkh*, or red clay, called in Hindī, *gerū*,<sup>1</sup> 40 d. per man. There is a quarry of it in the hills of Gwāli,ār.

Glass is used for windows ; price, 1 R. for 1½ s. or one pane for 4 d.

### A\*in 87.

#### ON THE WAGE OF LABOURERS.

*Gilkārs* (workers in lime), first class workmen, 7 d. ; second class, 6 d. ; third class, 5 d.

*Sang-tarāsh* (stone-masons). The tracer gets 6 e. for each *gaz* ; one who does plain work, 5 d. A labourer employed in quarries gets for every man he breaks, 22 j.

*Carpenters*, first class, 7 d. ; second do., 6 d. ; third do., 4 d. ; fourth do., 3 d. ; fifth do., 2 d. For plain job-work, a first class carpenter gets 1 d. 17 j. for one *gaz* ; second class do., 1 d. 6 j. ; third class do., 21 j.

*Pinjara-sāz* (lattice worker and wicker worker). *First*, when the pieces are joined (fastened with strings), and the interstices be dodecagonal, 24 d. for every square *gaz* ; when the interstices form twelve circles, 22 d. ; when hexagonal, 18 d. ; when *jaṭṣarī* [or rhombus-like, one diagonal being vertical, the other horizontal], 16 d. ; when *shaṭranjī* [or square fields, as on a chess board], 12 d. for every square *gaz*.

*Secondly*, when the work is *ghayr-wasṭī* (the sticks not being fastened with strings, but skilfully and tightly interwoven), for first class work, 48 d. per square *gaz* ; for second class do., 40 d.

*Arra-kash* (one who saws beams). For job-work, *per square gaz* 2½ d., if *sīsaū* wood ; if *nāzhū* wood, 2 d. A labourer employed for the day, 2 d. There are three men for every saw, one above, two below.

*Bildārs* (bricklayers),<sup>2</sup> first class, daily 3½ d. ; second class do., 3 d. If employed by the job, for building fortress walls with battlements, 4 d. per *gaz* ; for laying foundations, 2½ d. ; for all other walls, 2 d. For digging ditches, ½ d. *per gaz*.

The *gaz* of a labourer contains 32 *fassūj*.

*Chāh-kan*, or well-diggers, first class workmen, 2 d. *per gaz* ; second class do., 1½ d. ; third class, 1½ d.

[<sup>1</sup> *Gerd*, H. Armenian bole.—P.]

[<sup>2</sup> *Bel-dür* a digger, a pioneer.—P.]

*Ghotā-khur*, or divers. They clean wells. In the cold season, 4 d. per diem ; in the hot season, 3 d. By the job, 2 R. for cleaning a depth of 1 *gaz*.

*Khisht<sup>1</sup>-tarūsh*, or tile makers, for 100 moulds, smoothened, 8 d.

*Surkhī-kob* (pounders of old bricks), 1½ d. for a heap of 8 *mans*.

*Glass-cutters*, 100 d. per *gaz*.

*Bamboo-cutters*, 2 d. per diem

*Chappar-band*,<sup>2</sup> or thatchers, 3 d. per diem ; if done by the job, 2½ d. for 100 *gaz*.

*Patal-band* (vide p. 234), 1 d. for 4 *gaz*.

*Lakhīra*. They varnish reeds, etc., with lac. Wages, 2 d. per diem.

*Ābkash*, or water-carriers. First class, 3 d. per diem ; second class do., 2 d. Such water-carriers as are used for furnishing house-builders with water for mortar and quicklime, get 2 d. per diem.

### A\*in 88.

#### ON ESTIMATES OF HOUSE BUILDING.

*Stonebuildings*. For 12 *gaz*, one *pharī* (vide above A\*in 86) is required ; also 75 *mans* of *chūna* ; but if the walls be covered with red stone, 30 *mans* of *chūna* are required per *gaz*.

*Brickbuildings*. For every *gaz*, there are required 250 bricks of three *ser* each, 8 *mans* *chūna*, and 2 m. 27 s. pounded brick (*surkhī*).

*Claybuildings*. 300 bricks are required for the same ; each brick-mould contains 1 s. of earth and ½ s. of water.

*Astarkārī work*. For every *gaz*, 1 *man* *chūna*, 10 s. *qalī*, 14 s. *surkhī*, and ½ s. *san* (vide p. 234) are required.

*Sandalakārī work*. For every *gaz*, 7 s. of *qalī*, and 3 s. *surkhī* are required.

*Safidkārī work*. 10 s. of *qalī* are required per *gaz*.

*Gajkārī work* (white-washing). For walls and ceilings, 10 s. per *gaz* ; for pantries, 6 s. ; chimneys, 10 s.

*Windows* require 24 s. of lime, 2½ s. of glass, 4 s. of *sirish-i kūhī* (putty).

*Plaster* for walls, for 14 *gaz* 1 m. of straw, and 20 m. earth ; for roofs and floors, do. for 10 *gaz*. For ceilings, and the inside of walls, do. for 15 *gaz*.

*Lac* (varnish work) used for *chīghs*<sup>3</sup> [sliced bamboo sticks, placed

[<sup>1</sup> See note 1 to A\*in 86.—P.]

[<sup>2</sup> Chappar-band.—P.]

[<sup>3</sup> Chīg f., f.—P.]

horizontally, and joined by strings, with narrow interstices between the sticks. They are painted, and are used as screens]. If red, 4 s. of lac, and 1 s. of vermillion ; if yellow, 4 s. of lac, 1 s. of *zarnīkh* (auripigment). If green,  $\frac{1}{2}$  s. of indigo is mixed with the lac, and *zarnīkh* is added ; if black, 4 s. of lac and 8 s. of indigo.

### *A<sup>o</sup>in 89.*

#### RULES FOR ESTIMATING THE LOSS IN WOOD CHIPS.<sup>1</sup>

One *gaz* = 24 *tassūj*

1 *tassūj* = 24 *tiswānsa*

1 *tiswānsa* = 24 *khām*

1 *khām* = 24 *zarra*.

Whatever quantity of wood be used, the chippings (?) are reckoned at one-eighth (?). In *Sīsāū* wood, per *tassūj*, 26½ sers 15 tanks ; *Babūl* wood, 23½ s. 5 d. ; *Sirs* wood, 21½ s. 15 tanks ; *Nāzhū* wood, 20 s. ; *Ber* wood, 18½ s. ; *Dayāl* wood, 17 s. 20 tanks.

### *A<sup>o</sup>in 90.*

#### THE WEIGHT OF DIFFERENT KINDS OF WOOD

His Majesty, from his practical knowledge, has for several reasons experimented on the weight of different kinds of wood, and has thus adorned the market place of the world. One cubic *gaz* of dry wood of every kind has been weighed, and their differences have thus been established. *Khanjak* wood has been found to be the heaviest, and *Safidār* the lightest wood. I shall mention 72 kinds of wood.

The weight of one cubic *gaz* of

		Mans.	Sers.	Tanks.	
1.	<i>Khanjak</i> . . . . .	is	27	14	—
2.	<i>Ambīl</i> ( <i>Tamarindus indica</i> ) . . . . .		24	8½	25
3.	<i>Zaytūn</i> ( <i>Gyrocarpus asiaticus</i> ?) . . . . .		21	24	—
4.	<i>Balūt</i> (Oak) . . . . .		21	16	—
5.	<i>Kher</i> ( <i>Acacia catechu</i> ) . . . . .		20	14	17
6.	<i>Khirni</i> ( <i>Mimusops</i> ) . . . . .		20	9	20
7.	<i>Pariddh</i> . . . . .				
8.	<i>Ābnūs</i> (Ebony) . . . . .				

<sup>1</sup> I am not sure whether this *A<sup>o</sup>in* has been correctly translated.

<sup>2</sup> So according to Watson's Indox. But Voigt, in his *Hortus Bengalensis*, says the wood of *Zaytūn*, or *Gyrocarpus*, is very light, and is used for boats. Abū 'l-Faṣl puts *Zaytūn* among the heaviest woods.

		Mans.	Sers.	Tanks.
9.	Sain ( <i>Acacia summa</i> ) . . . . .	19	32	10
10.	Baqam ( <i>Caesalpinia sappan</i> ) . . . . .	19	22 $\frac{1}{2}$	10
11.	Kharhar . . . . .	19	11 $\frac{1}{4}$	5
12.	Mahwā ( <i>Bassia latifolia</i> ) . . . . .	18	32 $\frac{1}{2}$	2
13.	Chandani . . . . .	18	20 $\frac{1}{2}$	10
14.	Phulāhī . . . . .			
15.	Red Sandal, in Hindi <i>Rakt Chandan</i> ( <i>Pterocarpus santalinus</i> ) . . . . .	18	4 $\frac{1}{2}$	10
16.	Chamrī . . . . .	18	2	7 $\frac{1}{2}$
17.	Chamar Mamrī . . . . .	17	16 $\frac{1}{4}$	—
18.	Unnāb ( <i>Zizyphus sativus</i> ) . . . . .	17	5	4
19.	Sisāū Patang ( <i>vide No. 40</i> ) . . . . .	17	1 $\frac{1}{4}$	7
20.	Sāndan . . . . .	17	1	28
21.	Shamshād ( <i>Buxus sempervirens</i> ) . . . . .	16	18	25
22.	Dhau ( <i>Grislea tomentosa</i> ) . . . . .	16	1	10
23.	Āmla, Hind Āṇwlah, ( <i>Embla officinalis</i> ) . . . . .	16	1 $\frac{1}{2}$	1
24.	Karil ( <i>Sterculia foetida</i> ) . . . . .	16	1	10
25.	Sandal . . . . .	15	17	20
26.	Sāl ( <i>Shorea robusta</i> ) . . . . .	15	4 $\frac{3}{4}$	7
27.	Banaus. His Majesty calls this tree <i>Shāh Alū</i> ; but in Kābul and Persian it is called <i>Alū</i> <i>Bālū</i> <sup>1</sup> (Cherry) . . . . .	14	36 $\frac{1}{2}$	10
28.	Kailās <sup>2</sup> (Cherry-tree) . . . . .	14	35 $\frac{1}{2}$	—
29.	Nīqib ( <i>Azadirachta indica</i> ) . . . . .	14	32 $\frac{1}{2}$	31
30.	Dārhard ( <i>Berberis aristata</i> ) . . . . .	14	32 $\frac{1}{4}$	19
31.	Main . . . . .	14	22 $\frac{3}{4}$	—
32.	Babūl ( <i>Acacia arabica</i> ) . . . . .			
33.	Sāgaun . . . . .	14	10	20
34.	Eijaysār . . . . .	13	34	—
35.	Pilū . . . . .			
36.	Mulberry . . . . .	13	28 $\frac{1}{2}$	15
37.	Dhāman. . . . .	13	25	20
38.	Bān Barās . . . . .	13	10	29
39.	Sira ( <i>Acacia odoratissima</i> ) . . . . .	12	38	21
40.	Sisāū ( <i>Dalbergia sissoo</i> ; <i>vide No. 19</i> ) . . . . .	12	34 $\frac{1}{2}$	5
41.	Finduq . . . . .	12	26	4

<sup>1</sup> *Ala-bālū* is a sour dark cherry.—P.]<sup>2</sup> *Gilās* in Persia and Kasmir is a sweet cherry.—P.]

			Mans.	Sers.	Tanks.
42.	Chhaukar	.	12	17½	22
43.	Duddhi	.	12	13½	32
44.	Haldi	.	12	12½	30
45.	Kaim ( <i>Nauclea parviflora</i> )	.	12	8	20
46.	Jāman ( <i>Jambosa</i> )	.	12	3½	5
47.	Farās	.	11	29	—
48.	Bar ( <i>Ficus indica</i> )	.	11	9½	17
49.	Khandū	.	11	4	—
50.	Chanār <sup>1</sup>	.	11	2	20
51.	Chārmaghz (Walnut-tree)	.	10	20	—
52.	Champā ( <i>Michelia champaca</i> )	.	10	19½	22
53.	Ber ( <i>Zizyphus jujuba</i> )	.	10	10½	21
54.	Āmb (Mango, <i>Mangifera indica</i> )	.	10	7½	34
55.	Pāpari (Ulmus)	.	10	7	30
56.	Diyār ( <i>Cedrus deodar</i> )	.	9	34	—
57.	Bed (Willow)	.	8	25	20
58.	Kunbhir ( <i>Gumkhira</i> (?) <i>gmelina arborea</i> )	.	8	19½	25
59.	Chīdh ( <i>Pinus longifolia</i> )	.	8	13	34
60.	Pipal. The Brahmins worship this tree ( <i>Ficus religiosa</i> )	.	8	9	30
61.	Kāthal (Jacktree, <i>Artocarpus integrifolia</i> )	.	8	9	20
62.	Gurdain	.	7	7	31
63.	Ruherā ( <i>Terminalia belerica</i> )	.	6	7	22½
64.	Palās ( <i>Butea frondosa</i> )	.	6	7	—
65.	Surkh Bed	.	5	5	—
66.	Āk ( <i>Calotropis gigantea</i> )	.	5	5	—
67.	Señbal (Cotton-tree)	.	5	5	—
68.	Bakāyin ( <i>Melea composita</i> )	.	5	5	—
69.	Lahsorā ( <i>Cordia mixa</i> )	.	5	5	—
70.	Padmākh ( <i>Cerasus caproniana</i> )	.	5	5	—
71.	And	.	5	5	—
72.	Safidār	.	5	5	—

In the above weights the ser has been taken at 28 dāms.

[<sup>1</sup> Chanār, the Plane.—D 1]



## BOOK SECOND. THE ARMY.

*A\*in 1.*

### THE DIVISIONS OF THE ARMY.

His Majesty guides the Imperial Army by his excellent advice and counsel, and checks in various ways attempts at insubordination. He has divided the army, on account of the multitude of the men, into several classes, and has thereby secured the peace of the country.

With some tribes, His Majesty is content, if they submit ; he does not exact much service from them, and thus leads many wild races towards civilization.

The Zamīndārs of the country furnish more than four million, four hundred thousand men, as shall be detailed below (Third Book).

Some troopers are compelled by His Majesty to mark their horses with the Imperial brand. They are subject to divisions into ranks, and to musters.

Some soldiers are placed under the care and guidance of *one* commander. They are called *Aḥadīs*, because they are fit for a harmonious *unity*. His Majesty believes some capable of commanding, and appoints them as commanders.

A large number are worthy but poor ; they receive the means of keeping a horse, and have lands assigned to themselves, without being obliged to mark their horses with the Imperial brand. Tūrānis and Persians get 25 *Rupees* ; and Hindūstānis, 20 *R.* If employed to collect the revenue, they get 15 *R.* Such troopers are called *Barāncardī*.

Some commanders, who find it troublesome to furnish men, get a number of such soldiers as accept the Imperial brand. Such troops are called *Dakhilīs*.

In the contingent of a commander (*mansabdār*) of Ten Thousand, other *mansabdārs* as high as *Hazāris* (commanders of One Thousand) serve ; in the contingent of a commander of Eight Thousand, *Mansabdārs* up to *Hashtṣadīs* (commanders of Eight Hundred) serve ; in the contingent of a commander of Seven Thousand, *Mansabdārs* up to *Haftṣadīs* (commanders of Seven Hundred) serve ; in the contingent of

a commander of Five Thousand, other Mansabdārs as high as *Panṣadīs* (commanders of Five Hundred) serve ; and in the contingent of a *Panṣadī*, Mansabdārs as high as *Sādīs* (commanders of One Hundred) serve. Mansabdārs of lower ranks do not serve in the contingents of high Mansabdārs.

Some commanders also receive auxiliaries. Such reserves are called *Kumakīs*.

At the present time, those troopers are preferred whose horses are marked with the Imperial brand. This class of soldiers is superior to others. His Majesty's chief object is to prevent the soldiers from borrowing horses (for the time of musters) or exchanging them for worse ones, and to make them take care of the Imperial horses ; for he knows that avarice makes men so short-sighted that they look upon a loss as a gain. In the beginning of the present reign, when His Majesty was still "behind the veil", many of his servants were given to dishonest practices, lived without check, and indulged, from want of honour, in the comforts of married life.<sup>1</sup> Low, avaricious men sold their horses, and were content to serve as foot-soldiers, or brought instead of a superior horse, a *tātū*<sup>2</sup> that looked more like an ass. They were magniloquent in their dishonesty and greediness of pay, and even expressed dissatisfaction, or rebelled. Hence His Majesty had to introduce the Descriptive Roll System, and to make the issue of pay dependent upon the inspection of these rolls (*vide* below *A*<sup>4</sup> in 7). This stopped, in a short time, much lawlessness, and regenerated the whole military system. But at that time the regulations regarding the Imperial brand were not issued, as His Majesty had adopted the advice of some inexperienced men, who look upon branding an animal as an act of cruelty ; hence avaricious men (who cannot distinguish that which is good from that which is bad, having neither respect for themselves, nor their master, and who think to promote a cause by ruining it, thus acting against their own interest) adopted other vicious practices, which led to a considerable want of efficiency in the army. Horse borrowing was then the order of the day. His Majesty, therefore, made the branding of the horses compulsory, in addition to the Descriptive Roll System. Easy-minded idlers thus passed through a school of discipline and became worthy men, whilst importunate, low men were taught honourableness and manliness. The unfeeling and avaricious learned the luxury of magnanimity. The army resembled a newly irrigated garden. Even for the Treasury the new regulations proved

[<sup>1</sup> In text مبارزی مبارزی —P.]

[<sup>2</sup> For *ta/tū* H. pony.—P.]

beneficial. Such are the results which wisdom and practical knowledge can produce! Branding a horse may indeed inflict pain; but when viewed from a higher point, it is the cause of much satisfaction to the thinking man.

### *Aīn 2.*

#### ON THE ANIMALS OF THE ARMY.

In the 18th year of his reign, His Majesty introduced the branding system [vide p. 147, note 2]. The ranks of the men were also laid down in the best manner, and the classification of the animals belonging to the army was attended to. The requirements for each were noted down, and excellent regulations were issued. The maximum and minimum prices were inquired into by His Majesty, and average prices were fixed. A proper check by accounts was enforced, and regulations on this subject were laid down. The *Bakhshis* were also freed from the heavy responsibility of bringing new men, and everything went on smoothly.

1. *Horses.* They have been divided into seven classes. The rate of their daily food has also been fixed. These seven classes are *Arabs*, *Persian horses*, *Mujannas*, *Turki horses*, *Yābūs*, *Tāzīs*, and *Jangla horses*.

The first class are either Arab bred, or resemble them in gracefulness and prowess. They cost 720 *dāms per mensem*; and get daily 6 s. of grain (the price of which, in the estimates for each animal, is put down at 12 d. *per man*), 2½ d. of *ghī*, 2 d. for sugar, and 3 d. for grass. Also, for a *jul*, *artak*, *yāl*-*posh*, girth<sup>1</sup> (His Majesty does not call it *tang*, but a *farākhi*),<sup>1</sup> *gaddī* *nakhtaband*,<sup>2</sup> *qayza* (which the vulgar pronounces *qāyiza*), *magas-sān*, curry-comb, *hattī* (a bag made of horse hair for washing the horse), towel, *pāy-band*, nails, etc. [vide p. 144], 70 d. *per mensem*, which outlay is called *kharj-i yarāq-i asp* (outlay for the harness of the horse). Besides, 60 d. for the saddle, and an *apchī* (?) every second month; 7 d. *per mensem* for shoes; and 63 d. for a groom, who gets double this allowance if he takes charge of two horses. Total, 479 d. But as His Majesty cares for the comfort of the army, and inquires into the satisfactory condition of the soldiers, he increased, in the very beginning, this allowance of 479 d. by 81 d.; and when the value of the Rupee was increased from 35 to 40 *dāms*, His Majesty granted a second additional allowance of 80 d. This coin [the Rupee] is always counted at 40 d. in salaries. Afterwards a third additional allowance of 2 R. (80 d.) was ordered to be given for

<sup>1</sup> *Tang* is girth, but *farākhi* is a body-roller, not a girth.—P.]

<sup>2</sup> *Nakhtaband* i.e. *nuktī-band* headstall [—P.]

each class of horses, except *Janglas*, which horses are nowadays entirely left out in the accounts.

The second class are horses bred in Persia,<sup>1</sup> or such as resemble Persian<sup>2</sup> horses in shape and bearing. Monthly allowance, 680 d. Of this, 458 d. are necessary expenses, being 21 d. less than the former, viz., 10 d. for the *yarāq*, 10 d. for saddle and bridle, and 1 d. for shoes. The first increase which was given amounted to 67 d.; the second to 75 d.; the third to 80 d. Total 680 d.

The third class, or *Mujannas* horses, resemble Persian horses [vide p. 147, note 3], and are mostly Turkī, or Persian geldings.<sup>3</sup> Monthly cost 560 d. Of this, 358 d. are for necessaries. The allowance for these horses is 100 d. less than the preceding, viz., 30 d. less for sugar; 30 d. less for saddle, bridle, etc.; 15 d. less in *ghī*; 3 d. less for the groom; 2 d. less for shoeing. First increase sanctioned by His Majesty, 72 d.; second, 50 d.; third, 80 d.

The fourth class are horses imported from Tūrān; though strong and well-formed, they do not come up to the preceding. Monthly allowance, 480 d. Of this, 298 d. are for necessaries. The allowance is 60 d. less than for *Mujannas* horses, viz., 30 d. less for sugar, 30 d. less for grass; 10 d. less for the *yarāq*; 4 d. less for the saddle, bridle, etc.; 2 d. less for shoeing; 2 d. less for *ghī*. But the daily allowance of grain was increased by 2 *sers* (which amounts to 18 d. per mensem), as the sugar had been left out. First increase, 52 d.; second, 50 d.; third, 80 d.

The fifth class (*yābū* horses) are bred in this country, but fall short in strength and size. Their performances also are mostly bad. They are the offspring of Turkī horses with an inferior breed. Monthly cost 400 d. Of this, 239 d. are for necessaries. The allowance is 59 d. less than the preceding; viz., 28 d. for *ghī*; 15 d. less for the groom; 10 d. less for the *yarāq*; and 6 d. less for the saddle, bridle, etc. First increase, 41 d.; second increase, 40 d.; third, 80 d.

The last two classes also are mostly Indian breed. The best kind is called *Tāzī*; the middling, *Janglas*; the inferior ones, *Tātū*.<sup>4</sup>

Good mares are reckoned as *Tāzīs*; if not, they are counted as *Janglas*.

1. *Tāzī*. Monthly cost, 320 d., of which 188 d. are for necessaries. The allowance is 51 d. less than for the *Yābū*, viz., 18 d. less for grain, as they only get 6 *sers per diem*; 15 d. less for grass; 10 d. less for *ghī* and sugar; 8 d. less for *yarāq*. First increase, 22 d.; second, 30 d.; third, 80 d.

[<sup>1</sup> "Cīraq-i Cājam.—P.]

[<sup>2</sup> "Cīraqī horses."—P.]

[<sup>3</sup> *Ihdīsh* does not mean gelding but "of mixed breed".—P.]

[<sup>4</sup> For *tātū*, H.—P.]

2. *Jangla*. Monthly cost, 240 d., of which 145½ d. are for necessaries. The allowance is 42½ d. less than for *Tāzīs*. The daily allowance of grain has been fixed at 5 aars. Hence there are 15 d. less for grass; 9 d. less for grain; 6 d. less for ghī and molasses; 1 4½ d. less for the *yārdq*; 2 d. less for shoeing. First increase, 29½ d.; second, 25 d.; third, 40 d.

Formerly mules were reckoned as *Tāzī* horses; but nowadays, as *Jangla*.

For *Tāzīs*<sup>2</sup> the monthly expenditure is 160 d.; but this animal is now altogether thrown out.

*Note by the Translator.* We may arrange Abū 'l-Faṣl's items in a tabular form. From several remarks in *Badi'at al-niṣāb*, we may conclude that the horses of the Imperial army were mostly fourth and sixth class horses. The exportation of horses from Hindustān was strictly prohibited by Akbar, who made the kotwals responsible for it; *vide Bad.* II, p. 390, l. 5 from below. Many recruits on joining the contingent of a *Mānṣabdar*, brought horses with them, for which the *Mānṣabdar* received from the treasury an allowance according to the following table:—

	I.	II.	III.	IV.	V.	VI.	VII.	VIII.
	Arabs.	Persian Horses.	Mujunzī Horses.	Turk Horses.	Yārdq.	Tāzī.	Jangla.	Tāzī
Grain .....	54 d.	54 d.	54 d.	72 d.	72 d.	54 d.	45 d.	
Ghī .....	75 d.	75 d.	60 d.	} 58	30 d.	10 d.	4 d.	
Sugar .....	60 d.	60 d.	80 d.			10 d.	4 d.	
Grass .....	90 d.	90 d.	90 d.	60 d.	60 d.	45 d.	30 d.	
Yārdq .....	70 d.	60 d.	40 d.	30 d.	20 d.	12 d.	7½ d.	
Saddle, &c .....	60 d.	50 d.	20 d.	16 d.	10 d.	10 d.	10 d.	
Shoes .....	7 d.	6 d.	4 d.	2 d.	2 d.	2 d.	—	
Groom .....	63 d.	63 d.	60 d.	60 d.	45 d.	45 d.	45 d.	
Original Allowance .....	479 d.	458 d.	358 d.	298 d.	239 d.	188 d.	145½ d.	
1st Increase .....	81 d.	67 d.	72 d.	52 d.	41 d.	22 d.	29½ d.	
2nd Ditto .....	80 d.	75 d.	30 d.	50 d.	40 d.	30 d.	25 d.	
3rd Ditto .....	80 d.	80 d.	80 d.	80 d.	80 d.	80 d.	40 d.	
Total monthly cost in dāms .....	730 d.	680 d.	560 d.	480 d.	400 d.	320 d.	240 d.	160 d.

The allowance of sugar, or molasses, according to Abū 'l-Faṣl ceases from Class IV; but as he goes on mentioning it in the inferior classes, I have made brackets. Ghī and molasses were generally given together; *vide* p. 142.

[<sup>1</sup> *Qand-i-siyāḥ* is probably *gur*, H.—P.]

[<sup>2</sup> See footnote 4, p. 244.—P.]

3. *Elephants.* The branded elephants of the army are divided into seven classes : *Mast*, *Shergir*, *Sāda*, *Manjhola*, *Karha*, *Phandurkiya*, and *Mokal*, elephants ; but there are no subdivisions, as in His Majesty's elephant stables [vide p. 131, l. 27].

The monthly allowance for *Mast* elephants is 1,320 *dāms* [33 Rupees]. Daily allowance of grain,  $2\frac{1}{2}$  *māns*. No elephant has more than three servants, a *Mahāwat*, a *Bho,ī*, and a *Meth*, of whom the first gets 120 *d.*, and the two last 90 *d.* An increase of 120 *d.* was given. From the beginning, elephants were branded ; but now certain differences are made.

*Shergir* elephants. Monthly cost, 1,100 *d.*, which is 220 *d.* less than the former. Grain, 2 *m.* *per diem*, which makes 180 *d.* less *per mensem* ; also 15 *d.* less for the *Mahāwat* and the *Bho,ī*. His Majesty increased the allowance by 110 *d.*

*Sāda* elephants. Monthly cost, 800 *d.*, which is 300 *d.* less than the preceding. Grain  $1\frac{1}{2}$  *m.* *per diem*, which gives 180 *d.* less *per month*. Besides 30 *d.* less for the *Meth*, and 15 *d.* less for the *Mahāwat* and the *Bho,ī*. An increase of 50 *d.* was sanctioned.

*Manjhola* elephants. Monthly cost, 600 *d.* Grain 1 *m.* The decrease is the same as in the preceding ; but an additional allowance of 90 *d.* was sanctioned.

*Karha* elephants. Monthly cost, 420 *d.* ; grain, 30 *s.* Hence there is a decrease of 30 *d.* on this account ; and of 15 *d.* for the *Mahāwat*. No *Bho,ī* is allowed. The additional grant is 60 *d.*

*Phandurkiya* elephants. Monthly cost, 300 *d.* Grain, 15 *s.* *per diem*, which gives a decrease of 135 *d.* *per mensem*. Only one servant is allowed. at 60 *d.* *per month*. An additional grant of 105 *d.* was sanctioned.

*Mokal* elephants were formerly not counted. Now they are considered worthy of entering the classes. Monthly allowance, 280 *d.*

In all payments on account of elephants, *dāms* are taken, not rupees, so that there is no possibility of fluctuation.

4. *Camels.* Monthly cost, 240 *d.* Grain, 6 *s.* ; grass, 1 *d.* ; furniture, 20 *d.* ; the driver, 60 *d.* An addition of 58 *d.* was sanctioned ; and when the value of the Rupee was fixed at 40 *dāms*, 20 *d.* more were allowed.

5. *Ozen.* Monthly allowance, 120 *d.* Grain, 4 *s.* ; grass, 1 *d.* ; furniture, 6 *d.* Additional grant, 38 *d.* At the time when the value of the rupee was raised, 10 *d.* more were given.

6. *Ozen for the waggons.* For each waggon, the monthly expenditure is 600 *d.*, viz., 480 *d.* for four oxen ; 120 *d.* for grease, repairs, and additional comforts.

Elephants and waggons are only allowed to Mansabdārs, and to those who bring good horses and camels, and middling oxen to be branded.

### *A<sup>1</sup> in 3.*

#### THE MANSABDĀRS.<sup>1</sup>

Wise inquirers follow out the same principles, and the people of the present age do not differ in opinion from those of ancient times. They all agree that if that which is numerous be not pervaded by a principle of harmony, the dust of disturbances will not settle down, and the troubles of lawlessness will not cease to rise. It is so with the elements ; as long as the uniting principle is absent, they are dead, and incapable of exhibiting the wonders of the kingdoms of nature. Even animals form unions among themselves, and avoid wilful violence ; hence they live comfortably and watch over their advantages and disadvantages. But men, from the wickedness of their passions, stand much more in need of a just leader round whom they may rally ; in fact, their social existence depends upon their being ruled by a monarch : for the extraordinary wickedness of men, and their inclination to that which is evil, teach their passions and lusts new ways of perversity, and even cause them to look upon committing bloodshed and doing harm as a religious command.<sup>2</sup> To disperse this cloud of ignorance, God chooses one, whom he guides with perfect help and daily increasing favour. That man will quell the strife among men by his experience, intrepidity, and magnanimity, and thus infuse into them new vigour.

But as the strength of one man is scarcely adequate to such an arduous

<sup>1</sup> The Arabians say *mansib* ; in Persia and India, the word is pronounced *mansab*. It means a post, an office, hence *mansabdar*, an officer ; but the word is generally restricted to high officials.

<sup>2</sup> "When the Collector of the Diwān asks them (the Hindus) to pay the tax, they should pay it with all humility and submission. And if the Collector wishes to spit into their mouths, they should open their mouths without the slightest fear of contamination (*taqassus*), so that the Collector may do so. In this state [with their mouths open] they should stand before the Collector. The object of such humiliations and spitting into their mouths is to prove the obedience of infidel subjects under protection, and to promote the glory of Islām, the true religion, and to show contempt to false religions : God himself orders us to despise them ; for He says (Sur. 9. 29), 'Out of hand, whilst they are reduced low.' To treat the Hindus contemptuously is a religious duty, because they are the greatest enemies of Mustafa (Muhammad), because Mustafa, regarding the killing and plundering of Hindus, and making slaves of them, has ordered, 'They must either accept the Islām, or be killed, or be made slaves, and their property must be plundered' ; and with the exception of the Imām-i Aṣṭam (Abū Hanifah), to whose sect we all belong, there is no other authority for taking the Jizya from Hindus ; but all other lawyers say, 'Either death or the Islām.' " *Tarīkh-i Firdaus Shāhī*, p. 290. Akbar often reproached the Muhammadians for converting with the sword. This, he said, was inhuman. And yet, he allowed the suttee.

undertaking, he selects, guided by the light of his knowledge, some excellent men to help him, appointing at the same time servants for them. For this cause did His Majesty establish the ranks of the Mansabdārs, from the *Dahbāshī* (Commander of Ten) to the *Dah Hazrī* (Commander of Ten Thousand), limiting, however, all commands above Five Thousand to his august sons.

The deep-sighted saw a sign, and inquirers got a hint from above when they found the value of the letters of God's holy name ;<sup>1</sup> they read in it glad tidings for the present illustrious reign, and considered it a most auspicious omen. The number of Mansabs is sixty-six, the same as the value of the letters in the name of *Allāh*, which is an announcement of eternal bliss.

In selecting his officers, His Majesty is assisted by his knowledge of the spirit of the age, a knowledge which sheds a peculiar light on the jewel of his wisdom. His Majesty sees through some men at the first glance,<sup>2</sup> and confers upon them high rank. Sometimes he increases the mansab of a servant, but decreases his contingent. He also fixes the number of the beasts of burden. The monthly grants made to the Mansabdārs vary according to the condition of their contingents. An officer whose contingent comes up to his mansab, is put into the first class of his rank ; if his contingent is one half and upwards of the fixed number, he is put into the second class ; the third class contains those contingents which are still less, as is shown in the table below.

*Yūzbāshīs* (Commanders of One Hundred) are of eleven classes. The first class contains such as furnish one hundred troopers. Their monthly salary is 700 Rupees. The eleventh class contains such as have no troops of their own, in accordance with the statement made above, that *Dākhilī* troops are nowadays preferred. This class gets 500 Rupees. The nine intermediate classes have monthly allowances decreasing from 700 Rupees by 20 Rupees for every ten troopers which they furnish less.

In the live stock accounts of the *Du-bāstīs*, the fixed number of *Turki* and *Jangla* horses, and of elephants, is not enforced. For Commanders of Thirty and Twenty, four horses are reckoned generally *Mujannas*, rarely

<sup>1</sup> *Jalalāh*. This curious word is, according to *Bahār-i-Qājām*, an abbreviation of the phrase *Jallāh jaldū-hū*, " May His glory shine forth." It is then used in the sense of God ; thus the dual *jaldlatayn*, saying *Allāh ! Allāh !* and *ghāim-i-jalāl* saying the word *Allāh* 123,000 times. Similarly here ; the 66 mansabs correspond to the value of the letters of *Jalalāh*, i.e.  $41 + 30 + 30 + 5 = 66$ . *Abū'l-Faqīl* makes much of the coincidence, for Akbar's name was *Jalil-i-d-Dīn*, and Akbar was a divinity. Perhaps I should not say coincidence, because of the sixty-six mansabs only one half existed.

<sup>2</sup> *Abū'l-Faqīl* often praises Akbar as a good physiognomist. *Bidātī* says Akbar learnt the art from the Jogi.

*Yābūs*; and *Dahbāshīs* are excused the *Turki* horse, though their salaries remain as before.

NOTE BY THE TRANSLATOR ON THE MANŞABS.

The sixty-six Manşabs, detailed by Abū 'l-Fażl in the following table, appear to be the result of a minute classification rather than a representation of the Manşabs which actually existed at the time of Akbar. The table may represent Akbar's plan; but the list of grandees, as given by Abū 'l-Fażl himself in the 30th Ā'īn of this Book, only mentions thirty-three—the three commands of the three Princes from 10,000 to 7,000; and thirty commands of the Manşabdārs, namely commands of 5,000, 4,500, 4,000, 3,500, 3,000, 2,500, 2,000, 1,500, 1,250, 1,000, 900<sup>1</sup>, 800, 700, 600, 500, 400, 350, 300<sup>1</sup>, 250, 200, 150, 120, 100, 80, 60, 50, 40, 30, 20, 10. On the last thirty commands, two are somewhat doubtful (the commands of 900 and 300), as not given in all MSS. of the Ā'īn, though the List of Grandees of Shāh Jahān's time (*Pādīshāhnāma*, II, p. 717) mentions a command of 900. It does not specify a command of 300, because no Manşabs under 500 are enumerated in that list.

Abū 'l-Fażl specifies below the names of all of Akbar's Commanders up to the Manşabdārs of 500; he then gives the names of the Commanders of 500 to 200, who were living, when he made the list. Of the Commands below 200, he merely gives the numbers of those that were alive, viz. :—of Commanders of

150	.	.	.	.	53
120	.	.	.	.	1
100 ( <i>Yüzbaşılık</i> )	.	.	.	250	
80	.	.	.	.	91
60	.	.	.	.	204
50	.	.	.	.	16
40	.	.	.	.	260
30	.	.	.	.	39
20	.	.	.	.	250
10	.	.	.	.	224

in all, 1,388 commanders from 150 to 10. The number of the higher Manşabdārs from 5,000 to 200 is 412, of which about 150 may have been dead, when Abū 'l-Fażl made his list.

As Abū 'l-Fażl's List (Ā'īn 30), according to the testimony of Nigām-i-Harawī is a complete list,<sup>1</sup> it is certain that of the 66 Manşabs of the

<sup>1</sup> Nigām says, in the introduction to his List of the principal grandees of Akbar's Court, that it was unnecessary for him to specify all, because *tas'lî-i asdîmî-yî her yek râ aqâ'il-pandî Shâykh Abû 'l-Fażl dar kâtib-i Akbernâma mardum-i qâlam-i bâda<sup>2</sup>-îç regem gerândâda.*

following table, only 33 existed in reality. The first eighteen of these 33 are commands down to 500, which corresponds to the List of Shâh-jahân's grandees in the *Pâdishâhnâma*, which likewise gives 18 commands to 500.

The commands as detailed in the *Pâdishâhnâma* are :—Four commands of the princes (Dârâ Shikoh, 20,000; Shâh Shujâ<sup>t</sup>, 15,000; Awrangzeb, 15,000; Murâd Baksh, 12,000) and commands of 9,000, 7,000, 6,000, 5,000, 4,000, 3,000, 2,500, 2,000, 1,500, 1,000, 900, 800, 700, 600, 500.

From the fact that Abû 'l-Fazl only gives names up to commanders of 200, and the *Pâdishâhnâma* up to 500, we may conclude that, at Akbar's time, Manşabs under 200, and at Shâhjahân's time, Manşabs under 500, did not entitle the holder to the title of *Amîr*. To judge from Nîzâm's *Tabaqât* and the *Ma'âsir-i Rahîmî*, Manşabdârs from the Hazâri (Commander of 1,000) were, at Akbar's time, styled *umarâ-i kibâr*, or *umarâ-i 'izâm*, great Amirs; and I am not quite sure whether the title of *Amîr* is not restricted to Manşabdârs from the Hazâris upwards. Nîzâm does restrict his phrases *ba-martaba-yi imârat rasîd*, or *dar jarga* (or *silk*, or *zumra*)-yi *umarâ munâzîm gasht*, to commanders from Hazâris.

The title *Amîr<sup>u</sup> l-umarâ* (the Amir of the Amirs, principal Amir), which from its meaning would seem to be applicable to one at the time, seems to have been held by several simultaneously. Nîzâm gives his title to Adham Khân, Khîzr Khwâja Khân, Mir Muhammad Khân Atkah, Muzafrâr Khân, Qutb<sup>u</sup> d-Dîn Muhammad Khân, and to the three commanders-in-chief, Bayrâm Khân, Mun'im Khân, and Mirzâ 'Abd<sup>u</sup> r-Rahîm, the three latter being styled *Khân Khânân*,<sup>1</sup> or *Khân Khânân o Sipahsâlär*.

In the *Pâdishâhnâma*, however, the title of *Amîr<sup>u</sup> l-Umarâ* is restricted to the first living grandee (*'Ali Mardân Khân*).

It is noticeable that Nîzâm only mentions commanders of 5,000, 4,000, 3,000, 2,500, 2,000, 1,500, and 1,000—for lower Manşabs he does not specify names. Abû 'l-Fazl gives three intermediate Manşabs of 4,500, 3,500, and 1,250; but as he only gives five names for these three ranks we may conclude that these Manşabs were unusual. This agrees also with the salaries of the commanders; for if we leave out the commands of 4,500, 3,500, and 1,250, we have, according to Ä'In 30, twelve steps from 5,000 to 500, and the monthly salary of a commander of 500 (Rs. 2,500) is the *tweelfth* part of the salary of a commander of 5,000 (Rs. 30,000). The *Pâdishâhnâma* gives fourteen steps between the

<sup>1</sup> For *Khân-i Khânân*, the Khân of the Khâns. In such titles the Persian /z/ is left out.

commanders of 7,000 and 500, and fixes the salary of a commander of 7,000 at one *kror* of *dâms per annum*, or 250,000 Rs., stating at the same time that the salaries decrease in proportion. The Persian Dictionary, entitled *Ghiyâz' l-lughât*, states that the salary of a commander of 5,000 is one *kror*, or 250,000 Rs., and that the salary of a *Panjâdî*, or commander of 500, is 20,000 Rs. *per annum*, the 12<sup>th</sup> part of the former.

It would thus appear that the salaries of the *Mansabdârs*, as given by Abû 'l-Fażl in the following table, are somewhat higher than those given in the *Pâdishâhnâma* and the *Ghiyâz*, whatever may have been the source of the latter.

The salaries appear to be unusually high; but they would be considerably reduced, if each *Mansabdâr* had to keep up the establishment of horses, elephants, camels, carts, etc., which Abû 'l-Fażl specifies for each rank. Taking the preceding Ā\*in and the table in the note as a guide, the establishment of horses, etc., mentioned in the following table, would amount, for a commander of

5,000 (monthly salary 30,000 R.)	to 10,637 R.
1,000 ( " " 8,200 R.)	to 3,015½ R.
100 ( " " 700 R.)	to 313 R.

The three classes which Abû 'l-Fażl mentions for each *Mansab* differ very slightly, and cannot refer to p. 249, l. 23.

A commander of 5,000 was not necessarily at the head of a contingent of 5,000 men. In fact, the numbers rarely even approach the number expressed by the title of a *Mansabdâr*. Thus Nizâm says of Todar Mall and Quṭb' d-Dîn Muhammad Khân, as if it was something worth mentioning, that the former had 4,000 cavalry, and the latter 5,000 *nawârs*, or servants, i.e., soldiers, though Todar Mall was a commander of 4,000 (Nizâm says 5,000), and Quṭb' d-Dîn a commander of 5,000. Of 'Abdul majid Āṣaf Khân, a commander of 3,000 (*vide* Ā\*in 30, No. 49), Nizâm says, "he reached a point when he had 20,000." In the *Pâdishâhnâma*, where more details are given regarding the number of men under each commander, we find that of the 115 commanders of 500 under Shâhjahân, only six had contingents of 500, whilst the last had only 50 troopers. This also explains the use of the word *سادس زات* after the titles of *Mansabdârs*; as *panj hazâr-i zât sihhazâr suoâr*, "a commander of 5,000, personally (zât, or by rank), and in actual command of 3,000 cavalry." Sometimes we meet with another phrase, the meaning of which will be explained below, as *Shâyista Khân panjhazâr, panj hazâr suoâr-i duaspa sihaspi*, "Shâyista Khân, a commander of 5,000, contingent 5,000 cavalry, with two horses, with three horses." A trooper

is called *duaspa*, if he has two horses, and *sīhaspa*, if three, in order to change horses during *elghārs* or forced marches. But keeping *duashpa* *sīhaspa* troopers was a distinction, as in the *Pādishāhnāma* only the senior Mansabdars of some ranks are so designated, viz., 8 (out of 20) Panjhazāris; 1 Chahārhazāri; 2 Sihhazāri; 2 Duhazāri; 2 Hazār o panṣadī; 1 Hazāri; and 1 Haftṣadī.

The higher Mansabdārs were mostly governors of Śūbas. The governors were at first called *sipahsālārs*; towards the end of Akbar's reign we find them called *Hākims*, and afterwards *Śāhib Śūbah*, or *Śūba-dārs*, and still later merely *Śūbas*. The other Mansabdārs held *Jāgīrs*, which after the times of Akbar were frequently changed. The Mansabdārs are also called *taṣinatiyān* (appointed), whilst the troops of their contingents are called *tābīnāt* (followers);<sup>1</sup> hence *tābīnbāshī*, the Mansabdār himself, or his *Bukhshī* (pay-master, colonel).

The contingents of the Mansabdārs, which formed the greater part of the army, were mustered at stated times, and paid from the general or the local treasuries; *vide* Ā\*ins 6, 7, 8. Akbar had much trouble with these musters, as fraudulent practices were quite common. The reform of the army dates from the time when Shāhbāz Khān (*vide* pp. 148, 197) was appointed *Mīr Bakhsī*. The following passage from Badāoni (II, p. 190) is interesting:—

"The whole country, with the exception of the *Khāliṣa* lands (domains), was held by the Amirs as *jāgīr*; and as they were wicked and rebellious, and spent large sums on their stores and workshops, and amassed wealth, they had no leisure to look after the troops or take an interest in the people. In cases of emergency, they came themselves with some of their slaves and Moghul attendants to the scene of the war; but really useful soldiers there were none. Shāhbāz Khān,<sup>2</sup> the *Mīr Bakhsī*, introduced the custom and rule of the *dāgh o mahallī*, which had been the rule of 'Ala' d-Din Khilji,<sup>3</sup> and afterwards the law under Sher Shāh. It was settled that every Amir should commence as a commander of twenty (*bistī*), and be ready with his followers to mount guard and . . .,<sup>4</sup> as had

<sup>1</sup> اجنبی, pl. of اجنبی, from اجنبی *taṣīn*, the Indian pronunciation of *taṣīn*, to appoint *tābīn*, *wāṣṭ*, to follow; then as an adj. one who follows. This corrects the erroneous meanings of *tābīn* on p. 62 of the *Journal A. S. of Bengal* for 1868.

<sup>2</sup> The passage in the printed edition is frightfully unintelligible. For *kik* read *Kanbū*; for *haū dahanida*, we have perhaps to read *yid dakinida*, having brought to the memory of (Akbar); for *tibbīn*, read *tibbindī*; for *panīk Khudī*, read *panīk ba-Khudī*; for *dn̄ hdm*, read *dn̄ hamdā*.

<sup>3</sup> The *Tārikh-i Firuz Shāhī* says but little regarding it. The words *dāgh o mahallī* occur very often together.

<sup>4</sup> *Ojdr o maljīr* (?). For *jār*, a Turkish word, *ride* *Vullera*.

been ordered ; and when, according to the rule, he had brought the horses of his twenty troopers to be branded, he was then to be made a *Sādī*, or commander of 100 or more. They were likewise to keep elephants, horses, and camels, in proportion to their *Mansabs*, according to the same rule. When they had brought to the musters their new contingent complete they were to be promoted according to their merits and circumstances to the post of *Hazārī*, *Duhazārī*, and even *Panjhazārī*, which is the highest *Mansab* ; but if they did not do well at the musters, they were to be put down. But notwithstanding this new regulation, the condition of the soldiers got worse, because the Amirs did what they liked ; for they put most of their own servants and mounted attendants into soldiers' clothes (*libās-i sīpāhī*), brought them to the musters, and performed everything according to their duties. But when they got their *jagīrs*, they gave leave to their mounted attendants, and when a new emergency arose, they mustered as many 'borrowed' soldiers as were required, and sent them away again, when they had served their purpose. Hence while the income and expenditure of the *Mansabdār* remained *in statu quo*, 'dust fell into the platter of the helpless soldier,' so much so, that he was no longer fit for anything. But from all sides there came a lot of low tradespeople, weavers, and cotton-cleaners (*naddāf*), carpenters, and greengrocers, Hindu and Musalmān, and brought borrowed horses, got them branded, and were appointed to a *Mansab*, or were made *Kroris* (*vide* p. 13, l. 7 from below), or *Aḥadis*, or *Dākhilis* to some one (*vide* p. 231) ; and when a few days afterwards no trace was to be found of the imaginary horse and the visionary saddle, they had to perform their duties on foot. Many times it happened at the musters, before the emperor himself in the *Dīwān-khāna-yi khāss*, that they were weighed in their clothes, with their hands and feet tied, when they were found to weigh from  $2\frac{1}{2}$  to 3 *man*, more or less (?) and after inquiry, it was found that all were hired, and that their very clothes and saddles were borrowed articles. His Majesty then used to say, 'With my eyes thus open, I must give these men pay, that they may have something to live on.' After some time had passed away, His Majesty divided the *Aḥadis* into *du-aspa*, *yakaspa* (having one horse), and *nīmaspa* (having half a share in a horse), in which latter case two troopers kept one horse together, and shared the stipulated salary, which amounted to six rupees.<sup>1</sup>

Weigh well these facts, but put no question !

These were things of daily occurrence . . . ;<sup>2</sup> but notwithstanding

<sup>1</sup> So according to one MS. The passage is not quite clear.

<sup>2</sup> Here follows a sentence which I do not know how to translate.

all this, His Majesty's good luck overcame all enemies, so that large numbers of soldiers were not so very necessary, and the Amirs had no longer to suffer from the inconvenient reluctance of their servants."

Hence the repeated musters which Akbar held, both of men and of animals, carts, etc.; the minuteness of some of the regulations recorded in the *A'īn*; and the heavy fines imposed on neglectful servants (pp. 226-7, note). The carefulness with which Akbar entered into details (*kasrat*), in order to understand the whole (*wahdat*)—an unusual thing for rulers of former times—is the secret of his success.<sup>1</sup>

We have not sufficient data to form an exact estimate of the strength of Akbar's army. We may, however, quote a statement in the *Pādīshāhnāma* regarding the strength of Shāhjahān's army; *vide Pādīshāh*, II, p. 715.

"The paid army of the present reign consists of 200,000 cavalry, according to the rule of branding the fourth part, as has been mentioned above. This is exclusive of the soldiers that are allowed to the Fawjdārs, Kroris, and tax-collectors, for the administration of the Parganas. These 200,000 cavalry are made up as follows:—

8,000 Manṣabdārs.

7,000 mounted *Aḥadī* and mounted *Bargandāz*.

185,000 cavalry, consisting of the contingents (*tābīnān*) of the princes, the chief grandees, and the other Manṣabdārs.

"Besides these 200,000 cavalry, there are 40,000 foot, musketeers, artillery, and rocket-bearers. Of these 40,000, 10,000 accompany the emperor, and the remaining 30,000<sup>2</sup> are in the sūbas and the forts."

The "Rule of branding the fourth part" is described among the events of the year 1056 as follows (II, p. 506):—

"The following law was made during the present reign (Shāhjahān). If a Manṣabdār holds a jāgīr in the same sūba, in which he holds his manṣab, he has to muster one-third of the force indicated by his rank.<sup>3</sup> Accordingly a *Si Hazdrī-yi zāt sih-hazār suvār* (a commander of 3,000, personal rank; contingent 3,000 cavalry) has to muster (bring to the brand) 1,000 cavalry. But if he holds an appointment in another sūba, he has only to muster a fourth part. Accordingly, a *Chakārhazūrī chahār-hazār suvār* (a commander of 4,000; contingent, 4,000) has only to muster 1,000 cavalry.

<sup>1</sup> *Vide* p. 11, note.

<sup>2</sup> The edition of the *Pādīshāhnāma* has wrongly 3,000.

<sup>3</sup> Literally, he has to bring his followers (troopers) to the brand (dīgh) according to the third part.

"At the time the Imperial army was ordered to take Balkh and Samarcand [1055], His Majesty, on account of the distance of those countries, gave the order that as long as the expedition should last, each Mansabdār should only muster one-fifth. Accordingly a *Panjhazārī panjhazār suwār* (a commander of 5,000; contingent, 5,000) mustered only 1,000; viz., 300 *sihaspa* troopers, 600 *du-aspa* troopers, 100 *yak-aspa* troopers [i.e., 1,000 men with 2,200 horses], provided the income (*hāṣil*) of his jāgīr was fixed at 12 months; or 250 *sihaspa* troopers, 500 *du-aspa* troopers, and 250 *yak-aspa* troopers [i.e., 1,000 men with 2,000 horses], provided the income of his jāgīr was fixed at 11 months; or 800 *du-aspa* troopers, and 200 *yak-aspa* troopers [i.e., 1,000 men and 1,800 horses], if the income of his jāgīr was fixed at 10 months; or 600 *du-aspa* troopers and 400 *yak-aspa*, if at 9 months; or 450 *du-aspa* and 550 *yak-aspa* troopers, if at 8 months; or 250 *du-aspa* and 750 *yak-aspa* troopers, if at 7 months; or 100 *du-aspa* and 900 *yak-aspa* troopers, if at 6 months; or 1,000 *yak-aspa*, if at 5 months.

"But if the troopers to a mansab had all been fixed as *si-aspa du-aspa* [in other words, if the commander was not a *Panj hazārī panj hazār suwār*, but a *Panj hazārī panj hazār suwār-i du-aspa si-aspa*] he musters, as his proportion of *duaspa* and *sihaspa* troopers, double the number which he would have to muster, if his mansab had been as in the preceding. Accordingly, a *Panj hazārī panj hazār tamān du-aspa si-aspa* (a commander of 5,000; contingent, only *du-aspa* and *si-aspa*) would muster 600 troopers with three horses, 1,200 troopers with two horses, and 200 troopers with one horse each [i.e., 2,000 men with 4,400 horses], provided the income of his jāgīr be fixed at 12 months and so on."

From this important passage, it is clear that one-fourth of that number of troopers, which is indicated by the title of a Mansabdār, was the average strength of the contingents at the time of Shāhjahān. Thus if a commander of 1,000 troopers had the title of *Hazārī hazār suwār*, the strength of his contingent was  $\frac{1000}{4} = 250$  men with 650 horses, viz., 75 *si-aspa*, 150 *du-aspa*, and 25 *yak-aspa*; and if his title was *Hazārī hazār suwār-i du-aspa si-aspa*, the strength of his contingent was 500 men with 1,300 horses, viz., 150 *si-aspa*, 300 *du-aspa*, and 50 *yak-aspa*, if the income of his jāgīr was drawn by him for every month of the year. The above passage also indicates that the proportions of *si-aspa*, and *du-aspa*, and *yak-aspa* troopers was for all mansabs as 300 : 600 : 100, or as 3 : 6 : 1.

As the author of the *Pādīshāhnāma* does not mention the restriction as to the number of months for which the Mansabdārs drew the income,

we may assume that the difference in strength of the contingents mentioned after the name of each grandee depended on the value of their *jägirs*.

From an incidental remark (*Pādishāhnāma*, I, p. 113), we see that the pay of a commander of *sikhsa du-aspa* troopers was double the pay allowed to a commander of *yak-aspas*. This agrees with the fact that the former had double the number of men and horses of the latter.

The strength also of Awrangzeb's army, on a statement by Bernier, was conjectured to have been 200,000 cavalry, *vide Elphinstone's History*, second edition, p. 546, last line.

Akbar's army must have been smaller. It is impossible to compute the strength of the contingents, which was continually fluctuating, and depended rather on emergencies. We can, however, guess at the strength of Akbar's *standing army*. At the end of Ā'īn 30, Abū 'l-Fażl states that there were alive at the time he wrote the Ā'īn

250 Commanders of 100 (Yūzbāshis)				
204	"	"	60	"
260	"	"	40	"
250	"	"	20	"
224	"	"	10	"

As these numbers are very uniform, the regular army could not have been larger than  $250 \times 100$ , or 25,000 men (troopers, musketeers, and artillery). The Imperial stables contained 12,000 horses (*vide* p. 132, l. 6 from below) which were under the immediate charge of Mirzā 'Abdū 'r-Rahīm Khān Khānān, Akbar's Commander-in-Chief. Hence there may have been about 12,000 standing cavalry. The rest were matchlock-bearers and artillery. In Ā'īn 6, Abū 'l-Fażl states that there were 12,000 matchlock-bearers. The number of Aḥādis, of which Shāhjahān had 7,000, cannot have been very large. Many of them were on staff employ in the various offices, store-houses, Imperial workshops; others were employed as adjutants and carriers of important orders. They were, at Akbar's time, gentlemen rather than common soldiers, as they had to buy their own horse on joining. Badāoni mentions an Aḥādi of the name of Khwāja Ibrāhim Husayn as one of his friends (II, p. 394). The number of Mānsabdārs, which under Shāhjahān amounted to 8,000, was also much less. Of the 415 Mānsabdārs whose names are given in Ā'īn 30, about 150 were dead when Abū 'l-Fażl wrote it,<sup>1</sup> so that there would be about

<sup>1</sup> The list of grandees in Ā'īn 30 is quoted in Nizām's *Tabaqāt* which do not go beyond A.H. 1002, as the author died in October, 1594; but it may be still older, as Nizām assigns to several Mānsabdārs a higher rank than the one mentioned by Abū 'l-Fażl. In fact, the list refers to a time prior to the year 993, when the three princes (Bad., II, p. 342) were appointed Commanders of 12,000, 9,000, and 7,000 respectively, whilst in Abū 'l-Fażl's List, Prince Salim (Jahāngīr) is still put down as a Commander of 10,000, Murād as Commander of 8,000, and Dānyāl as of 7,000.

Table showing the Establishments and Salaries of the Mansabdars.<sup>1</sup>

Number.	Com- MANDEERS OF	HORSES.				ELEPHANTS.				BEASTS OF BURDEN AND CARTS.				MONTHLY SALARIES.				
		Qirqi.	Mujassas.	Turki.	Xabul.	Tizi.	Jangla.	Shergit.	Side.	Manjholi.	Karbi.	Phandarkiva.	Qatari of Camels.	Qatari of Mules.	Carts.	1st Rs.	2nd Rs.	3rd Rs.
		Classes.																
1	10,000	68	68	136	136	136	136	40	60	40	40	20	160	40	320	60,000	—	—
2	8,000	54	54	108	108	108	108	35	50	36	34	15	130	34	260	60,000	—	—
3	7,000	49	49	98	98	98	98	30	42	29	27	12	110	27	220	45,000	—	—
4	5,000	34	34	68	68	68	68	20	30	20	20	10	80	20	160	30,000	29,000	28,000
5	4,900	33	33	67	67	67	67	20	30	19	19	10	77	19	157	27,000	27,400	27,300
6	4,800	32	32	68	68	65	65	20	29	19	19	9	77	19	152	27,000	27,400	27,300
7	4,700	31	31	65	65	63	63	19	29	19	18	9	75	19	151	26,800	26,600	26,500
8	4,600	31	31	63	63	62	62	18	28	19	18	9	74	18	148	26,400	26,200	26,100
9	4,500	31	30	61	61	61	61	18	28	19	17	8	72	18	145	26,000	25,800	25,700
10	4,400	30	29	60	60	59	59	18	28	19	16	7	71	18	142	25,200	25,000	24,900
11	4,300	29	28	59	59	58	58	17	27	19	16	7	69	18	139	24,400	24,200	24,000
12	4,200	28	27	58	58	57	57	16	26	19	16	7	68	17	136	23,600	23,400	23,200
13	4,100	27	27	56	56	56	55	16	26	18	16	6	68	17	133	22,900	22,400	22,400
14	4,000	27	27	54	54	54	54	16	25	18	15	6	65	17	130	22,000	21,800	21,600
15	3,900	26	26	53	53	52	52	16	24	18	15	6	63	16	127	21,400	21,200	21,100
16	3,800	26	26	51	51	51	51	16	23	18	15	6	62	16	124	20,800	20,800	20,500
17	3,700	25	25	50	50	50	49	16	23	17	15	6	60	16	121	20,200	20,000	19,900
18	3,600	25	25	49	48	48	47	16	23	17	14	6	59	15	118	19,800	19,400	19,300
19	3,500	24	24	47	47	47	46	16	23	17	14	5	57	15	115	19,000	18,800	18,700
20	3,400	23	23	46	46	46	44	16	22	17	14	5	56	15	112	18,300	18,014	18,300
21	3,300	22	22	45	45	44	43	15	22	17	14	5	54	15	109	18,200	18,000	17,900
22	3,200	21	21	44	44	42	42	15	21	17	14	5	53	14	106	17,800	17,600	17,500
23	3,100	20	20	43	43	41	40	15	20	17	14	5	51	14	103	17,400	17,200	17,100
24	3,000	20	20	40	40	40	40	15	20	16	14	5	50	14	100	17,000	16,800	16,700
25	2,900	19	19	39	39	39	39	15	19	16	13	4	48	13	96	16,400	16,200	16,100
26	2,800	18	18	38	38	38	38	15	18	14	12	3	46	12	92	15,800	15,600	15,500
27	2,700	17	17	37	37	37	37	14	17	13	11	3	44	11	88	15,200	15,000	14,900
28	2,600	17	17	36	36	35	35	13	16	12	11	2	42	10	84	14,600	14,400	14,300
29	2,500	17	17	34	34	35	34	12	14	12	10	2	40	10	80	14,000	13,800	13,700
30	2,400	17	17	33	33	33	33	12	13	11	10	2	38	9	76	13,600	13,400	13,300
31	2,300	16	16	33	33	32	32	12	12	10	10	2	36	8	72	13,200	13,000	12,900
32	2,200	16	16	32	32	31	31	11	12	9	10	2	34	8	68	12,800	12,600	12,500
33	2,100	15	15	31	31	31	31	10	12	9	9	2	32	7	64	12,400	12,200	12,100
34	2,000	15	15	30	30	30	30	10	12	9	7	2	30	7	60	12,000	11,900	11,800
35	1,900	14	14	29	29	29	30	10	12	9	7	2	28	6	58	11,950	11,350	11,450
36	1,800	14	13	28	28	28	29	10	11	9	7	2	27	6	56	11,400	11,650	11,300
37	1,700	14	13	27	27	27	27	9	11	9	7	2	26	5	54	11,220	11,000	10,800
38	1,600	13	13	26	25	25	25	9	10	9	7	2	25	5	52	10,600	10,400	10,200
39	1,500	12	12	24	24	24	24	8	10	8	7	2	24	5	50	10,000	9,800	9,700
40	1,400	12	12	24	24	23	23	8	10	8	7	2	23	4	49	9,600	9,400	9,300
41	1,300	12	12	23	23	22	22	8	10	7	7	2	23	4	48	9,200	9,100	9,050
42	1,200	11	11	22	22	22	22	7	9	7	7	2	22	4	46	9,000	8,900	8,800
43	1,100	11	11	22	21	21	21	7	9	7	7	2	22	4	44	8,700	8,500	8,400
44	1,000	10	10	21	21	21	21	7	8	7	7	2	21	4	42	8,200	8,100	8,000
45	900	10	10	20	20	20	20	7	8	6	7	2	20	4	40	7,700	7,400	7,100
46	800	10	14	17	17	9	3	7	8	5	5	2	17	3	34	5,000	4,700	4,400
47	700	6	13	9	13	14	7	5	6	4	4	1	15	3	27	4,400	4,000	3,800
48	600	5	7	11	9	4	4	4	3	5	2	1	13	2	21	3,500	3,200	3,000
49	600	4	7	8	8	4	3	4	2	4	2	1	14	2	15	2,800	2,750	2,700

<sup>1</sup> For differences in reading I must refer the reader to my Text edition, p. 185.

Number.	Com- MANDERS OF	HORSES.					ELEPHANTS.					BEASTS OF BURDEN AND CARTS.			MONTHLY SALARIES.			
		G. Q.	Mujaheen,	Turki.	Yubl.	Tusi.	Jaeph.	Shergir.	Sida.	Manjhole.	Karta.	Phandurkiva.	Qairis of Caneel.	Qairis of Mules.	Cart.	Classes.		
																1st Ra.	2nd Ra.	3rd Ra.
50	500	4	6	8	8	4	—	3	4	2	2	1	10	2	15	2,500	2,300	2,100
51	400	3	4	5	6	2	—	2	2	2	2	1	5	—	12	2,000	1,751	1,500
52	350	3	4	4	4	2	—	1	1	2	3	1	4	—	11	1,450	1,305	1,350
53	300	3	3	3	4	2	—	1	1	2	2	1	4	—	10	1,400	1,250	1,200
54	250	3	3	3	4	1	—	1	1	2	2	1	3	—	8	1,150	1,100	1,000
55	200	2	3	3	3	1	—	1	2	1	2	—	3	—	7	975	950	900
56	150	2	3	3	3	—	—	1	1	1	1	—	2	—	6	875	850	800
57	125	2	2	2	3	2	—	—	1	1	1	2	2	—	5	780	760	750
58	120	2	2	2	3	2	—	—	1	1	1	2	2	—	5	745	740	730
59	100	2	2	2	2	2	—	—	1	1	1	1	2	—	5	700	600	500
60	80	2	1	2	2	1	1	—	—	1	1	2	2	—	3	410	380	350
61	60	1	1	2	2	1	1	—	—	1	1	1	1	—	2	301	285	270
62	50	1	1	2	2	1	1	—	—	1	1	1	1	—	2	250	240	230
63	40	1	2	1	1	1	—	—	1	—	—	—	1	—	1	223	200	185
64	30	—	1	1	2	1	1	—	—	1	—	—	1	—	1	185	105	155
65	20	—	1	1	1	2	—	—	—	1	—	—	1	—	1	135	125	115
66	10	—	—	2	2	—	—	—	—	—	—	—	—	—	—	100	82	75

250 higher Manṣabdārs, to which we have to add 1,388 lower Manṣabdārs, from the Commanders of 150 downwards; hence altogether about 1,600 Manṣabdārs.

But Akbar's Manṣabdārs, on the whole, had larger contingents, especially more horses, than the Manṣabdārs of the following reigns, during which the brevet ranks (*zut*) were multiplied.

In the beginning of Akbar's reign, Manṣabdārs had even to furnish men with four horses (*chahār-aspā*). A *Dahbāshī*, or Commander of ten, had to furnish 10 men with 25 horses; but in later times (*vide Ā'īn 5*) the *Chahār-aspas* were discontinued, and a *Dahbāshī* furnished 10 men with 18 horses. As the other ranks had to furnish horses in proportion, one of Akbar's Hazāris would have had to bring 1,800 horses, whilst a Hazāri at the time of Shāh Jahān only furnished 650.

Of non-commissioned officers a *Mirdaha* is mentioned; *vide note 1, p. 116*. The pay of a *Mirdaha* of matchlock-bearers varied from  $7\frac{1}{2}$  to  $6\frac{1}{2}$  R. per mensem. Common matchlock-bearers received from  $6\frac{1}{2}$  to  $2\frac{1}{2}$  R. As they were standing (household) troops, Abū 'l-Faṣl has put them into the first book of this work (*Ā'īns 36 to 40*); and, generally, the reader will have to bear in mind that the second book, relating to the army, treats chiefly of the contingents of the Manṣabdārs.

Badāoni, in the above extract, p. 253, speaks of a *libās-i sipāhī*, or soldier's uniform (armour!).

The distinctions conferred by the emperor on the Mansabdārs consisted in certain flags (*vide* p. 52, l. 6, from below), and the *gharyāl* or gong (*vide* in the beginning of the fourth book, *Aṭin-i Gharyāl*).

### *Aṭin* 4.

#### THE AHADIS.

There are many brave and worthy persons whom His Majesty does not appoint to a Mansab, but whom he frees from being under the orders of any one. Such persons belong to the immediate servants of His Majesty, and are dignified by their independence. They go through the school of learning their duties, and have their knowledge tested. As it is the aim of His Majesty to confer a spiritual meaning on that which is external, he calls such persons *Aḥadis* (from *ahad*, one). They are thus reminded of the *unity* of God.

A new regulation regarding rank was given.

For the sake of the convenience of the Aḥadis, a separate Diwān and a paymaster were appointed, and one of the great Amirs is their chief. A fit person has also been selected to introduce to His Majesty such as are candidates for Aḥadiships. Without partiality or accepting bribes, he takes daily several before His Majesty, who examines them. When they have been approved of, they pass through the *Yād-dāشت*, the *Taqṣīqa*, the descriptive roll, and accounts [*vide* *Aṭin* 10]. The paymaster then takes security and introduces the candidate a second time to His Majesty, who generally increases his pay from an eighth to three-fourths, or even to more than six-sevenths.<sup>1</sup> Many Aḥadis have indeed more than 500 Rupees *per mensem*.<sup>2</sup> He then gets the number *nine* as his brand [*vide* *Aṭin* 7]. In the beginning, when their rank was first established, some Aḥadis mustered eight horses; but now the limit is five. On his *sar-khat* [*vide* *Aṭin* 11] each receives a *farmāncha* (rank and pay certificate), on which year after year the treasurer makes payments.

Aḥadis are mustered every four months, when on a certificate signed by the Diwān and the *Bakhshī*, which is called nowadays *Tashīha*,<sup>3</sup> the

<sup>1</sup> Or, as we would say, by 75 or even 85% per cent. *Vide* note 4, p. 88.

<sup>2</sup> This agrees with a statement which I have seen in some historian of Akbar's reign that a senior *Aḥadi* was promoted to a *Yūrbishīrīship* as the next step. *Vide* p. 20, note 1.

<sup>3</sup> The *Tashīha* corresponds, therefore, to a "life certificate". Arabic Infinitives II take in modern Persian a final s; thus *taqṣīqa* [*vide* below, *Aṭin* 10], *takhfifa* [*vide* p. 101, note 1], etc.

clerk of the treasury writes out a receipt, to be countersigned by the principal grandees. This the treasurer keeps, and pays the claim. Before the period (of four months) is over, he gets one month's salary in advance. In the course of the year, he receives cash for ten months, after deducting from it one-twentieth of the sum, the total stoppage being made on account of his horses and other expenses. On joining the service, an Ahadi generally finds his own horse; but afterwards he gets it from the Government; and if the certificate of the inspectors, which is called *Saqatnāma*,<sup>1</sup> explains the reason why the horse is not forthcoming he is held indemnified for his dead horse, but does not receive the money for keeping a horse until he gets a new one. But if he has no *Saqatnāma* to show, he is not allowed anything from the time of the last muster. Those who are in want of horses are continually taken before His Majesty, who gives away many horses as presents or as part of the pay, one-half being reckoned as *irmās* money,<sup>2</sup> and the other half being deducted in four instalments at the subsequent four musters; or if the Ahadi be in debt, in eight instalments.

#### *A\*in 5.*

#### OTHER KINDS OF TROOPERS.

As I have said something about the Mansabdārs and the Ahadis, I shall give a few details regarding the third class of troopers.

The horse-dealer fixes the quality of the horses, which are carefully inspected by the Bakhshis. The description of the man is then taken down in writing. If a trooper has more than one horse they add to his establishment a camel or an ox, for which he gets half the allowance usually given to troopers of a superior class; or if this be not given he gets an addition of two-fifths.

A *Yak-aspā* trooper is paid according to the following rates. If his horse be an *'Irāqī*, he gets 30 R. *per mensem*; if *mujannas*, 25 R.; if *Turkī*, 20 R.; if a *Yābū*, 18 R.; if a *Tāzī*, 15 R.; if a *Jangla*, 12 R.

The revenue collectors of domain lands got formerly 25 R., but now only 15 R.

Troopers of this kind mustered formerly up to four horses, but now the order is not to exceed three.

<sup>1</sup> From *sagat*, he fell.

<sup>2</sup> Or arms-money. The word *irmās* may be Inf. IV, or plural of *ram*, a grave. Bedāoni evidently reads *irmās*, because in II, p. 202, he explains *irmās* by *armād-i dushman* the burying or destruction of the foes, 'which word the grandees used instead of *galab-i ejāda*, requesting stores, etc.' Hence *irmās*, a request made for military supplies or for salary.

Every *Dah-bāshī* had to muster 2 *chahār-aspā*, 3 *si-aspā*, 3 *du-aspā*, and 2 *yak-aspā* troopers [i.e., 10 troopers with 25 horses], and the other *Mansabdārs* in the same proportion. But now a *Dah-bāshī*'s contingent consists of 3 *si-aspā*, 4 *du-aspā*, and 3 *yak-aspā* troopers [i.e., 10 troopers with 18 horses].

### *A\*in 6.*

#### THE INFANTRY.

As I have said something about the Cavalry, I shall make a few remarks on foot soldiers. They are of various kinds, and perform remarkable duties. His Majesty has made suitable regulations for their several ranks, and guides great and small in the most satisfactory manner.

The writer of these . . .<sup>1</sup> is the *Awāra-navis*. Inasmuch as they are of importance, they are counted as belonging to the infantry. There are several classes of them. The first class gets 500 *dāms*; the second, 400 d.; the third, 300 d.; the fourth, 240 d.

#### *The Bandūq-chīs*, or Matchlock-bearers.

There are 12,000 Imperial Matchlock-bearers. Attached to this service is an experienced *Bitikchī*, an honest treasurer, and an active *Drogha*. A few *Bandūq-chīs* are selected for these offices; the others hold the following ranks. Some are distinguished by their experience and zeal, and are therefore appointed over a certain number of others, so that uniformity may pervade the whole, and the duties be performed with propriety and understanding. The pay of these [no: -commissioned] officers is of four grades, *first*, 300 d.; *second*, 280 d.; *third*, 270 d.; *fourth*, 260 d.

Common *Bandūq-chīs* are divided into five classes, and each class into three subdivisions. *First class*, 250, 240, and 230 d. *Second class*, 220, 210, 200 d. *Third class*, 190, 180, and 170 d. *Fourth class*, 160, 150, and 140 d. *Fifth class*, 130, 120, and 110 d.

#### *The Darbāns*, or Porters.

A thousand of these active men are employed to guard the palace. The pay of the *Mirdahas* is five fold, 200, 160, 140, 130, and 120 d. Common *Darbāns* have from 100 to 120 d.

#### *The Khidmatiyyas*.

The *Khidmatiyyas* also belong to the infantry. They guard the environs of the palace, and see that certain orders are carried out. *Panjākis*

<sup>1</sup> The text has a word which does not suit.

to *Bistis* have 200 d.; and a *Dah-bāshī* gets 180 and 140 d. The others get 120, 110, and 100 d.

The caste to which they belong was notorious for highway robbery and theft; former rulers were not able to keep them in check. The effective orders of His Majesty have led them to honesty; they are now famous for their trustworthiness. They were formerly called *Māris*. Their chief has received the title of *Khidmat Rāī*. Being near the person of His Majesty, he lives in affluence. His men are called *Khidmatiyas*.<sup>1</sup>

### The *Mewras*.<sup>2</sup>

They are natives of Mewāt, and are famous as runners. They bring from great distances with zeal anything that may be required. They are excellent spies, and will perform the most intricate duties. There are likewise one thousand of them, ready to carry out orders. Their wages are the same as the preceding.

### The *Shamsherbāz*, or Gladiators.

There are several kinds of them, each performing astonishing feats. In fighting they show much swiftness and agility, and join courage to skill in stooping down and rising up again. Some of them use shields in fighting, others use cudgels. The latter are called *Lakrāīt*. Others again use no means of defence, and fight with one hand only; these are called *yak-hāh*. The former class come chiefly from the Eastern districts, and use a somewhat smaller shield, which they call *chirwa*. Those who come from the southern districts make their shields large enough to conceal a horseman. This kind of shield they call *tilwa*.

Another class goes by the name of *Pharāts*. They use a shield not quite so large as to conceal a man, but a *gaz* broad.

Some again are called *Banāts*. They use a long sword, the handle of which is more than a *gaz* long, and seizing it with both hands, they perform extraordinary feats of skill.

The class which goes by the name of *Bankūls* are likewise famous. They use a peculiar sword which, though bent towards the point, is straight near the handle. But they do not make use of a shield. The skill which they exhibit passes all description. Others make various kinds of daggers and knives, and perform with them the most extraordinary feats. Each class of these men has a different name; they also

<sup>1</sup> They are called in the *Tuzuk-i Jahāngīr* *Piyādāhī-yi Khidmatiyā*. The name of their chief under Jahāngīr was *Rai Mān*. He once picked up the young Shāh Shujā' who had fallen from an upper window to the ground. *Tuzuk-i Jahāngīr*, p. 303.

<sup>2</sup> "Among the innovations made by Akbar are the *Dik-Mewras*, of whom some were stationed at every place." *Khāfi Khādn*, I, p. 243. Hence the *Mewras* were chiefly postmen.

differ in their performances. But it is really impossible to give a mere description of them; nor would mere listening to my descriptions be sufficient.

There are more than a hundred thousand of them. At Court one thousand of them are always in readiness. Their *Sādī* (commander of one hundred) holds the rank of an *Aḥadī*, and even a higher one. Their salaries vary from 80 to 600 d.

### The *Pahluwāns*, or Wrestlers.

There are many Persian and Tūrānī wrestlers and boxers at Court, as also stone-throwers, athletes of Hindūstān, clever *Mals* from Gujrāt, and many other kinds of fighting men. Their pay varies from 70 to 450 d. Every day two well-matched men fight with each other. Many presents are made to them on such occasions. The following belong to the best wrestlers of the age—Mirzā Khān of Gilān; Muḥammad Quli of Tabriz, to whom His Majesty has given the name of *Sher-hamla*, or Lion-attacker; Sādiq of Bukhārā; ‘Ali of Tabriz; Murād of Turkistān; Muḥammad ‘Ali of Tūrān; Fūlād of Tabriz; Qāsim of Tabriz; Mirzā Kuhna-suwar of Tabriz; Shāh Quli of Kurdistān; Hilāl of Abyssinia; Sadhū Dayāl; ‘Ali; Sri Rām; Kanhyā; Mangol; Ganesh; Ānbā; Nānkā; Balbhadr; Bajrnāth.

### The *Chelas*, or Slaves.<sup>1</sup>

His Majesty, from religious motives, dislikes the name *banda*, or slave; for he believes that mastership belongs to no one but God. He therefore calls this class of men *Chelas*, which Hindi term signifies a *faithful disciple*.<sup>2</sup> Through His Majesty's kindness, many of them have chosen the road to happiness.<sup>3</sup>

Various meanings attach to the term *slave*.<sup>4</sup> *First*, that which people in general mean by a slave. Some men obtain power over such as do not belong to their sect, and sell and buy them. The wise look upon this as abominable. *Secondly*, he is called a slave who leaves the path of selfishness and chooses the road of spiritual obedience.<sup>5</sup> *Thirdly*, one's

[<sup>1</sup> *Chela*, H., disciple, etc.—P.]

<sup>2</sup> The word *Chela* is the same as the Arab. *mawlid*, a disciple who places implicit belief in his mawlid or pīr, the head of the sect. “And many of His Majesty's special disciples, in 991, called themselves *chelas* in imitation of the use of this term among *Jogis*.”—*Buddons* II, p. 325.

The author of the pretty Tagkira, entitled *Kalimati 'sh-Shu'arā*, which contains biographies of the poets of the eleventh century, was called *Chela*. His real name is Mirzā Muḥammad Afqal; as a poet he is known as *Sarkhus*.

<sup>3</sup> By joining the Divine Faith.

[<sup>4</sup> *Chela* f.—P.]

<sup>5</sup> Inasmuch as such a man blindly follows his pīr.

child. *Fourthly*, one who kills a man in order to inherit his property. *Fifthly*, a robber who repents and attaches himself to the man whom he had robbed. *Sixthly*, a murderer whose guilt has been atoned by payment of money, in which case the murderer becomes the slave of the man who releases him. *Seventhly*, he who cheerfully and freely prefers to live as a slave.

The pay of Chelas varies from 1 R. to 1 d. *per diem*. His Majesty has divided them into several sections, and has handed them over to active and experienced people who give them instruction in several things. Thus they acquire knowledge, elevate their position, and learn to perform their duties with propriety.

His Majesty, who encourages everything which is excellent and knows the value of talent, honours people of various classes with appointments in the ranks of the army ; and raises them from the position of a common soldier to the dignity of a grandee.

### *The Kuhārs, or Palkī bearers.*

They form a class of foot-servants peculiar to India. They carry heavy loads on their shoulders, and travel through mountains and valleys. With their palkis, singhāsans, chāudols, and dūlis, they walk so evenly that the man inside is not inconvenienced by any jolting. There are many in this country ; but the best came from the Dakhin and Bengal. At Court, several thousand of them are kept. The pay of a head bearer varies from 192 to 384 d. Common bearers get from 120 to 160 d.

### *Dākhilī troops.*

A fixed number of these troops are handed over to the Mansabdārs ; but they are paid by the State. His Majesty has ordered to designate these infantry soldiers in the descriptive rolls as nīma suvārān, or half troopers.

The fourth part of Dākhilī troops are matchlock-bearers ; the others carry bows.

Carpenters, workers in iron, water-carriers, pioneers, belong to this class.

A non-commissioned officer of the matchlock-bearers receives 160 d. or 4 R. ; common matchlock-bearers get 140 d. The Mirdahas of the archers get from 120 to 180 d. ; common archers from 100 to 120 d.

I could say much more on this subject, but I must content myself with having described the principal classes. I have also given some details in speaking of the several workshops and offices of the Household.

*A<sup>4</sup>in 7.*

## REGULATIONS REGARDING THE BRANDING OF ANIMALS.

When His Majesty had fixed the ranks of the army, and inquired into the quality of the horses, he ordered that upright *Būtikchis* should make out descriptive rolls of the soldiers and write down their peculiar marks. Their ages, the names of their fathers, dwelling-places, and race, were to be registered. A Dārogha also was appointed, whose duty it is to see that the men are not unnecessarily detained. They were to perform their duties without taking bribes or asking for remunerations.

Every one who wishes to join the army is taken before His Majesty, in whose presence his rank is fixed, after which the clerks make out the *Tāfīqa* [vide *A<sup>4</sup>in 10*].

*Dākhil* troops are admitted on the signature of the *Mansabdārs*.

His Majesty has also appointed five experienced officers who have to look after the condition of the men, their horses, and the stipulated amount of pay. His Majesty has the men assembled in an open place, and receives the several descriptive rolls, when the men with their horses are handed over to the above five officers. The amount of their pay is then entered at the bottom of the descriptive rolls, and is countersigned by those officers, which serves as a proof, and prevents fraudulent alterations. Each roll is then handed over to the inspecting Dārogha. He takes them in the manner described above [vide *A<sup>4</sup>in 4*] to His Majesty, who orders the pay to be increased or decreased. His Majesty discerns the value of a man by the lineaments of his forehead, and can therefore increase or decrease his pay. He also distinguishes a tradesman by the look of his face from a soldier, so much so that experienced people are astonished, and refer His Majesty's power of discernment to 'hidden knowledge'. When the roll is thus certified, it is also signed by the *Wāqī'a Naicis* (*A<sup>4</sup>in 10*), the *Mw<sup>4</sup> Arz*, and the officer commanding the guards. On the strength of this certificate, the Dārogha of the *dīgh* (brand) marks the horses.

When the brand was first introduced, it was made in the shape of the head of the letter *sīn* (i.e. like this, ), and was put on the right side of the neck of the horse. For some time, it was made in shape of two *alif's* intersecting at right angles, the heads of the *alif* being made heavy as in this figure , and put on the right thigh. For some time again, it was made like a bow with the string taken off. At last, numerals were introduced, which plan best frustrates fraudulent practices. They make iron numerals, by which all indistinctness is avoided. These new

signs are likewise put on the right thigh. Formerly, each horse on being mustered for the first time, was marked with a 1 ; the second time with a 2, and so on ; but now His Majesty has ordered that separate numerals should be used for the horses of the princes, the Mansabdārs, the governors of the provinces, and all other dignitaries attached to the Court.

The carefulness with which the system of marking horses was attended to resulted at once in truthful reports regarding dead horses ; for when a soldier, after the introduction of the system of repeated marks (*vide* next *A<sup>८</sup>in*), brought a horse which had been exchanged, he would demand his pay from the time he had last received his pay, whilst the Bakshahi commenced to count from the day he brought his (exchanged) horse. But since the present mark was introduced, the rule was made that each horse with which, instead of with his old one, a trooper came to the muster, should be described, and should get the same mark as the dead one ; the Bakshahis, at the subsequent musters held for repeating the marks, were to inspect it and go by the brand. Horses answering the description in the rolls were even hired and substituted for the old ones ; but as the mark was not forthcoming, the deception was detected, and the soldiers thus learnt to be honest.

#### *A<sup>८</sup>in 8.*

#### ON THE REPETITION OF THE MARK.

The servants (Mansabdārs) of His Majesty have their horses every year newly marked, and thus maintain the efficiency of the army, as by their endeavours unprincipled people learn to choose the path of honesty. If a Mansabdār delays bringing his men to the muster, one-tenth of his jāgīr (*aqfā'ī*) <sup>1</sup> is withheld. Formerly, when the mark was repeated, they put the number on the muster of the horse, marking, for example, a horse with a 2 when it was mustered the second time, and so on ; but now, as each class of soldiers had a particular mark, the mark is merely repeated at the subsequent musters. In the case of Aḥadis, the former custom was retained. Some Bitikchis, and near servants of His Majesty, who have no leisure to look after jāgīrs, receive their monthly salaries in cash, and

<sup>1</sup> Properly *iqā'at*, Inf. IV, of *qa'ida* ; but in India the word is mostly pronounced as *aqād*. The king is therefore called *mugīqī*, one who confers lands on the nobles ; abstr. n., *mugīqī*, the giving of lands to nobles, of which the Moghul historians accuse Sher Shāh. *Vide* end of *A<sup>८</sup>in* 10, third book. *Mugīqī*, past part., one on whom lands have been conferred ; so often in the *Tarikh-i Firdū Shāhī*. From the times of Akbar the words *aqādī*, and *jāgīr* are used as synonyms ; before his time we only find *aqādī* used ; but *jāgīr* occurs, or *jāggīr*, in its etymological sense. In later Historians the word *aqādī* is but rarely met with.

muster their horses every eighteen months. Grandees whose jāgirs are very remote, do not bring their horses to muster before twelve years have elapsed ; but when six years have elapsed since the last muster, one-tenth of their income is retrenched. And if a Mansabdār has been promoted to a higher Mansab, and three years have elapsed since he last presented his horses at muster, he receives a personal (نیچہ) increase of salary, but draws the allowance for the increased number of his men after the first muster. His old and his new men then get their assignments. If at the renewal of the mark at subsequent musters, any soldier brings a superior horse in exchange for his old one, he is taken before His Majesty, who inspects and accepts it.

#### A'īn 9.

#### RULES ABOUT MOUNTING GUARD.

Mounting guard is called in Hindi *chaukī*. There are three kinds of guards. The four divisions of the army have been divided into seven parts, each of which is appointed for one day, under the superintendence of a trustworthy Mansabdār. Another, fully acquainted with all ceremonies at Court, is appointed as *Mir Ārz*. All orders of His Majesty are made known through these two officers (the *Mir Ārz*, and the commander of the Palace). They are day and night in attendance about the palace, ready for any orders His Majesty may issue. In the evening, the Imperial *Qur* (*vide* p. 116) is taken to the State hall. The mounting guards stand on the right ; the ranks of the guards to be relieved are drawn up on the other side. His Majesty generally inspects the guards himself, and takes notice of the presence or absence of the soldiers. Both ranks salute His Majesty. If His Majesty be prevented by more important affairs from attending, one of the princes is ordered to inspect the guards. From predilection and a desire to teach soldiers their duties, as also from a regard to general efficiency, His Majesty pays much attention to the guards. If any one is absent without having a proper excuse, or from laziness, he is fined one week's pay, or receives a suitable reprimand.

The Imperial army has been divided into twelve parts, each of which mounts guard for the space of one month. This gives all troops, whether near or far, an opportunity to come to Court, and to partake of the liberality of His Majesty. But those who are stationed at the frontiers, or told off for any important duty, merely send in reports of their exact

condition, and continue to perform His Majesty's special orders. On the first of every solar month, the guards are drawn up to salute His Majesty, as is usual on weekly parades, and are then distinguished by royal marks of favour.

The Imperial army has also been divided into twelve other divisions, each of which is selected in turn, to come to Court for one year and do duty near the person of His Majesty.

#### A\* in 10.

### REGULATIONS REGARDING THE WĀQIQA-NAWIS.<sup>1</sup>

Keeping records is an excellent thing for a government ; it is even necessary for every rank of society. Though a trace of this office may have existed in ancient times, its higher objects were but recognized in the present reign. His Majesty has appointed fourteen zealous, experienced, and impartial clerks, two of whom do daily duty in rotation, so that the turn of each comes after a fortnight.<sup>2</sup> Some other suitable men are selected as supernumeraries, each of whom is appointed for one day ; and if any of the fourteen be detained by an important business, this additional person acts for him. Hence they are called *kotal* (supernumeraries).

Their duty is to write down the orders and the doings of His Majesty and whatever the heads of the departments report ; what His Majesty eats and drinks ; when he sleeps, and when he rises ; the etiquette in the State hall ; the time His Majesty spends in the Harem ; when he goes to the general and private assemblies ; the nature of hunting-parties ; the slaying of animals ;<sup>3</sup> when he marches, and when he halts ; the acts of His Majesty as the spiritual guide of the nation ; vows made to him ; his remarks (*vide* Fifth Book) ; what books he has read out to him ; what alms he bestows ; what presents he makes ; the daily and monthly exercises<sup>4</sup> which he imposes on himself ; appointments to mansabs ; contingents of troops ; salaries ; jägirs ; *Irmās* money (*vide* above, p. 260, note 2) ; *sayürgħāls*. (rent-free land) ; the increase or decrease of

<sup>1</sup> From *wiqiqa* an event and *nawis* i. writer. Instead of *wiqiqa-nawis* we also find *majlis-nawis*.

There was a *wiqiqa-nawis*, or recorder, in each Sūba. From several places in the *Tuzuk-i Jahangīrī*, we see that the Bakshishes of the Sūbas often held the posts of *wiqiqa-nawis* at the same time. *Vide* *Tuzuk*, p. 121, l. 2 ; p. 137, l. 1 ; p. 171, l. 5.

<sup>2</sup> Hence the arrangement must have been as follows—first day, first and second writers ; second day, second and third writers ; third day, third and fourth writers, and so on.

<sup>3</sup> Akbar wished to restrict the slaying of animals. *Vide* above, p. 200, l. 9.

<sup>4</sup> Especially faste.

**taxes**; contracts; sales, money transfers; *peshkash* (tribute receipts); dispatch; the issue of orders; the papers which are signed by His Majesty; the arrival of reports; the minutes thereon; the arrivals of courtiers; their departures; the fixing<sup>1</sup> of periods; the inspection of the guards; battles, victories, and peace; obituaries of well-known persons; animal-fights and the bettings on them; the dying of horses; capital punishments; pardons granted by His Majesty; the proceedings of the general assemblies; marriages, births; *chaugān* games (*vide* *Aīn* 29); *chaupar nard*, chess, card games, etc.; extraordinary phenomena; the harvests of the year; the reports on events.

After the diary has been corrected by one of His Majesty's servants, it is laid before the emperor, and approved by him. The clerk then makes a copy of each report, signs it, and hands it over to those who require it as a voucher, when it is also signed by the *Parvāñchī*, by the *Mīr Ārz*, and by that person who laid it before His Majesty. The report in this state is called *yād-dāshī*, or memorandum.

Besides, there are several copyists who write a good hand and a lucid style. They receive *yād-dāshī* when completed, keep it with themselves, and make a proper abridgement of it. After signing it, they return this instead of the *yād-dāshī*, when the abridgement is signed and sealed by the *Wāqī'a-nāwīs*, and the *Risāla-dār*,<sup>2</sup> the *Mīr Ārz*, and the *Dārogha*. The abridgement, thus completed, is called *Taṣlīqa*, and the writer is called *Taṣlīqa-nāwīs*.

The *Taṣlīqa* is then signed, as stated above, and sealed by the ministers of state.

His Majesty's object is, that every duty be properly performed; that there be no undue increase, or decrease in any department; that dishonest people be removed, and trustworthy people be held in esteem; and that active servants may work without fear, and negligent and forgetful men be held in check.

### *Aīn* 11.

#### ON SANADS.

Every money matter will be satisfactorily settled, when the parties express their minds clearly, then take a pen and write down the

<sup>1</sup> *Taṣlī-i mudhīt*, the fixing of periodical inspections; opp. *be-taṣlīñ amadan* to come at times not appointed beforehand, unexpectedly.

<sup>2</sup> The text has *risīla*, which stands for *risīla-dir*, as, in later times, *gāba* for *gābā-dir*.

For *Mīr Ārz* we find in the early historians *Cāriz*.

statement in legible handwriting. Every written statement of accounts is called a *sanad*. All classes of men adopt such a practice.

The *sanad* is the voucher which relieves the treasurer of all responsibility, and on which people receive payment of their claims. Honest experienced officers, upon whose forehead the stamp of correctness shines, write the agreement upon loose pages and leaves, so that the transaction cannot be forgotten. These loose sheets into which all *sanads* are entered are called the *Daftār*.<sup>1</sup>

His Majesty has made himself acquainted with this department and brought it into proper working order. He has appointed clever, honest, incorruptible, experienced writers, and entrusts the *daftār* to impartial officers, who are under his immediate control.

The *Daftār* of the empire is divided into three parts :—

1. The *Abwāb*<sup>2</sup> *'l-māl* or entries referring to the revenue of the country. This part of the *Daftār* explains the revenue of the empire, details any increase or decrease, and specifies every other source of income (as presents, etc.).

2. The *Arbāb*<sup>3</sup> *'t-tahāwīl*.<sup>2</sup> This part explains the manner in which the sums for the Household have been expended ; it contains the debits and credits entered on account of the cashkeepers employed at Court ; and lastly, contains the accounts of daily expenditure, etc., for things bought or sold.

3. The *Tawjīh*.<sup>3</sup> This part contains all entries referring to the pay of the army, and shows the manner in which the pay is given out.

Some *sanads* are merely sealed with the imperial seal. Other *sanads* are first signed and sealed by the ministers of State, and are afterwards laid before His Majesty for signature. Many *sanads*, however, are only signed and sealed by the grandees of the Court. This will be explained in the following.

#### The *Farmān-i sabtī*.

*Farmān-i sabtīs* are issued for three purposes :—

1. For appointments to a *Mansab* ; to the *Vakilship* ; to the post of *Sipāh-salār* (governor of a province and Commander-in-Chief) ; to the

<sup>1</sup> English writers of the last century often refer to this system of keeping all documents in loose sheets, instead of bound books. The sheets were kept together by a string drawn through them. This custom, I am informed, is still in use in Persia ; and suits Eastern countries, the hot and damp climate of which soon destroys the binding of books. The word *daftār* is the Greek διάθησα, a tanned hide, parchment, *sabīb-i daftār*, Minister of Finance, the same as *Dīwān* and *Vazir*. *Daftārī* means in India a man kept in every office for mending pens, ruling paper and forms, etc.

<sup>2</sup> The men who get transfer receipts on the Treasury. This part of the *Daftār* contained all Household accounts, as specified above. Though all MSS. read *Arbāb*, it is probable that *abwāb* is the more usual expression.

<sup>3</sup> Or, the giving of *wajīh* (pay) to the army ; hence *tawjīh*, military accounts. For *tawjīh*, some MSS. read *tawjīhāt*.

tutorship of the princes; to the rank of *Amīr* 'l-*umarā* (vide p. 250); to a *Nāhiyātī*, or districtship; to the post of *Vazīr*, or Finance Minister; to the *Bakhshīship* (Paymaster and Adjutant-General); to the post of a *sadr*, or a judge.

2. For appointments to *jāgīrs*, without military service;<sup>1</sup> for taking charge of a newly conquered territory; sometimes . . .<sup>2</sup>

3. For conferring *Sayūrghāls* (vide Ā\* in 19); for grants on account of daily subsistence allowance; and for grants for beneficent purposes.

When the *Taṭīqa* has been made out, the *Dīwān-i Jāgīr* (who keeps the Jāgīr accounts) pays the stipulated grant. If the jāgīr is given for military services, with the order of bringing horses to the muster, the grant is once more sent to the *Bakhshīs* for inspection, when the following words are written either on the back or the corner of the paper—*khaṣa*, *o mardum barāward numāyand*; *kārgarān-i ī shughl chihra-nawīsi kunand* (this is special; the estimate for the salary may be made out. The proper officers are to prepare the descriptive rolls). When the horses are then branded at the time of the muster, the *Bakhshī general* takes the *Taṭīqa*, keeps it, and hands instead of it a writing specifying the amount of the monthly salary, duly signed and sealed.

This paper, which the *Bakhshī* grants instead of the *Taṭīqa*, is called *Sarkhat*.

The *Sarkhats* are entered in the *daftars* of all *Sub-Bakhshīs*, and are distinguished by particular marks. The *Dīwān* then keeps the *Sarkhat* with himself, prepares an account of the annual and monthly salary due on it, and reports the matter to His Majesty. If His Majesty gives the order to confer a jāgīr on the person specified in the *Sarkhat*, the following words are entered on the top of the report: *Taṭīqa-yi tan qalamī numāyand* (they are to write out a *Taṭīqa-yi tan* (certificate of salary)). This order suffices for the clerks; they keep the order, and make out a draft to that effect: The draft is then inspected by the *Dīwān*, who verifies it by writing on it the words *sabt numāyand* (ordered to be entered). The mark of the *daftari*, and the seal of the *Dīwān*, the *Bakhshī*, and the Accountant the *Dīwān*, are put on the draft in order, when the Imperial grant is

<sup>1</sup> *Jāgīrs*, to which no military service attaches, appear to be called *bedāgh o maḥallī*, i.e., the holder had nothing to do with the army and the musters, at which the *Mānyabdārs* drew the salaries of their contingents, nor with the collection of the taxes of the several *Maḥalls* or Parganas. Thus *Faṭḥu 'l-dah* of Shiraz (vide p. 203) received *Basiwar* as his jāgīr, *bedāgh o maḥallī*. *Badi'oni*, p. 315. *Badi'oni* also had a jāgīr of 1,000 Bighas at which he often grumbles, calling himself by way of joke *Hazrī*, or Commander of One Thousand.

<sup>2</sup> The text has *jde* (sometimes ?) *ba Qunwān-i mulk* (milk ?) *ddan*—which I do not understand.

written on the outside. The draft thus completed is sent for signature to the Diwān.

The *Sāhib-i Tawjīh*, or military accountant, keeps the former *Tas'hīq* with himself, writes its details on the *Farmān*, and seals and signs it. It is then inspected by the *Mustawfi*, and is signed and sealed by him. Afterwards the *Nāzir* and the *Bakhshīs* do so likewise, when it is sealed by the Diwān, his accountant, and the *Vakīl* of the State.

If His Majesty's order specifies a cash payment, the *farmān* is made out in the same manner, but is generally called *barāt* (cheque). A statement of accounts of the transaction is appended at the bottom of it. After the *Nāzir*, the *Diwān-i Buyūtāt* signs it, and when it has passed through the hands of the *Bakhshīs* and the Diwān, it is sealed and signed by the *Khān Sāmān*. The receipts and expenditure of the Imperial workshops, the deposits and payments of salaries to the workmen (of whom some draw their pay on [military] descriptive rolls, and others according to the services performed by them, as the mén engaged in the Imperial elephant and horse stables, and in the waggon department) are all made by *barāts*. The accountant of each workshop (or stable) writes out annually two *barāts*, one for the six months from *Farvardīn* (February–March) to *Shahriār*, and the other from *Mīhr* (September) to *Isfandiyārmuz*. He writes down the allowances on account of grain, grass, etc., both in shape of cash and stores, and the salaries of the workmen, and signs the statement. The *Diwān-i Buyūtāt* inspects them, passes the order for payment, inquires into the increase or decrease, if any, and writes on the margin *az takhūl-i falānī barāt nawīsand*, 'Let a *barāt* be made out showing the amount to be deposited with such and such a *Mushrif*.' The *Mushrif* of the workshop or stable then takes it, writes out an order and the receipt, and seals and signs it. In all cash payments, one-fourth is deducted, as another *sanad* is given for this amount. The *Diwān-i Buyūtāt* then gives the order to have it entered. The *Mushrif* does so, signs and seals the *barāt* and the receipt. It then passes through the hands of the military accountant, the *Nāzir*, the *Diwān-i Buyūtāt*, the *Diwān-i Kul*, the *Khān Sāmān*, the *Mushrif* of the Diwān, and the *Vakīl*, who sign and seal it. In every case the estimate is sent along with it, so that there may be no mistake. When it has been laid before His Majesty, the *Mushrif* writes out the receipt, which is then in the same manner entered into the several *daftars*. The mode of payment also is detailed on the back of it, viz., one-fourth is to be paid in gold (*ashrafis*), one-half in silver (*rūpis*), and one part in copper (*dāms*), according to the fixed values of the coins.

The *Farmāns* in favour of *Mansabdārs* are made out in the same manner ; they are, however, never sent to the officers of the workshops and stables.

In case of *Sayūrghāls* (vide A\*in 19), the *farmāns*, after having been signed by the *Mustawfi*, are entered in the *daftars* of the *Dīwān-i Saqādat* (vide A\*in 19) ; they are then signed and sealed by the *Sadr*, and the *Dīwān-i Kul*.

*Farmāns* are sometimes written in *Tughrā* character ; but the two first lines are not made short. Such a *Farmān* is called a *Parwāncha*.

*Parwānchas* are made out for the stipulated salaries of the Begums and the princes ; for the stipends of people under the care of the *Dūcān-i Saqādat* (vide A\*in 19) ; the salaries of the *Aḥadis*, *Chelas*, and of some officers in the workshops ; and for the allowances on account of the food of *Bārgīr* horses (vide p. 147, A\*in 54). The treasurer does not annually demand a new *sanad*, but pays the allowances on the mere receipt, signed and sealed by the ministers of the State. The *Mushrif* (accountant) writes out the receipt which is signed by the recipient, and is then sent to the *Dīwān* for orders. It is then signed by the *Mushrif*, the *Mustawfi*, the *Nāzir-i buyūtāt*, the *Dīwān-i kul*, the *Khān-Sāmān*, the *Mushrif* of the *Dīwān*. In the *Parwānchas* given to *Aḥadis*, the signature, seal, and orders of the *Aḥadibshī*, or Commander of the *Aḥadis*, are required after those of the *Mustawfi*, the *Dīwān*, and the *Bakhshīs*, because His Majesty from motives of kindness, and from a desire to avoid delay, has ordered that these *Parwānchas* need not be laid before him.

Nor does His Majesty sign *sarkhāts*, sale and purchase receipts, price-lists, *carz-nāmchas* (statements of sums forwarded to Court by the collectors of the Imperial domains), *qarār-nāmas* (which specify the revenue collections of the collectors on account of the ryots), and the *muqūsā* (statements of account which *Tahwīldārs* take from the *Mustawfi*, showing that the sums which they had received as deposits, have been correctly expended).

#### A\*in 12.

#### THE ORDER OF THE SEALS.

*Farmāns*, *Parwānchas*, and *Barāts*, are made into several folds, beginning from the bottom. On the first fold which is less broad, at a place towards the edge where the paper is cut off, the *Vakīl* puts his seal ; opposite to it, but a little lower, the *Mushrif* of the *Dīwān* puts his seal, in such a manner that half of it goes to the second fold. Then, in like manner, but a little lower, comes the seal of the *Sadr*. But when *Shaykh*

‘Abdu ‘n-Nabi and Sultān Khwāja were Ṣadrs (*vide note to A’īn 19*), they used to put their seals opposite to that of the Vakīl. In the middle of that fold is the place where that person puts his seal who comes nearest in rank to the Vakīl, as Atka Khān did at the time of Muṇsim Khān, and Adham Khān. The Mir Māl, the Khān Sāmān, the Parwānchi, etc., seal on the second fold, but in such a manner that a smaller part of their seals goes to the first fold. The seals of the Diwān, and the Bakhsī do not go beyond the edge of the second fold, whilst the Diwān-i juz, the Bakhsī-yi juz, and the Diwān-i buyūtāt put their seals on the third fold. The Mustawfi puts his seal on the fourth, and the Ṣāhib-i Tawjīh on the fifth fold. The seal of His Majesty is put above the *Tughrā* lines on the top of the Farmān, where the princes also put their seals in *Tasqīqas*.

### *A’īn 13.*

#### THE FARMĀN-I BAYĀZI.

Some matters connected with the Government do not admit of delay, or must not to be known to every one. Such an order receives only the Imperial seal, and is called a *Farmān-i bayāzī*.<sup>1</sup> The farmān is folded up, and two edges are made to meet, when a knot of paper is put over them, which is sealed up in such manner that the contents cannot be seen. The sealing wax is made of the gum<sup>2</sup> of the Kunār, the Bar, the Pipal, and other trees. Like wax, it gets warm when exposed to fire, but gets afterwards cool and hard. When thus sealed, the farmān is put into a golden cover; for His Majesty looks upon the use of external signs of grandeur as an act of divine worship. Such farmāns are carried by Manṣabdārs, Aḥadīs, or common foot-soldiers, to the parties concerned.

When an officer receives such an order he proceeds a proper distance to meet it, performs various acts of obeisance, puts it on the crown of his head, makes the *sijda*, and rewards the messenger according to the favour conferred upon himself, or according to his circumstances. According to His Majesty’s wishes, the bags in which reports are sent, are secured in the same manner as a *Farmān-i bayāzī*, so that no alterations are possible. In consequence of this, much trouble is avoided, and dishonest practices are put a stop to.

<sup>1</sup> That is, a *blank* farmān.

<sup>2</sup> Lāk. The author probably means “sap”. It is from the exudations from slits made overnight in the bark of the *bar* and the *pipal* tree that the best bird-lime is made.—P.]

*A<sup>st</sup> in 14.*

## ON THE MANNER IN WHICH SALARIES ARE PAID.

When any one has the good fortune of joining the army, he receives, on bringing his horses to the muster, a proper *sanad* without delay and without costs. All accounts of salaries are made out in *dāms*; but at the time of making out the estimate he receives one half in rupees, reckoned at thirty-eight *dāms*<sup>1</sup> each. Half of the remainder is paid in muhurs at nine rupees each, and the last quarter is given in *dāms* for stores. When the value of the rupee was raised to forty *dāms*, the soldiers, through His Majesty's kindness, received *dāms* at the same rate. Every year one month's pay is subtracted on account of the horse, the value of which is raised fifty per cent. above prime cost, and for accoutrements; but, as much care is shown in buying horses, this increase is not productive of any loss for the soldier. Besides, Ahadis are continually employed for affairs of importance, and are permitted to carry the orders of His Majesty; and whatever is given to them as an acknowledgement for their services by the recipients of the orders, is allowed to be kept by the Ahadis as a present if they bear a good character; but if not, a part of it is reckoned as monthly pay.

With the view of teaching zeal and removing the stamp of laziness, His Majesty fines soldiers for absence from guard; an Ahadi loses fifteen days' pay, and other soldiers one week's.

The Commander of every contingent (*Tābinbāshī*) is allowed to keep for himself the twentieth part of the pay of his men, which reimburses him for various expenses.

*A<sup>st</sup> in 15.*MUSA<sup>C</sup>ADAT, OR LOANS TO OFFICERS.

Higher Officers, who receive lands or monthly salaries may occasionally come into difficulties when it would be against the rules of the government for them to ask for a present. For this reason His Majesty appointed a treasurer and a separate *Mir Arz*, and those who wish to borrow money may now do so without prejudice to their honour, or annoyance of delay. For the first year, nothing is charged; in the second, the loan is increased by a sixteenth part of it; in the third year, by one-eighth; in the fourth year, by one-fourth; from the fifth to the seventh, by one-half; from the eighth to the tenth year, by three-fourths; from the tenth year and longer, double the original loan is charged, after which there is no further increase.

---

<sup>1</sup> The MSS. have forty-eight.

His Majesty's only object<sup>1</sup> is to teach propriety in transactions ; else mutual esteem will never increase among men from the nature of their mercantile affairs.

This regulation brought unprincipled usurers to the proper path, and thus prevented much impropriety.

#### *Aīn* 16.

#### ON DONATIONS.

His Majesty, from his knowledge of man's nature, gives donations in various ways. It looks as if he lends, but in his heart, he makes a present ; or he calls the donation a loan, but never asks it back. The far and near, the rich and poor, share His Majesty's liberality. He gives away elephants, horses, and other valuable articles. The Bakhshis read out daily the names of the guards and other soldiers, mentioning such first as have never received anything. His Majesty gives them horses. When a soldier has received a horse, he is not recommended to His Majesty for the space of a year for any other donation.

#### *Aīn* 17.

#### ON ALMS.

His Majesty bestows upon the needy money and necessaries, winning the hearts of all in public or private. Many enjoy daily, monthly, or yearly allowances, which they receive without being kept waiting. It is impossible for me to detail the sums which some people receive in consequence of representations having been made of their circumstances by such as stand near the throne ; and it would take up too much time to describe the presents made daily to beggars, or the eating houses which have been established for the poor.<sup>2</sup>

There is a treasurer always waiting<sup>3</sup> at Court ; and every beggar whom His Majesty sees is sure to find relief.

#### *Aīn* 18.

#### THE CEREMONY OF WEIGHING HIS MAJESTY.

From reasons of auspiciousness, and as an opportunity of bestowing presents upon the poor, His Majesty is weighed twice a year. Various articles are put into the scales.

<sup>1</sup> It is needless to remind the reader that charging interest on loans is against the Muhammadan law. But Akbar was a Hindu in such matters.

<sup>2</sup> *Vide p. 210, l. 19.*

<sup>3</sup> *Vide p. 15, l. 1.*

On the first day of the month of *Abán* [15th October], which is the solar anniversary of the emperor, His Majesty is weighed twelve times against the following articles : gold, quicksilver, silk, perfumes, copper, *rūb-i tūsiyā*, drugs, *ghī*, iron, rice-milk, seven kinds of grain, salt ; the order of these articles being determined by their costliness. According to the number of years His Majesty has lived, there is given away an equal number of sheep, goats, fowls, to people that breed these animals. A great number of small animals are also set at liberty.

His Majesty is weighed a second time on the 5th of *Rajab*,<sup>1</sup> against eight articles, viz., silver, tin, cloth, lead, fruits, mustard oil, and vegetables. On both occasions the festival of *Salgirih* (birthday) is celebrated, when donations, or grants of pardon, are bestowed upon people of all ranks.

The Imperial princes, sons, and grandsons of His Majesty are weighed once in every solar year. They are for the first time weighed when two years old, but only against one thing. Every year, however, a new additional thing is put on the scales. When grown up, they are generally weighed against seven or eight things, but not against more than twelve. Animals are set free as usual.

A separate treasurer and an accountant are appointed for this purpose, so that the expenditure may be made with every propriety.<sup>2</sup>

<sup>1</sup> The lunar birthday of the emperor. As this was the *Muhammadan* birthday, the articles were, of course, fewer and less valuable.

<sup>2</sup> According to the *Tuzuk-i Jahangirī* (p. 163) and *Pādišah-nāma* (I, p. 243), the weighing of the Royal person was introduced by Akbar. It is an old Hindu custom. At first the weighing took place once a year, on the birthday of the Emperor; but with the introduction of Akbar's Divine (solar) Era, we find in the history of every year the record of a *wazn-i chawal*, or solar weighing, and a *wazn-i qawādī*, or lunar weighing. There was of course, a *fesāl*, or feast, on such occasions, and courtiers on the same day were promoted to higher Mansabs, or presented their *pekhwāh*. The feast was of special importance for the Harem. It appears (*vide Pādišah-nāma*, p. 243) that articles against which the royal person was weighed were sent from the Harem, or by the mother of the reigning emperor. Jahāngir, according to several remarks in the *Tuzuk* (pp. 69, 70, 276, etc.), was even weighed in the palace of his august mother, to whom the *Tuzuk* gives the title of *Maryam Zamānī*, the Mary of the age, as Akbar's mother had been styled *Maryam Makhfi* (*vide p. 49, note 7*). The solar *wazn* was even retained by Aurangzeb; *vide Ālamgir-nāma*, p. 229.

The birthday of the emperor was of importance for the Harem, as there the string was kept, which numbered as many knots as the emperor numbered years; hence also *saligirī* (or *saligvāt*, as the word is pronounced all over India) "the year's knot", or birthday.

Tying knots, or bits of string, or ribbon, to the tombs of saints is considered by barren women as a means of obtaining a son, and the tomb of *Sālim-i Chishtī* in Fathpur Sikri, in whose house Jahāngir was born, is even nowadays visited by Hindu and Musalman women, who tie bits of strong to the marble trellis surrounding the tomb. Similar rows are even placed on Akbar's tomb in Sikandra, near Agra.

Akbar's regulation, as given in the above Āīn, appears to have been continued under Jahāngir. Shāhjehān made some alterations, in as far as he was weighed on each feast first against gold and silver, and then against other articles. The articles themselves were given away to the courtiers, or to pious men and beggars, as a means of keeping the royal

*A<sup>2</sup>in 19.*

### ON SUYŪRGHĀLS.<sup>1</sup>

His Majesty, in his care for the nation, confers benefits on people of various classes ; and in the higher wisdom which God has conferred upon him, he considers doing so an act of divine worship.

His Majesty, from his desire to promote rank distinctions, confers lands and subsistence allowances on the following four classes of men, *first*, on inquirers after wisdom who have withdrawn from all worldly occupation, and make no difference between night and daytime in searching after true knowledge ; *secondly*, on such as toil and practise self-denial, and while engaged in the struggle with the selfish passions of human nature, have renounced the society of men ; *thirdly*, on such as are weak and poor, and have no strength for inquiry ; *fourthly*, on honourable men of gentle birth who from want of knowledge are unable to provide for themselves by taking up a trade.

Subsistence allowances, paid in cash, are called *Wazīfa* ; lands conferred are called *Milk*, or *Madad-i ma'āsh*. In this way krors are given away, and yet the grants are daily increasing in number.

As the circumstances of men have to be inquired into before grants are made, and their petitions must be considered in fairness, an experienced man of correct intentions is employed for this office. He ought to be at peace with every party, and must be kind towards the people at large in word and action. Such an officer is called *Sadr*. The *Qāzī* and the *Mir 'Adl* are under his orders. He is assisted in his important duties by a clerk, who has to look after the financial business, and is nowadays styled *Diwān-i Sa'ādat*.

His Majesty, in his mercy, orders his servants to introduce to him such

person from all bodily and mental harm. The gold and the silver against which Jahāngir was once weighed amounted to Rs. 33,000 ; but according to the *Tusuk*, the money was distributed among the women of the Harem. On another occasion (*Tusuk*, p. 103), Jahāngir was found to weigh 6,514 tolas. Taking the *tola* as 186 grains (Prinsep's useful Tables, by E. Thomas, p. 111), Jahāngir at the age of forty-seven would have weighed 210½ lbs. Troy.

Akbar, in accordance with his Hindu tendencies, used to give the money to Brahmins. "On the fifth of Rajab 973, which is the day on which the Emperor was born, the feast of weighing His Majesty was held at Nizāmābād, a town belonging to the Sirkār of Jaunpūr, for according to established custom the emperor is weighed twice a year, on his solar and lunar birthdays, against gold, silver, etc., which is given as a present to the Brahmins of India, and others. Poets used, and still use, such opportunities for presenting nice poems," *Bādiāoni*, ii, p. 84.

Occasionally, courtiers were weighed for important personal services. Thus Jahāngir had once his Court doctor Rāh 'līk weighed in silver (*Tusuk*, p. 233), the sum being given him as a fee in addition to three villages, which were bestowed upon him as *jagir*.

<sup>1</sup> *I*de the note at the end of this *A<sup>2</sup>in*.

as are worthy of grants, and a large number receive the assistance they desire.

When His Majesty commenced to inquire into this department, it was discovered that the former *Sadrs* had been guilty of bribery and dishonest practices. He therefore appointed, at the recommendation of near friends, Shaykh 'Abdu 'n-Nabi to this important office. The lands which were then held by Afghāns and Chaudris were taken away, and became domain lands (*khalīqa*),<sup>1</sup> whilst all others that held grants were referred to the Shaykh who inquired into, and certified, their grants. After some time it was reported that those who held grants had not the lands in one and the same place, whereby the weak whose grounds lay near *khalīqa* lands or near the jāgirs of Mansabdārs, were exposed to vexations; and were encroached upon by unprincipled men. His Majesty then ordered that they should get lands on one spot, which they might choose. This order proved beneficial for both parties. The officers of the government, on receiving this order, told off certain villages for this purpose; those who were weak were protected, and the encroachments of the unprincipled were put a stop to.

But when Time, according to his custom, commenced to tear the veil of secrets, rumours also regarding this *Sadr* ['Abdu 'n-Nabi] came to the ears of His Majesty. An order was therefore given that all those who held more than five hundred *bighas* should lay their *farmāns* personally before His Majesty, and in default, should lose their lands. As, however, the practices of these grant-holders did not come up to the wise counsels of His Majesty, the order was passed that the excess of all lands above one hundred *bighas*, if left unspecified in the *farmāns*, should be reduced to two-fifths of it, three-fifths of the excess being annexed to the domain lands. Irāni and Tūrāni women alone were excepted from this rule.

As it was reported that impudent, avaricious people used to leave their old grounds and take possession of new places, it was ordered that every one who should leave his place, should lose one-fourth of his lands and receive a new grant.

Again, when His Majesty discovered that the Qāzīs were in the habit of taking bribes from the grant-holders, he resolved, with the view of obtaining God's favour, to place no further reliance on these men [the Qāzīs], who wear a turban as a sign of respectability, but are bad at heart, and who wear long sleeves, but fall short in sense. He examined into the whole matter, and dismissed all Qāzīs, except those who had been appointed during the *Sadrship* of Sultān Khwāja. The Irāni and Tūrāni

---

<sup>1</sup> This is the Indian pronunciation for the Arabic and Persian *khālīqa*.

women also were convicted of fraud, and the order was passed that every excess of land above one hundred *bighas* held by them should be inquired into, whether it was correctly held or not.

During the *Sadrship* of 'Azizu 'd-Dawla [Mir Fathu 'llah of Shiraz] the following order was given :—If any one held a *Suyûrghâl* together with a partner, and the *farmân* contained no reference to the share possessed by each partner, the *Sadr* should, in the event of one of the partners dying, proceed without further inquiry to a division, the share of the deceased partner lapsing to the Crown, and remaining domain land till the heirs should personally apply to His Majesty. The new *Sadr* was at the same time prevented from granting, without previous reference to His Majesty, more than fifteen *bighas*.

On account of the general peace and security in the empire, the grant-holders commenced to lay out their lands in gardens, and thereby derived so much profit, that it tempted the greediness of the Government officers, who had certain notions of how much was sufficient for *Suyûrghâl*-holders, to demand revenue taxes ; but this displeased His Majesty, who commanded that such profits should not be interfered with.

Again, when it was found out that holders of one hundred *bighas* and even less were guilty of bribery, the order was given that Mir *Sadr* Jahân should bring these people before His Majesty ; and afterwards it was determined that the *Sadr* with the concurrence of the writer of this work should either increase or decrease the grants. The rule now followed is this, that all *Suyûrghâl* land should consist of one-half of tilled land, and of one-half of land capable of cultivation ; if the latter half be not so (i.e., if the whole be tilled land), one fourth of the whole should be taken away and a new grant be issued for the remainder.

The revenue derived from each *nigha* varies in the several districts, but is never less than one rupee.

His Majesty, with the view of teaching wisdom and promoting true piety, pays much attention to this department, and appoints disinterested men as *Sadrs* of districts and *Sadr* of the realm.

#### *Note by the Translator on the Sadrs of Akbar's reign.*

In this A\*In—one of the most interesting in the whole work—the Chaghata'i word *suyûrghâl* is translated by the Arabic *maddâ' l-mâ'âsh*, in Persian *maddâ-i mâ'âsh*, for which we often find in MSS. *maddâ o mâ'âsh*. The latter term signifies “assistance of livelihood”, and, like its equivalent *milk*, or property, it denotes *lands given for benevolent purposes*, as specified by Abû 'l-Faqîl. Such lands were hereditary, and differ for

this reason from *jāgūr* or *tuyūl* lands, which were conferred for a specified time on *Mansabdārs* in lieu of salaries.

This *A'īn* proves that Akbar considerably interfered with *suyūrghāl* lands, arbitrarily resuming whatever lands he liked, and increasing the domain, or *khāliqa*,<sup>1</sup> lands to the ruin of many a Muhammadan (Afghan) family. He also completely broke the power of the *Sadr*, whose dignity, especially before the Moghul dynasty, had been very great. It was the *Sadr*, or as he was generally styled, *Sadr-i Jahān*, whose edict legalized the *julūs*, or accession, of a new king. During the reign of Akbar also, he ranked as the fourth officer of the empire (*vide* end of *A'īn* 30). Their power was immense. They were the highest law-officers, and had the powers which Administrators-General have among us; they were in charge of all lands devoted to ecclesiastical and benevolent purposes, and possessed an almost unlimited authority of conferring such lands independently of the king. They were also the highest ecclesiastical law-officers, and might exercise the powers of High Inquisitors. Thus 'Abdū 'n-Nabī, during his *Sadrship*, ordered two men to be killed for heresy (*vide* p. 186, l. 7, from below).

In the times before the Moghuls, the terms *idrārāt*, *wazīf*, *milk*, *inām-i dehhā*, *inām-i zamīnhā*, etc., occur for the word *suyūrghāl* (or *siyūrgāl*, or *sughurghāl*, as some dictionaries spell it).

Among the former kings, 'Alā'u 'd-Dīn-i Khiljī is notorious for the disregard with which he cancelled the grants of former rulers. He resumed the greater part of the *madad-i maṣāḥ* tenures, and made them domain lands. He also lowered the dignity of the *Sadr* by appointing his keybearer to this high office (*Tārikh-i Firuzshahī*, p. 353). Quṭbū 'd-Dīn Mubārakshāh, however, during the four years and four months of his reign, reinstated many whom 'Alā'u 'd-Dīn had deprived (*T. F.*, p. 382). Firuz Shāh is still more praised for his liberality in conferring lands (*T. F.*, p. 558).

That Sher Shāh has often been accused by Moghul Historians for his bounty in conferring lands, has been mentioned above (p. 256, note); and this may have been one of the reasons why Akbar showed such an unexpected severity towards the grant-holders of his time.

Each *Shābā* had a *Sadr-i juz*, or provincial *Sadr*, who was under the orders of the Chief *Sadr* (*Sadr-i Jahān*, or *Sadr-i kul*, or *Sadr-i Sudūr*).

As in every other department, bribery was extensively carried on in the offices of the *Sadrs*. The land specified in the *farmān* of a holder

<sup>1</sup> Regarding the turning out of *Alamghā* and *Madad-i maṣāḥ* holders, *vide* Elliot's Glossary, under *Alamghā*, p. 18.

rarely corresponded in extent to the land which he actually held ; or the language of the *farmān* was ambiguously worded to enable the holder to take possession of as much as he could and keep it, as long as he bribed the *Qāzīs* and provincial *Sadrs*. Hence Akbar had every reason, after repeated inquiries, to cancel grants conferred by former rulers. The religious views of the emperor (*vide* p. 176) and the hatred which he showed to the *‘Ulamā*, most of whom held lands, furnished him with a personal, and therefore stronger, reason to resume their grants, and drive them away to *Bhakkar* in Sind, or to Bengal, the climate of which in those days was as notorious as, in later days, that of Gombroon. After the fall of ‘Abdu ’n-Nabi—a man whom Akbar used once to honour by holding the slippers before his feet—Sultān Khwāja, a member of the *Divine Faith* (*vide* p. 214), was appointed as *Sadr* ; and the *Sadrs* after him were so limited in conferring lands independently of Akbar, and had so few grants to look after, as to tempt Badāoni to indulge in sarcastical remarks. The following were Akbar’s *Sadrs* :—

1. Shaykh Gadā’ī, a Shi’ah, appointed at the recommendation of Bayrām Khān, till 968.
2. Khwāja Muhammād Sālih, till 971.
3. Shaykh ‘Abdu ’n-Nabi, till 986.
4. Sultān Khwāja, till his death in 993.
5. Amīr Fathū ’llāh of Shirāz, till 997.
6. Sadr Jahān, whose name coincides with the title of his office.

Abū ’l-Fażl also mentions a *Sadr* Mawlānā ‘Abdu ’l-Bāqī ; but I do not know when he held office.

I extract a few short passages from Badāoni.

*Page 29.* Shaykh Gadā’ī cancelled the *Madad-i ma’āsh* lands, and took away the legacies<sup>1</sup> of the *Khānzūdas* (Afghāns) and gave a *Suyūrghāl* to any one that would bear up with humiliating treatment, but not otherwise. Nevertheless, in comparison with the present time, when obstacles are raised to the possession of every *jārī* of ground, nay, even less, you may call the Shaykh an *‘Alambaklīsh* (one who gives away a world).

*Page 52.* After Shaykh Gadā’ī, Khājagi Muhammād Sālih was, in 968, appointed *Sadr* ; but he did not possess such extensive powers in conferring lands as *madad-i ma’āsh*, because he was dependent on the *Diwāns*.

*Page 71.* In 972, or perhaps more correctly in 971, Shaykh ‘Abdu ’n-Nabi was made *Sadr*. In giving away lands, he was to consult Muzaffar Khān, at that time Vazir and Vakil. But soon after, the Shaykh acquired

<sup>1</sup> *Ayūfī*. The text of Badāoni has wrongly *ayūdī*. For *bār* read *bāsh*.

such absolute powers that he conferred on deserving people whole worlds of subsistence allowances, lands, and pensions, so much so that if you place the grants of all former kings of Hindūstān in one scale, and those of the Shaykh into the other, his scale would weigh more. But several years later the scale went up, as it had been under former kings, and matters took an adverse turn.

*Page 204.* In 983, His Majesty gave the order that the *Ayimas* of the whole empire should not be let off by the *krorts* of each Pergana, unless they brought the *farmāns* in which their grants, subsistence allowances and pensions were described, to the *Sadr* for inspection and verification. For this reason, a large number of worthy people, from the eastern districts up to Bhakkar on the Indus, came to Court. If any of them had a powerful protector in one of the grandees or near friends of His Majesty, he could manage to have his affair settled ; but those who were destitute of such recommendations had to bribe Sayyid ‘Abdu ’r-Rasūl, the Shaykh’s head man, or make presents to his farrāshes, darbāns (porters), syces (grooms), and mihtars (sweepers), “in order to get their blanket out of the mire.” Unless, however, they had either strong recommendations, or had recourse to bribery, they were utterly ruined. Many of the *Ayimas*, without obtaining their object, died from the heat caused by the crowding of the multitudes. Though a report of this came to the ears of His Majesty, no one dared to take these unfortunate people before the emperor. And when the Shaykh, in all his pride and haughtiness, sat upon his *masnad* (cushion), and influential grandees introduced to him, in his office, scientific or pious men, the Shaykh received them in his filthy way, paid respect to no one,<sup>1</sup> and after much asking, begging, and exaggerating he allowed, for example, a teacher of the *Hidāiyu* (a book on law) and other college books 100 Bighas, more or less ; and though such a man might have been for a long time in possession of more extensive lands, the Shaykh took them away. But to men of no renown, to low fellows, even to Hindus, he gave primitive lands as marks<sup>2</sup> of personal favour. Hence science and scientific men fell in estimation. . . . At no time had a *Sadr* for so long a time exercised more tyrannical powers.

The fate of ‘Abdu ’n-Nabi has been related above. Akbar gave him money for the poor of Makkah, and sent him on a pilgrimage. When he came back, he was called to account for the money, was put in prison, and murdered “by some scoundrel” in 992.

<sup>1</sup> Badāoni says that even in the Statehall when before the time of prayer he washed his hands and feet, he took care to spit water on the grandees standing near him.

<sup>2</sup> For *bata’īl* in the text (p. 205) one MS. of Nadāoni reads *mamn-i tibdāq*; the *tafṣīl* as *tibdāq* *mādāq*.

The next *Sadr* was Sultān Khwāja. Matters relating to *suyūrghāls* now took a very different course. Akbar had rejected the Islām, and the new *sadr*, who had just returned from Makkah,<sup>1</sup> become a member of the Divine Faith. The systematic persecution of the learned and the lawyers had commenced, and His Majesty inquired personally into all grants (*vide* p. 199, second para.). The lands were now steadily withdrawn, and according to Badāoni, who had managed to get 1,000 bighas, at first to the great disgust of 'Abdu 'n-Nabi, many a Muhammadan family was impoverished or utterly ruined.

In 993, Fathū 'llāh of Shirāz (*vide* p. 34) was appointed *Sadr*. As the *Suyūrghal* duties, and with them the dignity of the *Sadr*, had dwindled down to nothing, Fathū 'llāh, though *Sadr*, could be spared for missions to the Dakhin, *Bad.*, p. 343.

" His Shirāzi servant Kamāl officiated for him during his absence, and looked after these lacklands of Ayima-dārs,<sup>2</sup> who had a few spots here and there ; for the dignity of the *Sadr* had approached its *kamāl* (perfection). Fathū 'llāh had not even the power of conferring five bighas ; in fact he was an imaginary *Sadr*, as all lands had been withdrawn. And yet, the lands which had been withdrawn became the dwelling-places of wild animals, and thus belonged neither to the *Ayima-dārs*, nor to farmers. However, of all these oppressions, there is at least a record left in the books of the *Sadr*, though of the office of the *Sadr* the name only is left.

*Page 368.* Fathū 'llāh [the *Sadr* himself] laid before His Majesty a bag containing the sum of Rs. 1,000, which his collector by means of oppression or under the pretext that an *Ayima-dār* was not forthcoming or dead, had squeezed out of the widows and unfortunate orphans of the Pargana of Basāwar [which was his *jāgīr*] and said " My collectors have this much collected from the *Ayima-dārs* as a *kifāyat* (i.e., because the collectors thought the *Suyūrghāl* holders had more than sufficient to live upon)". But the emperor allowed him to keep the sum for himself.

The next *Sadr*, Sadr Jahān, was a member of the Divine Faith. Though appointed *Sadr* immediately after the death of Fathū 'llāh, Badāoni continues calling him *Muftī-yi mamālik-i mahrūsa*, the Mufti of

<sup>1</sup> The same happened afterwards to Mirzā Aziz Koka. In fact, several examples are on record that devout pilgrims returned so disappointed and " fleeced " from Makkah as to assume a hostile position to the Islām. There is a proverb current in the East, *As-hayyān fi-l-haramayn*, " The Devil dwells in Makkah and Madinah."

<sup>2</sup> *Maqāṣi* "I-erājī" a pun reminding of *mugāṣ* (past part. IV), one on whom lands have been conferred, and *mugāṣ* (part act. IV), one who confers lands. Observe that Badāoni uses the word *ayima* not only in the plural sense of *ayima-dārs*, but as an equivalent of those who hold a *Suyūrghāl*.

Regarding the punishments which grasping *Sadrs* were subject to, *vide* Elliot's Index, p. 253, note, of which, however, the first para. ought to be expunged as unhistorical.

the empire, which had been his title before. Perhaps it was no longer necessary to have a separate officer for the *Sadrship*. Sadr Jahān continued to serve under Jahāngīr.

A great portion of the Suyūrghāl lands is specified by Abū 'l-Fażl in the geographical tables of the Third Book.

#### *A\** in 20.

#### ON THE CARRIAGES, ETC., INVENTED BY HIS MAJESTY.

His Majesty has invented an extraordinary carriage, which has proved a source of much comfort for various people. When this carriage is used for travelling, or for carrying loads, it may be employed for grinding corn.<sup>1</sup>

His Majesty also invented a large cart, which is drawn by one elephant. It is made sufficiently large so as to hold several bath-rooms, and thus serves as a travelling bath. It is also easily drawn by cattle.

Camels and horses also are used for pulling carriages, and thus contribute to the comfort of mankind. Finely built carriages are called *bahals* ;<sup>2</sup> if used on even ground several may sit together and travel on.

Water wheels and carts have also been so constructed that water may be fetched from far, low places. Two oxen may pull four such wheels at the same time, or one ox two.

Another machine exists which conveys water from a well, and moves at the same time a millstone.

#### *A\** in 21.

#### THE TEN SER TAX (*DAHSEKİ*).

His Majesty takes from each *bigha* of tilled land ten sers of grain as a royalty. Store-houses have been constructed in every district. They supply the animals belonging to the State with food, which is never bought in the bazaars. These stores prove at the same time of great use for the people; for poor cultivators may receive grain for sowing purposes, or people may buy cheap grain at the time of famines. But the stores are only used to supply necessities. They are also used for benevolent purposes; for His Majesty has established in his empire many houses<sup>3</sup>

<sup>1</sup> This was, according to Nizām's *Tabaqat*, an invention of Fathu'llāh of Shiraz (vide p. 38; note). Nizām says, "He constructed a millstone which was placed on a cart. It turned itself and ground corn. He also invented a looking-glass which, whether seen near or at a distance, showed all sorts of curious figures. Also a wheel, which cleaned at once twelve barrels." The last mentioned wheel also is ascribed by Abū'l-Fażl to Akbar; vide Book I, *A\** in 38, p. 122.

<sup>2</sup> Regarding English carriages (*rath-i angrezī*) brought to India under Jahāngīr, vide Tuzuk, pp. 167, 168.

<sup>3</sup> Vide pp. 210 and 211.

for the poor, where indigent people may get something to eat. He also appoints everywhere experienced people to look after these store-houses, and selects for this purpose active Dārogahs and clever writers, who watch the receipts and charges.

#### *A'īn* 22.

#### ON FEASTS.

His Majesty inquires into the excellent customs of past ages, and without looking to the men of the past in particular, he takes up that which is proper, though he have to pay a high price for it. He bestows his fostering care upon men of various classes, and seeks for occasions to make presents. Thus, when His Majesty was informed of the feasts of the Jamaheds, and the festivals of the Pārsi priests, he adopted them, and used them as opportunities of conferring benefits. The following are the most important feasts. 1. *The New Year's Day feast.*<sup>1</sup> It commences on the day when the Sun in his splendour moves to Aries, and lasts till the nineteenth day of the month (*Farwardin*). Two days of this period are considered great festivals, when much money and numerous other things are given away as presents ; the first day of the month of *Farwardin*, and the nineteenth, which is the time of the *Sharaf*. Again, His Majesty followed the custom of the ancient Pārsis, who held banquets on those days the names of which coincided with the name of a month.<sup>2</sup> The following are the days which have the same name as a month : 19th *Farwardin* ; 3rd *Urdibihist* ; 6th *Khurdād* ; 13th *Tir* ; 7th *Amurdād* ; 4th *Shahrīwar* ; 18th *Mehr* ; 10th *Abān* ; 9th *Azār* ; 8th, 15th, 23rd *Day* ; 2nd, *Bahman* ; 5th *Isfandārmuz*. Feasts are actually and ideally held on each of these days. People in their happiness raise the strain of inward joy. In the beginning of each *pādr* the *naqqāras* (*vide* p. 51, l. 1) are beaten, when the singers and musicians fall in. On the first of the above feasts coloured lamps are used for three nights ; on the second for one night, and the joy is general.

I have given a few particulars in the first book (*A'īn* 18).

#### *A'īn* 23.

#### THE *KHUSHROZ* OR DAY OF FANCY BAZARS.

On the third feast-day of every month, His Majesty holds a large assembly for the purpose of inquiring into the many wonderful things

<sup>1</sup> Bedōoni generally calls this day *Nawwār-i-Jahāt* ; *vide* p. 183, note 2.

<sup>2</sup> Thus *Abān* was the name of the eighth month (October–November) ; but the tenth day also of every month had the same name.

found in this world. The merchants of the age are eager to attend, and lay out articles from all countries. The people of His Majesty's Harem come, and the women of other men also are invited, and buying and selling is quite general. His Majesty uses such days to select any articles which he wishes to buy, or to fix the price of things, and thus add to his knowledge. The secrets of the empire, the character of the people, the good and bad qualities of each office and workshop, will then appear. His Majesty gives to such days the name of *Khushrûz*, or the joyful day, as they are a source of much enjoyment.

After the fancy bazaars for women, bazaars for the men are held. Merchants of all countries then sell their wares. His Majesty watches the transactions, and such as are admitted to Court indulge in the pleasure of buying. Bazaar people, on such occasions, may lay their grievances before His Majesty, without being prevented by the mace-bearers, and may use the opportunity of laying out their stores, in order to explain their circumstances. For those who are good, the dawn of success rises, whilst wicked bazaar people are called to account.

His Majesty has appointed for this purpose a separate treasurer and an accountant, so that the sellers may get paid without delay. The profit made by tradesmen on such occasions is very great.<sup>1</sup>

#### *A*\* in 24.

#### REGULATIONS REGARDING MARRIAGES.

Every care bestowed upon this wonderful tie between men is a means of preserving the stability of the human race, and ensuring the progress of the world; it is a preventive against the outbreak of evil passions, and leads to the establishment of homes. Hence His Majesty, inasmuch as he is benign, watches over great and small, and imbues men with his notions of the spiritual union and the equality of essence which he sees in marriage. He abhors marriages which take place between man and woman before the age of puberty. They bring forth no fruit, and His Majesty thinks them even hurtful; for afterwards, when such a couple ripens into manhood, they dislike having connexion, and their home is desolate.

Here in India, where a man cannot see the woman to whom he is betrothed, there are peculiar obstacles; but His Majesty maintains that the consent of the bride and bridegroom, and the permission of the parents, are absolutely necessary in marriage contracts.

<sup>1</sup> Regarding these fancy bazaars, vide above Badâ, vol's remarks on p. 213, l. 4.

Marriage between near relations His Majesty thinks highly improper. He says, "The fact that, in ancient times (?) even, a girl was not given to her twin brother<sup>1</sup> ought to silence those who are fond of historical proofs. Marriage between first cousins, however, does not strike the bigoted followers of Muhammad's religion as wrong; for the beginning of a religion resembles, in this regard, the beginning of the creation of mankind.

His Majesty disapproves of high dowries; for as they are rarely ever paid, they are mere sham; but he admits that the fixing of high dowries is a preventive against rash divorces. Nor does His Majesty approve of every one marrying more than one wife; for this ruins a man's health, and disturbs the peace of the home. He censures old women that take young husbands, and says that doing so is against all modesty.

He has also appointed two sober and sensible men, one of whom inquires into the circumstances of the bridegroom, and the other into those of the bride. These two officers have the title of *Tū'i-beğī*, or masters of marriages. In many cases, the duties are performed by one and the same officer. His Majesty also takes a tax from both parties, to enable them to show their gratitude. The payment of this tax is looked upon as auspicious. *Mansabdārs* commanding from five to one thousand, pay 10 *Muhrs*; do. from one thousand to five hundred, 4 *M.*; do. to Commanders of one hundred, 2 *M.*; do. to Commanders of forty, 1 *M.*; do. to Commanders of ten, 4 *R.*. The latter fee is also paid by rich people. The middle classes pay 1 *R.*, and common people 1 *dām*.<sup>2</sup> In demanding this tax, the officers have to pay regard to the circumstances of the father of the bride.

#### *A\** in 25.

#### REGULATIONS REGARDING EDUCATION.

In every country, but especially in Hindūstān, boys are kept for years at school, where they learn the consonants and vowels. A great portion of the life of the students is wasted by making them read many books. His Majesty orders that every school boy should first learn to write the letters of the Alphabet, and also learn to trace their several forms.<sup>3</sup> He ought to learn the shape and name of each letter, which may

[۱] در زیاد نهیں جنہاں کو آنکہ مل مسلمان دستور بیام نہیں۔ — پ.]

<sup>2</sup> "The sons and daughters of common people were not allowed to marry, unless they came to the office of the *kotwāl*, and were stared at by the *kotwāl*'s men, who had to take down their respective ages; and you may imagine what advantages and fine opportunities the officers thus had, especially the people of the *kotwāl*, and the *hend-yi-halāl* (?), and their other low assistants outside." *Bad.* II, p. 291. Vide also Third Book, *A\** in 8.

<sup>3</sup> Boys in the East generally learn to write by running their pens over the characters of the copy-slip (*qā'iqas*).

be done in two days, when the boy should proceed to write the joined letters. They may be practised for a week, after which the boy should learn some prose and poetry by heart, and then commit to memory some verses to the praise of God, or moral sentences, each written separately. Care is to be taken that he learns to understand everything himself; but the teacher may assist him a little. He then ought for some time to be daily practised in writing a hemistich or a verse, and will soon acquire a current hand. The teacher ought especially to look after five things: knowledge of the letters; meanings of words; the hemistich; the verse; the former lesson. If this method of teaching be adopted, a boy will learn in a month, or even in a day, what it took others years to understand, so much so that people will get quite astonished. Every boy ought to read books on morals, arithmetic, the notation peculiar to arithmetic, agriculture, mensuration, geometry, astronomy, physiognomy, household matters, the rules of government, medicine, logic, the *tabīṣī*, *riyāzī*, and *īdāhī*, sciences,<sup>1</sup> and history; all of which may be gradually acquired.

In studying Sanscrit, students ought to learn the *Bayākaran*, *Niyājī*, *Bedanta*, and *Pātanjal*. No one should be allowed to neglect those things which the present time requires.

These regulations shed a new light on schools, and cast a bright lustre over Madrasas.

#### *A*\* in 26.

#### THE ADMIRALTY.

This department is of great use for the successful operations of the army, and for the benefit of the country in general; it furnishes means of obtaining things of value, provides for agriculture, and His Majesty's household. His Majesty, in fostering this source of power, keeps four objects in view, and looks upon promoting the efficiency of this department as an act of divine worship.

*First*.—The fitting out of strong boats, capable of carrying elephants. Some are made in such a manner as to be of use in sieges and for the conquest of strong forts. Experienced officers look upon ships as if they were houses and dromedaries, and use them as excellent means of conquest. So especially in Turkey, Zanzibar, and Europe. In every part of His

\* This is the three-fold division of sciences. *Hūhī*, or divine, sciences comprise everything connected with theology and the means of acquiring a knowledge of God. *Riyāzī* sciences treat of quantity, and comprise mathematics, astronomy, music, mechanics. *Tabīṣī* sciences comprehend physical sciences.

Some dictionaries call the last class of sciences *tabāqī*, instead of *tabīṣī*.

Majesty's empire ships are numerous ; but in Bengal, Kashmīr, and Thathah (Sind) they are the pivot of all commerce. His Majesty had the sterns of the boats made in shape of wonderful animals, and thus combines terror with amusement. Turrets and pleasing kiosks, markets, and beautiful flower-beds, have likewise been constructed on the rivers. Along the coasts of the ocean, in the west, east, and south of India, large ships are built, which are suitable for voyages. The harbours have been put into excellent condition, and the experience of seamen has much improved. Large ships are also built at Ilāhābād and Lāhor, and are then sent to the coast. In Kashmīr, a model of a ship was made which was much admired.

*Secondly.*—To appoint experienced seamen, acquainted with the tides, the depths of the ocean, the time when the several winds blow, and their advantages and disadvantages. They must be familiar with shallows and banks. Besides, a seaman must be hale and strong, a good swimmer, kind hearted, hard working, capable of bearing fatigue, patient ; in fact, he must possess all good qualities. Men of such character can only be found after much trouble. The best seamen come from Malibār (Malabar).

Boatmen also bring men and their things from one side of the river to the other.

The number of sailors in a ship varies according to the size of the vessel. In large ships there are twelve classes. 1. The *Nākhudā*, or owner of the ship. This word is evidently a short form of *Nāvkhudā*. He fixes the course of the ship. 2. The *Mu'allim*, or Captain. He must be acquainted with the depths and the shallow places of the ocean, and must know astronomy. It is he who guides the ship to her destination, and prevents her from falling into dangers. 3. The *Tamūlīl*,<sup>1</sup> or chief of the *khalāṣīs*, or sailors. Sailors, in seamen's language, are called *khalāṣīs* or *khāroas*. 4. The *Nākhudā-kashab*. He supplies the passengers with firewood and straw, and assists in shipping and unlading the cargo. 5. The *Sarhang*, or mate, superintends the docking and landing of the ship, and often acts for the *Mu'allim*. 6. The *Bhangārī* has the charge of the stores. 7. The *Karrānī*,<sup>2</sup> is a writer who keeps the accounts of the ship, and serves out water to the passengers. 8. The *Sukkāngīr*,<sup>3</sup> or helmsman. He steers the ship according to the orders of the *Mu'allim*. Some ships carry several helmsmen, but never more than twenty. 9. The *Panjārī* looks out from

[<sup>1</sup> *Tamail* or *tancl*, H.—P.]

<sup>2</sup> This word is nowadays pronounced *Kirānī*, and is applied to any clerk. The word is often used contemptuously.

[<sup>3</sup> There is a modern Anglo-Indian word used in Calcutta, 'sea-cunny,' derived from *sukkāngī*.—P.]

the top of the mast, and gives notice when he sees land or a ship, or a coming storm, etc. 10. The *Gāmī* belongs to the class of *khaldīs*. He throws out the water which has leaked through the ship. 11. The *Top-andāz*, or gunner, is required in naval fights; the number depends on the size of the ship. 12. The *Khārwa* or common sailors. They set and furl the sails. Some of them perform the duty of divers, and stop leaks, or set free the anchor when it sticks fast. The amount of their wages varies, and depends on the voyage, or *kūsh*, as seamen call it. In the harbour of Sēgdar (*Hagī*) a *Nākhudā* gets 400 R.; besides he is allowed four *malīkh*, or cabins, which he fills with wares for his own profit. Every ship is divided into several divisions, for the accommodation of passengers and the stowage of goods, each of the divisions being called a *malīkh*. The *Mu'allim* gets 200 R. and two *malīkh*s; the *Tanqīl*, 120 R.; the *Karrānī*, 50 R. and one *malīkh*; the *Nākhudā khashab*, 30 R.; the *Sarhang*, 25 R.; the *Sukkāngir*, *Panjorī*, and *Bhandāri*; each 15 R.; each *Khārwa* or common sailor, 40 R., and his daily food in addition; the *Degandāz*, or gunner, 12 R.

In Kambhāyat (Cambay), a *Nākhudā* gets 800 R., and the other men in the same proportion.

In *Lāharī*, a *nākhudā* gets 300 R., and the rest in proportion.

In *Āchīn* he gets half as much again as in southern harbours; in Portugal, two and a half as much again; and in Malacca,<sup>1</sup> twice as much again. In Pegu, and Dahnāsari, he gets half as much again as in Cambay. All these rates vary according to the place and the length of the voyage. But it would take me too long to give more details.

Boatmen on rivers have wages varying from 100 to 500 d. *per mensem*.

*Thirdly*, an experienced man has been appointed to look after the rivers. He must be an imposing and fearless man, must have a loud voice, must be capable of bearing fatigue, active, zealous, kind, fond of travelling, a good swimmer. As he possesses experience, he settles every difficulty which arises regarding fords, and takes care that such places are not overcrowded, or too narrow, or very uneven, or full of mud. He regulates the number of passengers which a ferry may carry; he must not allow travellers to be delayed, and sees that poor people are passed over gratis. He ought not to allow people to swim across, or wares to be deposited anywhere else but at fording places. He should also prevent people from crossing at night, unless in cases of necessity.

*Fourthly*, the remission of duties. His Majesty, in his mercy, has remitted many tolls, though the income derived from them equalled the

[<sup>1</sup> Malīgha.—P.J.]

revenue of a whole country. He only wishes that boatmen should get their wages. The state takes certain taxes in harbour places ; but they never exceed two and a half per cent., which is so little compared with the taxes formerly levied, that merchants look upon harbour taxes as totally remitted.

The following sums are levied as river tolls. For every boat, 1 R. per *kos* at the rate of 1,000 *mans*, provided the boat and the men belong to one and the same owner. But if the boat belongs to another man and everything in the boat to the man who has hired it, the tax is 1 R. for every 2½ *kos*. At ferry places, an elephant has to pay 10 d. for crossing ; a laden cart, 4 d. ; do. empty, 2 d. ; a laden camel, 1 d. ; empty camels, horses, cattle with their things, ½ d. ; do. empty, ¼ d. Other beasts of burden pay ½ d., which includes the toll due by the river. Twenty people pay 1 d. for crossing ; but they are often taken gratis.

The rule is that one-half or one-third of the tolls thus collected go to the State (the other half goes to the boatmen).

Merchants are therefore well treated, and the articles of foreign countries are imported in large quantities.

#### *A*\*<sup>2</sup> in 27.

#### ON HUNTING.

Superficial, worldly observers see in killing an animal a sort of pleasure, and, in their ignorance stride about, as if senseless, on the field of their passions. But deep inquirers see in hunting a means of acquisition of knowledge, and the temple of their worship derives from it a peculiar lustre. This is the case with His Majesty. He always makes hunting a means of increasing his knowledge, and besides, uses hunting parties as occasions to inquire, without having first given notice of his coming, into the condition of the people and the army. He travels *incognito*, and examines into matters referring to taxation, or to *Sayārghāl* lands, or to affairs connected with the household. He lifts up such as are oppressed, and punishes the oppressors. On account of these higher reasons His Majesty indulges in the chase, and shows himself quite enamoured of it. Short-sighted and shallow observers think that His Majesty has no other object in view but hunting ; but the wise and experienced know that he pursues higher aims.

When His Majesty starts on a hunting party, active *Qarwals* [men employed by the *Mir Shikār*,<sup>1</sup> or Master of Hunting] surround the hunting

[<sup>1</sup> *Mir shikār* in India is now applied to any assistant falconer, bird-catcher, etc. etc.—P.]

ground, the *Qur* (p. 110), remaining at a distance of about five *kos* from it. Near the *Qur* the grandees and other people await the arrival of His Majesty. The men who look after the things sit down and watch. About a yard behind them the *Mir Tuzak* stands ready for service, and about a *kos* and one-half behind them stand some of the *Khidmatiyye* (p. 252) and other servants of His Majesty. The *Khidmatiyye* are told off to watch at that place. At about the same distance there stands a vigilant officer with some of His Majesty's servants. He advances very slowly and guards the private hunting ground. Behind them an experienced officer is stationed to superintend the whole. Several near servants of His Majesty have admission to this place; but generally only such are allowed to come as are required to render services at the chase.

When a certain distance has been passed over, His Majesty selects a few to accompany him, and then moves on; and after having gone over another distance, he generally goes alone, or accompanied by one or two. When the hour of rest comes, both parties which had been left behind again join His Majesty.

As I have stated the views of His Majesty regarding the chase, and have written down some remarks on the arrangements which are made during hunting parties, I shall give a few particulars as to the several modes of chasing, and the wonderful contrivances which people have recourse to.

### 1. *Tiger Hunting.*

They make a large cage, and having fastened it (on the ground) with strong iron ties, they put it in places frequented by tigers. The door is left open; but it is arranged in such a manner that the slightest shaking will cause it to close. Within the cage they put a goat, which is protected by a screen so constructed that the tiger can see the goat, but not get hold of it. Hunger will lead the tiger to the cage. As soon as he enters, he is caught.

*Another method.*—They put a poisoned arrow on a bow, painted green, in such a manner that a slight movement will cause the arrow to go off. The bow is hung upon a tree, and when the tiger passes, and shakes it a little, the arrow will hit the animal and kill it.

*Another method.*—They tie a sheep to a place in a road frequented by tigers, putting round about the sheep on the ground small blades of grass covered with glue.<sup>1</sup> The tiger comes rushing forward and gets his claws full of the glue. The more he tries to get rid of it, the more will the glue

[<sup>1</sup> *Shilim*, probably bird-lime made from the exudations from slits made in the bark of the *bar* (banyan) or the *pipal* tree.—P.]

stick to his feet, and when he is quite senseless and exhausted, the hunters come from the ambush and kill him. Or they take him alive, and tame him.

His Majesty, from his straightforwardness, dislikes having recourse to such tricks, and prefers with bows or matchlocks openly to attack this brute, which destroys so many lives.

*Another method.*—An intrepid experienced hunter gets on the back of a male buffalo and makes it attack the tiger. The buffalo will quickly catch the tiger on its horns, and toss it violently upwards, so that it dies. It is impossible to describe the excitement of this manner of hunting the tiger. One does not know what to admire more, the courage of the rider, or his skill in standing firm on the slippery back of the buffalo.

One day, notice was given that a man-eating tiger had made its appearance in the district of Bārī. His Majesty got on the elephant *Nāhir Khān*, and went into the jungle. The brute was stirred up; and striking its claws into the forehead of the huge animal, it pulled its head close down to the ground, when the tiger was killed by the men. This occurrence astonished the most intrepid and experienced hunters.

On another occasion, His Majesty hunted near Toda. The tiger had stretched one of the party to the ground. His Majesty aimed at the brute, killed it, and thus saved the life of the man.

Once during a *qamargha*<sup>1</sup> chase, a large tiger was stirred up. The animal attacked His Majesty, when he shot it in time through the head and killed it.

Once a tiger struck his claws into a man. All who witnessed it despaired of his life. His Majesty shot the tiger through the body and released the unfortunate man.

A remarkable scene took place in the forest of Mathurā. Shujāt Khān (*vide A*<sup>2</sup> in 30, No. 51), who had advanced very far, got suddenly timid. His Majesty remained standing where he was, and looked furiously at the tiger. The brute cowered<sup>3</sup> down before that divine glance, and turned right about trembling all over. In a short time it was killed.

The feats of His Majesty are too numerous to be imagined; much less can a Hindustāni, as I am, describe them in a dignified style.

He slays lions,<sup>4</sup> but would not hurt an ant.

He girds himself for the fray; but the lion<sup>5</sup> drops his claws from fear.<sup>6</sup>

<sup>1</sup> *Qamargha* is a chase for which drivers are employed. [The game is apparently enclosed in a living ring.—P.]

<sup>2</sup> This is one of Akbar's miracles.

<sup>3</sup> *Skr.* tiger.—P.]

<sup>4</sup> These two verses are taken from Fayzī's *Nal Daman*; vide p. 113, note 1.

## 2. Elephant-catching.

There are several modes of hunting elephants.

1. *Kheda*.<sup>1</sup> The hunters are both on horseback and on foot. They go during summer to the grazing places of this wonderful animal, and commence to beat drums and blow pipes, the noise of which makes the elephants quite frightened. They commence to rush about, till from their heaviness and exertions no strength is left in them. They are then sure to run under a tree for shade, when some experienced hunters throw a rope made of hemp or bark round their feet or necks, and thus tie them to the trees. They are afterwards led off in company with some trained elephants, and gradually get tame. One-fourth of the value of an elephant thus caught is given to the hunters as wages.

2. *Chor kheda*. They take a tame female elephant to the grazing place of wild elephants, the driver stretching himself on the back of the elephant, without moving or giving any other sign of his presence. The elephants then commence to fight, when the driver manages to secure one by throwing a rope round the foot.

3. *Gād*.<sup>2</sup> A deep pit is constructed in a place frequented by elephants, which is covered up with grass. As soon as the elephants come near it the hunters from their ambush commence to make a great noise. The elephants get confused, and losing their habitual cautiousness, they fall rapidly and noisily into the hole. They are then starved and kept without water, when they soon get tame.

4. *Bār*. They dig a ditch round the resting-place of elephants, leaving only one road open, before which they put up a door, which is fastened with ropes. The door is left open, but closes when the rope is cut. The hunters then put both inside and outside the door such food as elephants like. The elephants eat it up greedily ; their voraciousness makes them forget all cautiousness, and without fear they enter at the door. A fearless hunter, who has been lying concealed, then cuts the rope, and the door closes. The elephants start up, and in their fury try to break the door. They are all in commotion. The hunters then kindle fires and make much noise. The elephants run about till they get tired, and no strength is left in them. Tame females are then brought to the place, by whose means the wild elephants are caught. They soon get tame.

From times of old, people have enjoyed elephant hunts by any of the above modes ; His Majesty has invented a new manner, which

<sup>1</sup> Hence our elephant *kheddas*.

[<sup>2</sup> For *gīdī* or *gīdīl f.*, a pit ?—P.]

admits of remarkable finesse. In fact, all excellent modes of hunting are inventions of His Majesty. A wild herd of elephants is surrounded on three sides by drivers, one side alone being left open. At it several female elephants are stationed. From all sides, male elephants will approach to cover the females. The latter then go gradually into an enclosure, whither the males follow. They are now caught as shown above.<sup>1</sup>

### 3. *Leopard<sup>2</sup> Hunting.*

Leopards, when wild, select three places. In one part of the country they hunt; in another part they rest and sleep; and in a third district they play and amuse themselves. They mostly sleep on the top of a hill. The shade of a tree is sufficient for the leopard. He rubs himself against the trunk. Round about the tree they deposit their excrements, which are called in Hindi *dkhar*.

Formerly, hunters used to make deep holes and cover them with grass. These pits were called *odī*. The leopards on coming near them, fell down to the bottom; but they often broke their feet or legs, or managed by jumping to get out again. Nor could you catch more than one in each pit. His Majesty therefore invented a new method, which has astonished the most experienced hunters. He made a pit only two or three *gaz* deep, and constructed a peculiar trapdoor, which closes when the leopard falls into the hole. The animal is thus never hurt. Sometimes more than one go into the trap. On one occasion no less than seven leopards were caught. At the time of their heat, which takes place in winter, a female leopard had been walking about on the field, and six male leopards were after her. Accidentally she fell into a pit, and her male companions, unwilling to let her off, dropped in one after the other—a nice scene, indeed.

His Majesty also catches leopards by tiring them out, which is very interesting to look at.

<sup>1</sup> "A large number of people had surrounded the whole jungle, outside of which, on a small empty space, a throne made of wood had been put on a tree, as a seat for the emperor [Jahangir], and on the neighbouring trees beams had been put, upon which the courtiers were to sit and enjoy the sight. About two hundred male elephants, with strong noses, and many females were in readiness. Upon each elephant there sat two men of the *Jāriyyah* caste, who chiefly occupy themselves in this part of India [Gujrat] with elephant hunting. The plan was to drive the wild elephants from all parts of the jungle near the place where the emperor sat, so that he might enjoy the sight of this exciting scene. When the drivers closed up from all sides of the jungle, their ring unfortunately broke on account of the density and impenetrability of the wood, and the arrangements of the drivers partially failed. The wild elephants ran about as if mad; but twelve male and female elephants were caught before the eyes of the emperor." *Iqbalnâma*, p. 113.

<sup>2</sup> *Yās*, the *chīm* or hunting leopard.—P.

Another method is to fasten nooses to the foot of the above mentioned tree. When the animal comes to scratch itself, it gets entangled.

His Majesty generally hunts leopards thirty or forty *kos* from Agra, especially in the districts of Bāri, Simāwali, Alāpur, Sunnām, Bhatinda, Bhatnir, Paṭan in the Panjāb, Fathpūr Jhinjhānū, Nāgor, Mīrāth, Jodhpūr, Jaīsalmer, Amrīsarnāyin; but several other more remote spots have been selected as hunting grounds. His Majesty used often to go to the first mentioned places, take out the leopards that had fallen into a pit, and hand them over to the keepers. He would often travel over great distances, and was perhaps just on the point of resting a little; but before he had done so, good news were brought from some hunting ground, when he hastened away on a fleet courser.

In former times people managed to train a newly caught leopard for the chase in the space of three months, or if they exerted themselves, in two months. From the attention which His Majesty pays to this animal, leopards are now trained in an excellent manner in the short space of eighteen days. Old and active keepers were surprised at such results, and extolled the charm of His Majesty's knowledge. From good motives, and from a desire to add splendour to his court, His Majesty used to take it upon himself to keep and train leopards, astonishing the most experienced by his success.

A rather remarkable case is the following. Once a leopard had been caught, and without previous training, on a mere hint by His Majesty, it brought in the prey like trained leopards. Those who were present had their eyes opened to truth, and experienced the blessing of prostrating themselves in belief on His Majesty.<sup>1</sup>

Attracted by the wonderful influence of the loving heart of His Majesty, a leopard once followed the imperial suite without collar or chain, and like a sensible human being, obeyed every command, and at every leopard chase enjoyed it very much to have its skill brought to the test.

There are two hundred keepers in charge of the *khāṣa* leopards. A proper system of training has been laid down:

#### *Aīn* 28.

#### THE FOOD ALLOWED TO LEOPARDS. THE WAGES OF THE KEEPERS.

First class leopards get 5 s. of meat every day; second class, 4½ s.; third class, 4 s.; fourth class, 3½ s.; fifth class, 3½ s.; sixth class, 3½ s.;

<sup>1</sup> Two more miracles of Akbar's.

seventh class, 3 s. ; eighth class, 2½ s. The meat is given in a lump ; and as on Sundays no animals are killed,<sup>1</sup> double the daily portion is given on Saturdays.

Formerly every six months, but now annually, four *sars* of butter and one-tenth of a *ser* of brimstone are given as ointment, which prevents itch. Four men also were appointed to train and look after each leopard ; but now there are three men told off for such leopards as sit on horses when taken to the hunting ground, and only two for such as sit on carts and on doolies. The wages of the keepers vary from 30 R. to 5 R. per *mensem* ; but they have at the same time to look after the cattle which draw the leopard carts. The servants who look after the cattle are divided into seniors and juniors, each class being subdivided into five divisions. The seniors get 300 d., 260 d., 220 d., 200 d., and 180 d., which is the lowest allowance ; the juniors get 160 d., 140 d., 120 d., 110 d., and 100 d. For the sake of show, the leopards get brocaded saddle cloths,<sup>2</sup> chains studded with jewels, and coarse blankets, and *Gushkānī*<sup>3</sup> carpets to sit on. Grandees of the court also are appointed to superintend the keepers of each leopard ; they are to take care that the animals are nicely dressed, and that new ones are added to the establishment. Each leopard has a name which indicates some of his qualities. Every ten leopards form a *Misl* or *Taraf* (set) ; they are also divided according to their rank as follows. One thousand<sup>4</sup> leopards are kept in His Majesty's park, and an interesting encampment they form. The three first sets are *khāṣa* ; they are kept at Court together with two other sets. For their conveyance two litters (*mihaffa*) are hung over the back of an elephant, one litter on each side. On each litter one leopard sits, looking out for a prey. Litters are also put on camels, horses, and mules. Carts even are made for the leopards, and are drawn by horses or cattle ; or they are made to sit on horses ; and sometimes they are carried by men in doolies. The best leopard which His Majesty has goes by the name of *Samand-mānik* ; he is carried on a *chau-dol*, and proceeds with much pomp. His servants,

<sup>1</sup> According to the order mentioned on p. 209, 2nd para.

<sup>2</sup> *Jul*, a covering for any animal.—P.J.

<sup>3</sup> In my text edition, p. 208, l. 8, *گوشکانی*. This should perhaps be *گوشکانی* or *گوشکانی*, *Goskhānī*, *Goshkān* (in Arabic *Jashqān*), being a town in Iran, famous for its carpets.

<sup>4</sup> “ Among the curious events which happened during the present [Jahāngir's] reign I must mention that a leopard in captivity covered a female leopard, which gave birth to three cubs. The late emperor [Akbar] during his youth, was passionately fond of leopards and hunting with leopards. He had about 9,000 leopards collected during his reign, and tried much to pair them, so as to get cubs, but in vain. He even allowed some leopards to run about in the gardens without collars, letting them walk about and hunt after their fashion ; but they would not pair. During this year a male leopard broke its collar, and covered a female, which after a space of two months and a half gave birth to three cubs. They went on well, and grew big.” *Iqbalatma*, p. 70.

fully equipped, run at his side ; the *naqqāra* (a large drum) is beaten in front, and sometimes he is carried by two men on horseback, the two ends of the pole of the *chau-dol* resting on the necks of their horses. Formerly two horses were kept for every leopard ; but now three horses are given to two leopards. Others have a dooly, or a cart drawn by four oxen. Many travel along on one and the same dooly. A tame, trained leopard has the dooly carried by three men, others by two.

*Skill exhibited by hunting leopards.*

Leopards will go against the wind, and thus they get scent of a prey, or come to hear its voice. They then plan an attack, and give the hunters notice where the prey is.<sup>1</sup> The hunters keep the animal near themselves, and proceed to catch the prey. This is done in three ways.

1. *Uparghātī*. The hunters let off the leopard to the right from the place where the deer<sup>2</sup> was seen. The leopard swiftly seizes it with his claws. 2. *Righnī*. The leopard lies concealed, and is shown the deer<sup>2</sup> from a distance. The collar is then taken off, when the leopard, with perfect skill, will dash off, jumping from ambush to ambush till he catches the deer.<sup>3</sup> 3. *Muhārī*. The leopard is put in an ambush, having the wind towards himself. The cart is then taken away to the opposite direction. This perplexes the deer,<sup>2</sup> when the leopard will suddenly make his way near it and catch it.

It is impossible to describe the wonderful feats of this animal ; language fails to express his skill and cunning. Thus he will raise up the dust with his forefeet and hind legs, in order to conceal himself ; or he will lie down so flat, that you cannot distinguish him from the surface of the ground.

Formerly a leopard would not kill more than three deer<sup>2</sup> at one and the same chase ; but now he will hunt as many as twelve.

His Majesty has also invented a method called *chatrmandal*. The hunters lie in ambush near a place frequented by deer,<sup>2</sup> and commence the chase from this place as if it was a *qamargha* hunt (in which drivers are used). The leopards are then let off in all directions, and many deer<sup>2</sup> are thus caught.

The men employed to train and keep the imperial leopards receive presents on all occasions when the animals exhibit skill, as an encouragement to further exertions. A special present has been fixed for each animal, but I cannot specify this.

Once, from the kindness shown by His Majesty, a deer<sup>2</sup> made friendship

<sup>1</sup> The translation of this passage is doubtful.—P.]  
[<sup>2</sup> *Aks*, gazelle.—P.].

with a leopard. They lived together and enjoyed each other's company. The most remarkable thing was this, that the leopard when let off against other deer,<sup>1</sup> would pounce upon them as any other leopard.

In former times leopards were never allowed to remain loose towards the close of the day ; for people were afraid of their stubbornness and anxiety to run away. But now, in consequence of the practical rules made by His Majesty, they are let loose in the evenings and yet remain obedient. Formerly, leopards were also kept blindfolded,<sup>2</sup> except at the time of the chase ; for the leopards used to get brisk and run about as if mad. But nowadays they are kept without covers for their heads. The grandees of the court are allowed to bet on forty *khaṣa* leopards ; whoever wins takes the amount of his bet from the others. If a leopard is first in bringing twenty deer, his *Doriya*<sup>3</sup> gets five rupees from his equals. The grandee in charge of the *khaṣa* leopards, Sayyid Ahmād of Bārha,<sup>4</sup> gets one muhr from each bet, by which he makes a good deal of money. As often as a grandee lays before His Majesty twenty pair of deer horns,<sup>5</sup> he takes an *Ashrafī* from each of his equals. So also do the *Tarafdarīs* and *Qarāvalīs*<sup>6</sup> bet ; in fact every one shows his zeal in trying to get as many deer<sup>1</sup> as possible. The skins of the deer<sup>1</sup> are often given to poor people as part of money presents.

It is remarkable that His Majesty can at once tell by seeing a hide to what hunting ground the deer<sup>1</sup> belonged.

His Majesty, in fulfilment of a vow made by him before the birth of the eldest prince, never hunts on Fridays.<sup>7</sup>

[<sup>1</sup> *Aḥḍ*, gazelle.—P.]

[<sup>2</sup> i.e. hooded.—P.]

[<sup>3</sup> The man who holds the chain to which the leopard is fastened.

[<sup>4</sup> He was a *Duhaznī* ; *vide* A<sup>6</sup> in 30, No. 91.

[<sup>5</sup> Akbar required the horns of deer.

[<sup>6</sup> In this year (981). His Majesty built several edifices and castles on the road from Agra to Ajmir. The reason was this. He thought it incumbent upon him once a year to make a pilgrimage to the tomb (*dargah*) of Muqarrīn-i Chishtī at Ajmir ; he therefore had houses built at every stage on the road to that town. He also erected at every *fas* a tower (*mandir*), and had a well made near it. The towers were studded with several hundred thousand horns of deer which His Majesty had killed during his lifetime. The words *mil-i shāhī* contain the *Tārīkh* (981). I wished His Majesty had made gardens and *sarās* for travellers instead." *Bādāoni*, ii, p. 173. *Vide* also Elliot's Index, p. 243, note.

[<sup>7</sup> *Tarafdarī*, the men in charge of a *qaraf*, which word *Abū'l-Fazl* above used in the same sense as *miś*, or set. *Tarafdar* means also a Zamindār. A *Qardwāl* is a driver.

[<sup>8</sup> " It was at this time [1027 A.H. or A.D. 1618] that Shāhzāda Shujā, son of Shāhjāhān, fell ill, and, as I am so much attached to him, and the doctors could not cure him of the insensibility in which he had lain for several days, I humbly prayed to God, and asked Him a favour. During the prayer, it occurred to me that I had already made a contract with my God and had promised Him to give up hunting after reaching the age of fifty, not to touch after that an arrow or a gun, and never again to slay an animal with my own hands ; and I thought that if I should carry into effect my former vow from the present time, which would prevent so many animals from being killed, God might grant my

### *The Siyāh-gosh.<sup>1</sup>*

His Majesty is very fond of using this plucky little animal for hunting purposes. In former times it would attack a hare or a fox ; but now it kills black deer.<sup>2</sup> It eats daily 1 s. of meat. Each has a separate keeper, who gets 100 d. *per mensem*.

### *Dogs.*

His Majesty likes this animal very much for his excellent qualities, and imports dogs from all countries. Excellent dogs come from Kābul, especially from the Hazāra district [north of Rawūl Pindi]. They even ornament dogs, and give them names.<sup>3</sup> Dogs will attack every kind of animals, and more remarkable still, they will attack a tiger. Several also will join and hunt down the enemy. *Khāsa* dogs get daily 2 s. of meat ; others get 1½ s. There is one keeper for every two *Tāzī*<sup>4</sup> (hunting) dogs ; their wages are 100 d. *per mensem*.<sup>5</sup>

### *Hunting Deer<sup>6</sup> with Deer.*

This timid animal also may be tamed and trained. They put a net<sup>7</sup> over his horns, and let it off against wild deer,<sup>8</sup> which from fear will fight with them. During the struggle, the horn, or the foot, or the ears of the wild deer will get entangled in the net ; the hunters who have been lying in ambush, will then run up to it, and catch it. The deer thus caught

prayer for the prince's recovery, I then made this contract with God, and promised, in all singleness of intention and true belief, never again to harm an animal with my own hand. Through God's mercy, the sufferings of the prince were entirely allayed. When I was in the womb of my mother, it happened one day that I did not quicken as usual. The servants of the Harem grew alarmed, and reported the fact to my august father [Akbar]. In those days my father was continually hunting with leopards. That day happened to be Friday. My father then, with a view to making God inclined to preserve me, made a vow never again, to the end of his life, to hunt on Fridays. I have followed the practice of my father, and have never hunted with leopards on a Friday." *Tuzuk-i-Jahāngīr*, p. 249.

Jahāngīr's self-denial was not great ; for when the prince was sick, Jahāngīr was fifty years of age !

<sup>1</sup> Or *black ear*, the Persian translation of the Turkish *qara-qolaq*, whence our *Felis caracal*.

[The Red Lynx of India, Persia, and Arabia. It is trained to take, besides the quarry mentioned, partridges, pigeons, cats, and Egyptian vultures, etc.—P.]

<sup>2</sup> *Āhū-yi siyih*, a wrong term.—P.]

<sup>3</sup> This would not strike us as something worth mentioning. But as dogs are considered unclean animals by Muhammadans, they are not looked upon as domestic. Nowadays we hear occasionally names, as *kallū*, *bachchū* ; or English names as *feni* (Fanny), *buldāg* (bulldog), etc.

European bloodhounds were early imported by the Portuguese. Jahāngīr once said to Roe. " I only desire you to help me to a horse of the greatest size, and a male and female of mastiffes, and the tall Irish greyhounds, and such other dogges as hunt in your land." Regarding European dogs in India, *vide* also *Tuzuk*, p. 138, l. 3, from below.

<sup>4</sup> *Tāzī* is the Arab greyhound.—P.]

<sup>5</sup> For a note on hunting Dogs and Cheetas *vide Jl. and Pro. As. Soc. Beng.*, 1907.—P.]

<sup>6</sup> *Āhū*, gazelle.—P.]

<sup>7</sup> *Dām*, probably a noose of thick gut.—P.]

passes through a course of instruction, and gets tame. If the net<sup>1</sup> should break, or the deer get tired during the struggle, it will return to the keeper, who either puts a new net<sup>1</sup> on it, or sends out a fresh deer.<sup>2</sup>

Sultān Firūz-i Khilji used to indulge in this sport ; but His Majesty reduced this manner of hunting to a proper system.

Sometimes it happens that a wild deer will carry on the struggle from morning till evening, defeating as many as four tamed deer ; but at last it will succumb to the fifth. Deer are nowadays rendered so perfectly obedient as to hunt at night ; of their own accord they will return to their keepers, should the net break, or the wild deer run away ; on hearing the call, they will discontinue a fight, come back, and then again engage, if ordered to do so.

In former times deer were never let loose at night time ; for people were afraid, lest they should run away. Hence they attached a heavy ball to one of their feet, when the deer were let loose.

Many stories are related of the sagacity and faithfulness of trained deer.

Only lately a deer created much sensation. It had run away from Ilähābād, and after bravely crossing rivers and plains, returned to the Panjab, its home, and rejoined its former keeper.

In former times, two persons at most enjoyed together the pleasures of deer hunting. They would even, from fear of the timidity of the deer, alter the style of their dress, and lie concealed among shrubs. Nor would they employ other than wild deer ; they caught them somehow, and taught them to hunt. His Majesty has introduced a new way, according to which more than two hundred may at the same time go deer hunting. They drive slowly about forty cattle towards a place where deer are ; the hunters are thus concealed, and when arrived enjoy the chase.

There are nowadays also deer-studs ; the deer born in captivity are employed as hunting-deer.

The keepers will also bend forward and allow the trained deer to jump on them from behind. Wild deer, on seeing this, will think that they are in the act of copulation, and come near to fight. This way of hunting is disapproved of by His Majesty, who uses female deer as a means of making wild deer fight.

Once a deer caught a leopard, whose foot had got entangled in the net.<sup>1</sup> Both were brought together from Gujrāt, as mentioned above (?).

*Ghantāhera* is the name given to the following mode of hunting. The

[<sup>1</sup> *Ddm*, probably a noose of thick gut.—E.]

[<sup>2</sup> *Akk*, gazelle.—P.]

hunter takes a shield, or a basket, the concave<sup>1</sup> side being turned from him. He then lights a lamp, which being put in the concavity of the shield, will conceal him, and commences to ring bells. Other hunters lie at the same time in wait. The light of the lamp, and the sound of the bells, will attract the animals towards the place, when they are shot by the hunters in ambush. The sound of musical instruments will so enchant deer that they are easily caught ; or sometimes hunters will charm them with a song, and when the deer approach will rise up and cruelly slay them. From a long time His Majesty has disapproved of these two methods.

*Thāngī.* The hunter manages to get opposite a wild deer ; and bareheaded, from a distance, he commences to throw himself into odd attitudes. The deer then mistakes him for a mad man, and from curiosity will approach him. At this moment the hunters come from the ambush and kill it.

*Baukāra.* The hunters lie in ambush, against the scent, at a good distance from each other. Some others drive the deer towards them, each of the drivers swinging a white sheet above his head. The deer naturally will take fright, and run towards the hunters in ambush, who kill them.

*Dadāwan.* Two good shots, dressed in green, place themselves, as before, and have the deer driven towards themselves. This manner of hunting yields much amusement, as the deer get quite perplexed.

*Ajāra.* The hunters tie green twigs round their bodies from head to foot, and similarly conceal their bows and arrows. They then move boldly to a place where deer generally pass, and enjoy the chase. Or they make ropes of deer skin, and attach them to trees, or let them hang down from poles all round about the place where wild deer sleep. They then lay down some nooses at a place situate against the wind. When the hunters show themselves from the side, the deer are compelled to run towards the spot where the nooses lie, and thus get caught. Sometimes the hunter will take his place behind a tree, and imitate the voice of deer. As soon as deer approach him, he kills them. Or, they tie a female deer to a place in a plain, or they let a trained deer go to the pasture place of wild deer. The latter will soon come near it, and get entangled with their feet.

*Thāngī.* The hunter . . .<sup>2</sup> walks about bareheaded as if mad ; his clothes are stained all over with *pān* juice, and the man himself acts as if he were wounded. Wild animals and others will soon gather round him, waiting for his death ; but their greediness and desire lead them to destruction.

[<sup>1</sup> *Wizkgān.* The concavo side towards him ?—P.]

[<sup>2</sup> The text has *dar khāna-yi zīn*, in the hollow of a saddle (?).]

### *Buffalo Hunts.*

At a place where buffaloes sleep, a rope is laid in the ground ; but the end forming a loop is left outside. Another long rope is attached to it. To this they tie a female buffalo that wants the male. A courageous active man lies in ambush. As soon as a wild male buffalo comes to the spot, and covers the female, the hunter makes use of the opportunity, and fastens the foot of the male ; but it frequently happens that the man loses courage, and has to pay for the attempt with his life.

Another mode of catching them is to go near the ponds which they frequent. They put snares round the ponds ; and sitting on tame buffaloes the hunters go into the water with spears in their hands. Some buffaloes are then killed with spears, others are caught in the snares. A similar method may be adopted when buffaloes are attacked in their jungle pastures.

### *On Hunting with Hawks.*

His Majesty is very fond of these remarkable animals, and often uses them for hunting purposes. Though he trains the *bāz*,<sup>1</sup> *shāhīn*,<sup>2</sup> *shunqār*,<sup>3</sup> and *burkat*<sup>4</sup> falcons, and makes them perform wonderful deeds, His Majesty prefers the *bāsha*,<sup>5</sup> to which class of hawks he gives various names.

As I am compelled to hurry on, and must restrict myself to summary accounts, it is impossible to say much about this matter, or about the skill of the several birds, especially as I know little about it, being by nature averse to destroying life. I shall, however, give a few details, and lead inquirers to the retired spot of knowledge.

In the middle of spring the birds are inspected ; after this they are allowed to moult, and are sent into the country. As soon as the time of moult is over, they are again inspected. The commencement is made with the *khelsa* falcons (*bāz*) which are inspected in the order in which they have been bought. The precedence of *jurras*<sup>1</sup> is determined by the number of game killed by them. Then come the *bāshas*,<sup>5</sup> the *shāhīns*,<sup>2</sup> the *khelas*,<sup>6</sup> the *chappak*<sup>7</sup> *bāshas*, the *bāhris*, the young *bāhris*,<sup>8</sup> the *shikaras*,<sup>7</sup>

[<sup>1</sup> *Baz*, the female goshawk, the *jurras* being the male.—P.]

[<sup>2</sup> *Shahīn*, fem., the male being the *shahīncha*, is in India the Shahin Falcon, but in Persia the Peregrine is included in this term. *Vide Journ. As. Soc. Beng.*, 1907.—P.]

[<sup>3</sup> The *Shunqār* was a Jer falcon, of which an occasional specimen found its way to India. It is doubtful whether it ever lived in India long enough to be trained. *Vide Note in Journ. and Proc. As. Soc. Beng.*, vol. iii, No. 2, 1907.—P.]

[<sup>4</sup> *Burkat*, *bargud*, etc., was the Golden Eagle.—P.]

[<sup>5</sup> *Basha* is the female of the Common English Sparrow-hawk, the male being called *shikān*.—P.]

[<sup>6</sup> *Khela*, word not traceable ; evidently the Hindi name of some hawk.—P.]

[<sup>7</sup> *Chappak* is the Hindi name of the male of the Shikara or Indian Sparrow-hawk. The dictionaries make the former term masculine, and the latter feminine, but Aktar being a falconer knew better.—P.]

[<sup>8</sup> *Bāhri* is the female peregrine, and *bāhri bāchā* the tiercel or male, which is a third smaller ; *bāchā* does not mean "young".—P.]

the *chappak shikaras*, the *turmaris*,<sup>1</sup> the *rebis*,<sup>2</sup> the *beeras*,<sup>3</sup> the *dhosis*, the *chargeis*, the *chargeela*,<sup>4</sup> the *lagars*, and the *jhagars*,<sup>5</sup> (which His Majesty calls the *chappak*<sup>6</sup> kind of the *lagar*). The *Molchins*<sup>7</sup> also are inspected—the *molchin* is an animal resembling the sparrow, of yellowish plumage, like the *shdhin*; it will kill a *kulang*<sup>8</sup> crane. People say that, whilst flying, it will break the wing<sup>9</sup> of the *kulang*, and others maintain that it pierces its eyes; but this cannot be proved. *Odhpapars*<sup>10</sup> also are brought from Kashmir. This bird has a bluish (*sabz*) colour and is smaller than a parrot; its beak is red, straight, and long;<sup>11</sup> its tail is rather elongated. It brings down small birds, and returns to the hand of the keeper.

Many other birds can be trained for the chase, though I cannot specify all. Thus the crow, the sparrow, the *bodna*,<sup>12</sup> and the *sarrū*<sup>13</sup> will learn to attack.

His Majesty, from motives of generosity and from a wish to add splendour to his Court, is fond of hunting with falcons, though superficial observers think that merely hunting is his object.

In this department many *Mansandārs*, *Ahadis*, and other soldiers are employed. The footmen are mostly Kashmiris or Hindūstānis. Their pay is as follows. *First class* of the former first grade,  $7\frac{1}{2}$  R.; second, 7 R.; third,  $6\frac{1}{2}$  R. *Second class*, first grade,  $6\frac{1}{2}$  R.; second,  $6\frac{1}{2}$  R.; third,  $5\frac{1}{2}$  R. *Third class*, first grade,  $5\frac{1}{2}$  R.; second, 5 R.; third,  $4\frac{1}{2}$  R. *First class* of the latter (Hindūstāni), first grade, 5 R.; second,  $4\frac{1}{2}$  R.; third,  $4\frac{1}{2}$  R. *Second class*, first grade,  $4\frac{1}{2}$  R.; second, 4 R.; third,  $3\frac{1}{2}$  R. *Third class*, first grade,  $3\frac{1}{2}$  R.; second,  $3\frac{1}{2}$  R.; third, 3 R.

#### *Allowance of Food.*

In Kashmir and in the aviaries<sup>14</sup> of Indian amateurs, the birds are generally fed once a day; but at Court they are fed twice. A *bdz* falcon

[<sup>1</sup> *Turmatī* or *vulg. turumī*, is the Red-headed Merlin.—P.]

[<sup>2</sup> *Rebi*, the common English Merlin.—P.]

[<sup>3</sup> The *Beara Sparrow-hawk* male and female, sexes transposed in the dictionaries.—P.]

[<sup>4</sup> *Chargh* or *charkh* is the female, and *chargeela* the male of *F. Sakar* of Jerdon.—P.]

[<sup>5</sup> *Lagan*, is the female, and *jhagar*, the male of *F. Jugger*.—P.]

[<sup>6</sup> See n. 7, p. 304.

[<sup>7</sup> *Molchin*, obviously the Falconet. Apparently it was occasionally trained to alight on a crane's head, the startled quarry being then gathered by hand.—P.]

[<sup>8</sup> *Kulang*, the common Crane (in the Panjab *kānīj*), the coolan of Anglo-Indian sports-men.—P.]

[<sup>9</sup> *Kulang* *mā az pā andāz*, “brings down a crane.”—P.]

[<sup>10</sup> The name of this bird is doubtful. It is not to be found among the names of Kashmiri birds given in the *Iqbālnāma*, p. 159.

[<sup>11</sup> Probably the Green Jay, *Sittā Sinensis*, No. 6-3, of Jordan, vol. ii.—P.]

[<sup>12</sup> *Bodna* for *bādāna*, the common Quail, which is used for fighting.—P.]

[<sup>13</sup> *Sarrū*, the common Maina.—P.]

[<sup>14</sup> *Qash-khāna*, mews for hawks.—P.]

gets a quantity of meat weighing 7 *dānis*; the *jurra*, 6 d.; the *bahri*, *lāchin*,<sup>1</sup> and *khela*, 5 d.; the *bāsha*, 3 d.; the *chappak bāsha*, *shikara*, *chappak shikara*, *besra*, *dhoti*, etc., 2 d. Towards the close of every day, they are fed on sparrows, of which the *bāz*, *jurra*, and *bahri*, get each seven; the *lāchin*, five; the *bāsha*, three; others, two. *Charqhs* and *lagars* get at the same time meat. *Shungars*, *shāhbāzes*, *burkats*, get one *ser*. On the hunting grounds they feed them on the game they take.

### *Prices of Falcons.*

From eagerness to purchase, and from inexperience, people pay high sums for falcons. His Majesty allows dealers every reasonable profit; but from motives of equity, he has limited the prices. The dealers are to get their gain, but buyers ought not to be cheated. In purchasing falcons people should see to which of the following three classes birds belong. First, *khāna-kurīz* birds; they have moulted whilst in charge of experienced trainers, and have got new feathers. Second, *chūz* birds; they have not yet moulted. Third, *Tarīnāk* birds; they have moulted before they were captured. *First class*, a superior *bāz* costs 12 *mahrīs*; second grade do., 9 M.; third do., 6 M. *Second class*, first, 10 M.; second, 7 M.; third, 4 M. A *third class bāz* is somewhat cheaper than second class ones.

*Jurras*. First class, 8, 5, 2, 1 M. Second class, 6, 4, 1½, 1 M., 5 R.

*Bāshas*. First class, 3, 2, 1 M., 4 R. Second class, 2, 1 M., 5 R.

*Shāhīns* of both kinds, 3, 2, 1 M.

*Bahrīs*, 2, 1½, 1 M. Young *Bahrīs* <sup>2</sup> a little less.

*Khelas*, 1½, 1, ½ M.

*Charqhs*, 2½ R., 2, 1½ R.

*Chappak bāshas*, 1 R.; ½, ¼ R.

*Shikaras*, 1½ R., 1, ½ R.

*Besras*, 2 R., 1½, 1 R.

*Chappak shikarahs*, *lagars*, *jhagars*, *turmatīs*, *rekīs*, 1 R., ½, ¼ R. Their prices are not classified.

His Majesty rewards the *Mīr Shikūrs* (superintendents<sup>3</sup> of the chase) according to their ranks, with suitable presents. There are also fixed donations for each game brought in, varying from 1 M. to 1 d. If the falcons bring down the game alive or dead, attention is paid to the skill which it exhibited and to the size of the quarry. The man who keeps the falcon gets one-half of the allowance. If His Majesty hunts himself, fifty

[<sup>1</sup> *Lāchin* is the Turkī-name of the *Shāhīn*.—P.]

[<sup>2</sup> *Bahri bacheha*, peregrine tiercel.—P.]

[<sup>3</sup> *Mīr shikūr* is a term applied to any bird-catcher, assistant falconer, etc.—P.]

per cent. of the donation is stopped. If birds are received by the Imperial aviary<sup>1</sup> as *peshkash* (tribute), the *Qushbegi* (Superintendent of the Aviary)<sup>1</sup> gets for every *bāz*  $1\frac{1}{2}$  R., and the accountant  $\frac{1}{2}$  R. For *jurras*, the *Quahbegi* gets 1 R.; the accountant;  $\frac{1}{2}$  R.; for *bāshas*, the former receives  $\frac{1}{2}$  R.; the latter,  $\frac{1}{2}$  R.; for every *lāchīn*, *chargh*, *charghela*, *khela*, *bahrī-bachoha*, the former gets  $\frac{1}{2}$  R., the latter  $\frac{1}{10}$  R.; for every *chhappak*, *bāsha*, *dhotī*, etc., the former receives  $\frac{1}{10}$  R., the other  $\frac{1}{10}$  R. (*sūki*).

The minimum number of *bāz* and *shāhīn* falcons, kept at Court, is forty; of *jurras*, thirty; of *bāshas*, one hundred; of *bahrīs*, *charghs*, twenty; of *lagars*, and *shikaras*, ten.

#### *Waterfowl.*

Hunting waterfowl affords much amusement. A rather curious way of catching them is the following. They make an artificial bird of the skin of a waterfowl with the wings, the beak, and the tail on it. Two holes are made in the skin for looking through. The body is hollow. The hunter puts his head into it, and stands in the water up to his neck. He then gets carefully near the birds, and pulls them one after the other below the water. But sometimes they are cunning and fly away.

In Kashmir they teach *bāz* falcons to seize the birds whilst swimming about, and to return with them to the boat of the hunter. Or the hawk will keep a waterfowl down, and sit on it [till the man in the boat comes].

Another method is to let water buffaloes go into the water, between which the hunter conceals himself; and thus catches the birds.

*Durrāj*<sup>2</sup> catching. There are various methods. Some get a young one and train it till it obeys every call. It will fight with other birds. They put it into a cage, and place hair-nets<sup>3</sup> round about it. At the signal of the fowler, the bird commences to sing,<sup>4</sup> when wild ones come near it either from friendship or a desire to fight, and get entangled in the snares.

*Bodnas*.<sup>5</sup> The hunter makes a claypot with a narrow neck and, at night time, blows into it, which produces a noise like an owl's cry. The *bodnas*, frightened by the noise, come together. Another man then lights a bundle of straw, and swings it about, so that the eyes of the birds get dazzled. The fowlers thereupon seize the birds, and put them into cages.

*Lagars*. They resemble *charghs*; in body they are as large *jurras*. They hang nets<sup>3</sup> (about the body of a trained *lagar*) and put birds'

[<sup>1</sup> *Mewa*.—P.]

[<sup>2</sup> The *durrāj* is the francolin or black partridge. Abu 'l-Faḍl was evidently not a sportsman and probably meant the red-legged partridge, the *chukor* of India and the *kubb* of Persia.—P.]

[<sup>3</sup> Hair nooses.—P.]

[<sup>4</sup> I.e. utter its challenging call.—P.]

[<sup>5</sup> *Bādīn* in Persia is the Common Quail.—P.]

feathers into its claws. It is then allowed to fly up. The birds think that it has got hold of prey, and when they get entangled in the nets,<sup>1</sup> they commence to fight, and fall to the ground.

*Ghaughā-i.* They fasten together on a cross-stick an owl and a *ghaughā-i*,<sup>2</sup> and hang hair nets<sup>1</sup> round about them. The owl will soon get restless; the birds think that the owl wishes to fight, and commence to cry out. Other *ghaughā-is* and owls will come to their assistance; and get entangled in the nets.<sup>1</sup>

### *Frogs.*

Frogs also may be trained to catch sparrows. This looks very funny. His Majesty, from curiosity, likes to see spiders fight<sup>3</sup> and amuses himself in watching the attempts of the flies to escape, their jumps, and combats with their enemy.

I am in the power of love; and if I have thousands of wishes, it is no crime;

And if my passionate heart has an (unlawful) desire, it is no crime.

And in truth, His Majesty's fondness for leopards is an example of the power of love,<sup>4</sup> and an instance of his wonderful insight.

It would take me too long to give more details. It is impossible to enumerate all particulars; hence it is better to go to another subject.

### *Āśīn 29.*

#### ON AMUSEMENTS.

His Majesty devises means of amusement, and makes his pleasures a means of testing the character of men.

There are several kinds of amusements, of which I shall give a few details.

[<sup>1</sup> *Dūm*, a noose. The nooses are attached to the claws. A hawk so prepared is called in the Panjab, a *bārak* (*turāni*). For Plate and description, vide *Journ. As. Soc. Beng.*, vol. iii, 1907.—P.]

[<sup>2</sup> *Gkaughā-i* is probably the Large Grey Babbler or *sit bhā-i*, 436 of Jerdon.—P.]

[<sup>3</sup> *Ba-shikir-i Sankabūl dil nihad* means "catch their prey".—P.]

The Historian may thank Abū 'l-Fażl for having preserved this little trait of Akbar's character. In several places of the Āśīn, Abū 'l-Fażl tries hard to ascribe to His Majesty higher motives in order to bring the emperor's passion for hunting in harmony with his character as the spiritual guide of the nation. But as "higher motives" were insufficient to explain the fancy which Akbar took in frog and spider fights, Abū 'l-Fażl has to recognize the fact that peculiar leanings will lead even a sensible man to oddities and to actions opposed to the general tenor of his character.

*The game of Chaugān (hockey).<sup>1</sup>*

Superficial observers look upon this game as a mere amusement, and consider it mere play ; but men of more exalted views see in it a means of learning promptitude and decision. It tests the value of a man, and strengthens bonds of friendship. Strong men learn in playing this game the art of riding ; and the animals learn to perform feats of agility and to obey the reins. Hence His Majesty is very fond of this game. Externally, the game adds to the splendour of the Court ; but viewed from a higher point, it reveals concealed talents.

When His Majesty goes to the *maydān* (open field) in order to play this game, he selects an opponent and some active and clever players, who are only filled with one thought, namely, to show their skill against the opponent of His Majesty. From motives of kindness, His Majesty never orders any one to be a player ; but chooses the pairs by the cast of the die. There are not more than ten players ; but many more keep themselves in readiness. When one *ghāri* (20 minutes) has passed, two players take rest, and two others supply their place.

The game itself is played in two ways. The first way is to get hold of the ball with the crooked end of the *chaugān* stick, and to move it slowly from the middle to the *hāl*.<sup>2</sup> This manner is called in Hindi *rol*. The other way consists in taking deliberate aim, and forcibly hitting the ball with the *chaugān* stick out of the middle ; the player then gallops after it, quicker than the others, and throws the ball back. This mode is called *bela*, and may be performed in various ways. The player may either strike the ball with the stick in his right hand, and send it to the right forwards or backwards ; or he may do so with his left hand ; or he may send the ball in front of the horse to the right or to the left. The ball may be thrown in the same direction from behind the feet of the horse or from below its body ; or the rider may spit<sup>3</sup> it when the ball is in front of the horse ; or he may lift himself upon the back leather<sup>4</sup> of the horse, and propel the ball from between the feet of the animal.

His Majesty is unrivalled for the skill which he shows in the various

<sup>1</sup> There is scarcely a Muhammadan Historian that does not allude to this game. Bēbar says it is played all over Thibet. In the East of India the people of Munipore (Aoram) are looked upon as clever hockey players. *Vide Vigni's Travels in Cashmīr*, ii, p. 280.

Sayyid ČAbdu 'llah Khān, son of Mir Khwāns, was Akbar's *chaugānbegi*, or Superintendent of the game of *chaugān* ; ride *Bad. II*, p. 368. In the beginning of Akbar's reign, after 970, Gherawali, which lies a *farrang* from Agra, was the favourite spot for *chaugān* playing. *Bad. II*, p. 70. [*Chaugān*, polo.—P.]

<sup>2</sup> The pillars which mark the end of the playground.

<sup>3</sup> Meaning not clear.—P.]

ways of hitting the ball ; he often manages to strike the ball while in the air, and astonishes all. When a ball is driven to the *hāl*, they beat the *nangqāra*, so that all that are far and near may hear it. In order to increase the excitement, betting is allowed. The players win from each other, and he who brought the ball to the *hāl* wins most. If a ball be caught in the air, and passes, or is made to pass, beyond the limit (*mīl*), the game is looked upon as *burd* (drawn). At such times the players will engage in a regular fight about the ball, and perform admirable feats of skill.

His Majesty also plays at *chaugān* in dark nights, which caused much astonishment even among clever players. The balls which are used at night, are set on fire.<sup>1</sup> For this purpose, *palās* wood is used, which is very light, and burns for a long time. For the sake of adding splendour to the games, which is necessary in worldly matters, His Majesty has knobs of gold and silver fixed to the tops of the *chaugān* sticks. If one of them breaks, any player that gets hold of the pieces may keep them.

It is impossible to describe the excellency of this game. Ignorant as I am, I can say but little about it.

### ‘Ishqbāzī (pigeon-flying).

His Majesty calls pigeon-flying ‘Ishqbāzī (love-play). This occupation affords the ordinary run of people a dull kind of amusement ; but His Majesty, in his wisdom, makes it a study. He even uses the occupation as a way of reducing unsettled, worldly-minded men to obedience, and avails himself of it as a means productive of harmony and friendship. The amusement which His Majesty derives from the tumbling and flying of the pigeons reminds one of the ecstasy and transport of enthusiastic dervishes ; he praises God for the wonders of creation. It is therefore from higher motives that he pays so much attention to this amusement.

The pigeons of the present age have reached a high state of perfection. Presents of pigeons are sent by the kings of Irān and Tūrān ; but merchants also bring very excellent ones in large numbers.

When His Majesty was very young, he was fond of this amusement ; but afterwards, when he grew older and wiser, he discontinued pigeon-flying altogether. But since then, on mature consideration, he has again taken it up.

A well-trained pigeon of bluish colour, formerly belonging to the Khān-i

<sup>1</sup> "In the beginning of 974 (July, 1560), the emperor returned (from Jaunpur) to Agra, and passed his time in amusements. He went to Nagarchīn, a new town which he had built near Agra, and enjoyed the *chaugān* game, dog-hunting, and pigeon-flying. He also invented a fire ball with which he could play at *chaugān* during dark nights." Bad. II., p. 48.

The town of Nagarchīn was subsequently deserted.

Afzam Kokaltash (*‘Aziz*, Akbar's foster-brother), fell into His Majesty's hands. From the care which was bestowed upon it by His Majesty, it has since become the chief of the imperial pigeons, and is known under the name of *Mohana*. From it descended several excellent pigeons as *Ashkī* (the weeper), *Parīzād* (the fairy), *Almās* (the diamond), and *Shāh ‘ūdī* (Aloe Royal). Among their progeny again there are the choicest pigeons in the whole world, which have brought the trained pigeons of ‘Umar Shaykh Mirzā (father of Bābar), Sultān Husayn Mirzā (*vide* p. 107, note 6) into oblivion. Such improvement, in fact, has been made in the art of training, as to astonish the amateurs of Irān and Tūrān, who had to learn the art from the beginning.

In former times pigeons of all kinds were allowed to couple; but His Majesty thinks equality in gracefulness and performance a necessary condition in coupling, and has thus bred choice pigeons. The custom is to keep a male and a female pigeon, if not acquainted with each other, for five or six days together, when they become so familiar that, even after a long separation, they will again recognize each other. The hen generally lays her eggs from eight to twelve days after coupling, or more if she be small or sickly. Pigeons couple in *Mīhrmāh* (September–October), and separate in *Farvardīn* (February–March). A hen lays two eggs, but sometimes only one. The cock will sit upon the eggs by daytime, and the hen during the night, and thus they keep them warm and soft. In winter they hatch for twenty-one days; but if the air be warm, they only take seventeen or eighteen. For about six days, the pigeons feed their young ones with *falah*, which means grain reduced to pap in the crops of the old ones. Afterwards they feed them from the grain in their crops, which they bring up before it is fully digested. This they continue for about a month, and as soon as they see that the young ones can pick up their own grain, the old ones will go away. Eggs, or even young ones, are sometimes given to other pigeons to take care of. Home bred young ones are trained. Some are kept in a *tor* (?) till they get stronger, and get acquainted with the place. As soon as these two things have been attained, the pigeons only get one-third or one-fourth of their daily allowance of food. When they have got a little accustomed to hunger, they are gradually allowed to take flights. They take daily about forty *hawās* (air), i.e., forty flights. At this period the trainers pay no regard to what is called *charkh* and *bārī* (*vide* below). Of feathers, they count ten, and if eight of them have fallen out, the keepers no longer allow the pigeons to fly, but keep them at rest (*khaṣabānidān*). After two months, the pigeons get new feathers, and become very strong. They are then again let off. This is the best time

for showing their skill. As soon as the pigeons learn to perform the *bāzī* and the *charkh*, they are sent to His Majesty for inspection, and are kept for four months in readiness, to exhibit their skill. *Charkh* is a lusty movement ending with the pigeon throwing itself over in a full circle. If this circular turn be not completely carried out, the movement is called *kif* (shoulder), and is held in no esteem. *Bāzī* is the same as *muṣallaq zadan* (lying on the back with the feet upwards, and quickly turning round, in Hind. *kalū*). Some thought that the two wings (*kif*) meet, which appears to the observer as if it were a *muṣallaq*; but His Majesty had one wing of a pigeon blackened, when the erroneousness of that opinion became evident. Some pigeons get confused during the *bāzī* and *charkh*, and come stupefied to the ground. This is called *gulūla*, and is disliked. Sometimes pigeons hurt themselves and fall down; but often they get all right again when they come near the ground; and taking courage and collecting their strength they fly up again. A pigeon of the *khāsa* pigeon cots will perform fifteen *charkhs* and seventy *bāzīs*, a feat which will certainly astonish the spectators. In former times, they let eleven or twenty-one pigeons fly at a time; but nowadays they let off as many as one hundred and one. From the attention which His Majesty has bestowed upon pigeons, they are now so carefully trained as to be let fly at night, even to great heights.

At the time of departure and the breaking of the camp, the pigeons will follow, the cots being carried by bearers (*kuhār*). Sometimes they will alight and take rest for a while, and then rise again.

It would be difficult to count the pigeons at Court; but there are more than twenty thousand. Five hundred of them are *khāsa*. They have a great reputation, and remarkable stories are told of their skill.

Pigeon trainers of former times, in order to determine the value of a pigeon, used to twist the foot,<sup>1</sup> or looked to the slit of the eyes, or the openings on the top of the bill; but they failed to discover more signs of the value of a breed. His Majesty has discovered many more; and the fixing the value of a pigeon, in former times a matter of great difficulty, has now become very easy. *First*. His Majesty subdivided the three marks of former trainers as follows: the two eyes, and their upper and lower signs;<sup>2</sup> the eight claws; the two sides of the beak, above and below. The mutual comparison of these signs has led to many additional means of fixing the value of a pigeon. *Secondly*. His Majesty looks to the variety and the colour of the annular protuberances on the feet of pigeons. A book

<sup>1</sup> *Bu-liflan-i-pa*. Can this mean the angle made by the feet?—P.

<sup>2</sup> *Du chashm bild u pdC:n.—P.*

has been made in which the systematic order of these signs has been laid down. According to them, His Majesty distinguishes ten classes, for each of which separate aviaries have been constructed. The price of pigeons in the first house has not been limited. Many a poor man anxious to make his way has found in the training of superior pigeons a means of getting rich. A pair of second class pigeons has a value of 3 R.; third class, 2½ R.; fourth class, 2 R.; fifth class, 1½ R.; sixth class, 1 R.; seventh class, ¾ R.; eighth class, ½ R.; ninth and tenth classes. ¼ R.

When inspections are held, the stock of *Mohana* first pass in review; then the young ones of *Ashkī*. Though the latter belong to the former, they are now separately counted. Then come the four *zirihī* pigeons; they are the stock of a pigeon which belonged to Hājī ‘Alī, of Samarqand, which coupled with an *‘Udī* hen, of which I do not know the owner; their stock has become famous. The precedence of all other pigeons is determined by their age or the time they were bought.

### *The Colours of Khāṣa Pigeons.*

*Magasī* (flea-bitten); *zirihī* (steelblue); *amīrī* (?); *zamīrī* (a colour between *zirihī* and *amīrī*; His Majesty invented this name); *chīnī* (porcelain blue); *nofī* (grey like naptha); *shafaqī* (violet); *‘ūdī* (aloe-wood coloured); *surmaī* (dark grey, like powder of antimony); *kishmishī*<sup>1</sup> (dark brown, like currants<sup>1</sup>); *halwāī* (light-brown, like *halwā* sweetmeat); *sandalī* (light-brown, like sandalwood); *jigārī* (brown); *nabātī* (greyish white); *dūghī* (bluish-white, like sour milk); *wushkī* (of the same colour as the gum called *wushk*); *jūlānī* (*chūlānī* ?); *kūraī* (brown, like a new earthen pot ?); *nilūfarī* (bluish-white); *azraq* (a colour between yellow and brown; His Majesty applies this name in this sense); *ātashī* (black brown); *shafīlū* (peach coloured); *gul-i gaz* coloured (?), yellow; *kāghazī* (yellowish, like native paper); *zāgh* (grey like a crow); *agri* (a colour between white and brown); *muharraqī* (a dirty black); *khīzrī* (a colour between greenish and *‘ūdī*); *ābī* (water coloured); <sup>2</sup> *surmag* (a name invented by His Majesty to express a colour between *surmaī* and *magasī*).

Pigeons of these colours have often different names, as *gulsar* (whose head resembles a flower); *dumghāza* (stumptail); *yakrang* (of one colour); *halqūm-safid* (white throat); *parafid* (white wing); *kalla* (big head); *ghazghaz* (wild chick); *māgh*<sup>3</sup> (name of an aquatic bird); *bābarī* (?); *ālpar* (red wing ?); *kalla par* (short wing); *māhdum*<sup>4</sup> (moontail);

[<sup>1</sup> *Kishmish*, Sultana raisins.—P.]  
[<sup>2</sup> *Magh*, a cormorant ?—P.]

[<sup>3</sup> *Abī*, blue.—P.]  
[<sup>4</sup> *Māhdum*, with white on the tail.—P.]

*tawqdār* (ring-bearer); *marvārid-sar* (pearl head); *mash̄ala-dum* (torch-tail); etc.

Some trainers of the present age gave pigeons such names as indicate their colours. His Majesty rather calls them according to their qualities, as *bughur* (?), *qarapilk* (with black eyelids); *abyārī*; *palangnīgārī*; *rekhta pilk*.

There are also many pigeons which do not perform *charkhs* and *bāzīs*, but are distinguished by their colours, or by peculiar tricks. Thus the *Kokah*<sup>1</sup> pigeon, the voice of which sounds like the call to prayer. 2. The *Bagha*, which utters a peculiar voice in the morning to wake up people. 3. The *Luqqan*,<sup>2</sup> which struts about proudly, wagging its head, neck, and tail. 4. The *Loṭan*.<sup>3</sup> They turn it about, and let it off on the ground, when it will go through all the motions which a half-killed fowl goes through. Some pigeons will do so when the keeper strikes his hand against the ground, and others will show the same restlessness when on leaving the cage their beak is made to touch the ground. 5. The *Khernī*. The cock shows a remarkable attachment to the hen. Though he fly up so high as to be no longer visible, if the hen be exposed in a cage, he will get restless and drop down instantly to join her. This is very remarkable. Some of them come down with both wings spread, others close one; some close both; or they change alternately the wing which they close in flying. 6. The *Rāth* pigeon is chiefly used for carrying letters, though any other kind may be trained to bring letters even from great distances. 7. The *Nishāicarī* pigeon will fly up, and follow its cage to whatever place it be taken. It will fly out of sight, and stay away for a day or two, when it comes down and remains in its cage. 8. The *parpā* (having feet covered with feathers) will inhale air (?) and act as if it sighed.

Some pigeons are merely kept for the beauty of their plumage, the colours of which receive peculiar names. Thus some are called *shirāzī*, *shūstarī*, *kāshānī*, *jōgiya*, *reza-dahan*, *magasī*, and *qumrī*.<sup>4</sup> Wild pigeons are called *gola*. If some of them are caught, they will be joined by a thousand others; they soon get domesticated. They return daily to the fields, and get on their return salt water to drink. This makes them vomit the grain which they had eaten on the fields. The grain is collected and given as food to other pigeons.

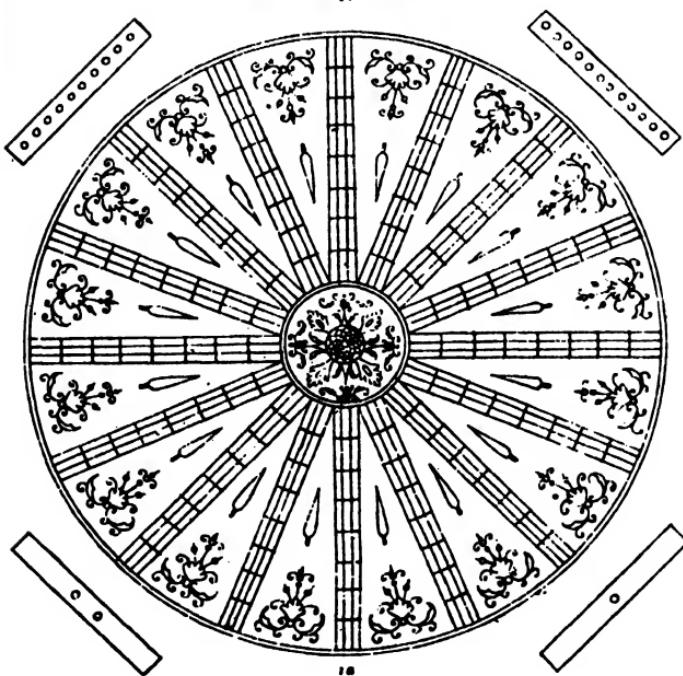
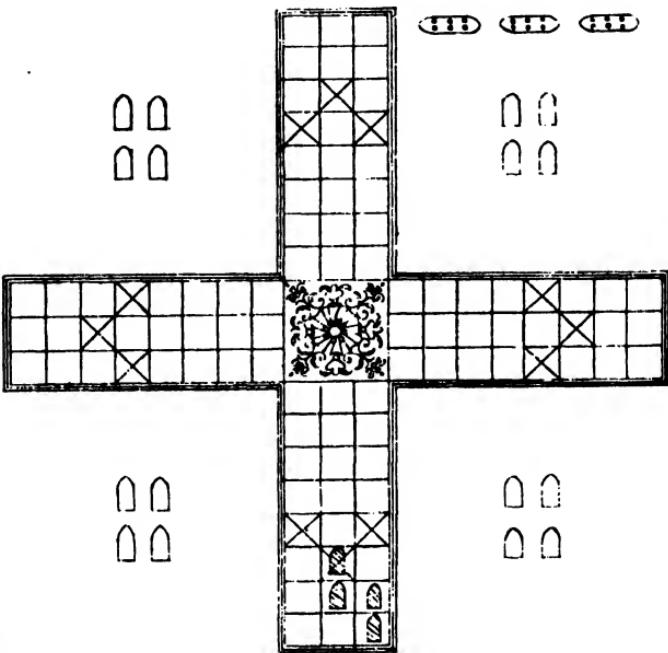
People say that pigeons will but rarely live above thirty years.

[<sup>1</sup> Can this be for *kukha*, a species of green pigeon which has a call like the human voice, vide Jerdon No. 778.—P.]

[<sup>2</sup> *Lagā*, *laqa*, etc., the fantail pigeon.—P.]

[<sup>3</sup> *Loṭan*, the ground-tumbler.—P.]

[<sup>4</sup> *Qumri*, a white dove.—P.]



THE ASIATIC SOCIETY  
1861



Four *sers* of grain will be sufficient for one hundred of such pigeons as are made to fly ; but for other pigeons five *sers* are required ; or seven and a half if they pair. But flying pigeons get millet, not mixed with other grain ; the others get a mixture of the seven kinds of grain, viz., rice, *dāl*<sup>1</sup> -i *nukhūd* (gram), *mung dāl*<sup>1</sup> (millet), *karar*, *lakhara*, *jivvār* (vide p. 66). Though most servants of His Majesty keep pigeons and show much skill in training them, there are a few that have risen to eminence, as *Qul'ī Ali* of *Bukhārā*, *Masti* of *Samarqand*, *Mullāzāda*, *Pūr-i Mullā* *Aḥmad Chand*, *Muqbil Khān Chela*, *Khwāja Sandal Chela*, *Mūmin* of *Harāt*, *'Abdu'l-Latīf* of *Bukhārā*, *Hājī Qāsim* of *Balkh*, *Habib* of *Shahrisabz*, *Sikandar Chela*, *Mältū*, *Maqṣūd* of *Samarqand*, *Khwāja Phūl*, *Chela Hirānand*.

The servants attached to the pigeon houses draw their pay on the list of the army. The pay of a foot soldier varies from 2 *R.* to 48 *R.* per *mensem*.

#### *The game of Chaupar.*

From times of old, the people of Hindūstān have been fond of this game. It is played with sixteen pieces of the same shape ; but every four of them must have the same colour. The pieces all move in the same direction. The players use three dice. Four of the six sides of each dice are greater than the remaining two, the four long sides being marked with one, two, five, and six dots respectively. The players draw two sets of two parallel lines, of which one set bisects the other at right angles. These parallel lines are of equal length. The small square which is formed by the intersection of the two sets in the centre of the figure is left as it is ; but the four rectangles adjoining the sides of the square are each divided into twenty-four equal spaces in three rows, each of eight equal spaces, as shown in Pl. XVII, Fig. 17. The game is generally played by four players, of whom two play against the other two. Each player has four pieces, of which he puts two in the sixth and seventh spaces of the middle row of the parallelogram before him, and the other two in the seventh and eighth spaces of the right row. The left row remains empty. Each player moves his pieces, according to his throw, in the outer row, always keeping to the right, till he arrives at the outer left row of the parallelogram, from which he started ; and from there he moves to the middle row. When arrived at the latter place, he is *pukkha* (ripe), and from here, he must throw for each of his pieces the exact number which will carry them to the empty square in the centre of the figure. He is now *rasida*, or arrived.

When a player is *pukkha* or *rasida*, he may commence to play from

[<sup>1</sup> Pulse of *mung*.—P.]

the beginning, which leads to amusing combinations. As long as a player keeps two of his pieces together, the adversary cannot throw them out. If a player throws a double six, he can move two pieces over twelve spaces, provided the two pieces stand together on one field ; but he is allowed to move them only six fields onwards should he prefer doing so. A similar rule holds for double fives, etc. A throw consisting of a six, a five, and a one, is called *kham* (raw) ; and in this case, two pieces, provided they are togdher on the same field, may each be moved six fields forwards, and every single piece twelve fields. If a player throws three sixes, and three of his four pieces happen to stand on one field, he may move each of them over twelve fields. A similar rule holds, if a player throw three twos, or three ones. There are many other rules for particular cases. If a player has brought his four pieces into the central square, he throws, when his turn comes, for his companion, to get him out too. Formerly the custom was that when a piece had come to the last row, and . . .<sup>1</sup> His Majesty thinks it proper to do so from the very eighth field. If the throws of two players are the same as the throw of the preceding players, His Majesty counts them as *gāyim*, or standing. Formerly he did not allow such equal throws. If the four pieces of an opponent are *pukhta*, and he yet lose his bet, the other players are entitled to double the amount of the bet. Should any of the players leave the game for some reason he may appoint anyone to play for him ; but he will have to be responsible for the betting of his substitute. Of all winnings, the substitute is entitled to two *per cent* ; if a player loses a bet, his substitute has to pay one *per cent*. If a player drops one of his pieces, or any of the players be late or inattentive, he is fined one rupee. But a fine of a muhur is exacted if any one prompts the other, or moves his pieces over too many fields, or tries to get two throws.

Formerly many grandees took part in this game ; there were often as many as two hundred players, and no one was allowed to go home before he had finished sixteen games, which in some cases lasted three months. If any of them lost his patience and got restless, he had to drink a cup of wine.

Superficially considered, all this is mere play ; but His Majesty has higher aims ; he weighs the talents of a man, and teaches kindness.

#### *The game of Chandal Mandal.*

This game was invented by His Majesty. The figure, or board, which is required, consists of sixteen parallelograms, arranged in a circular form

<sup>1</sup> The MSS. have as *khānayi hashtum pāyān shavad, kāngām-i khān shudān awāda gārdād*, which words are not clear to me.

round a centre. Each parallelogram is divided into twenty-four fields, every eight of which form a row ; *vide Pl. XVII, Fig. 18.* The number of pieces is sixty-four, and four dice are used, of which the four longer sides are marked with one, two, ten, and twelve points respectively. The number of players is sixteen. Each gets four pieces, which are placed in the middle. As in Chaupar, the pieces are moved to the right, and pass through the whole circle. The player who is out first, is entitled to receive the stipulated amount from the other fifteen players ; the second that is out, from fourteen players, and so on. The first player, therefore, wins most, and the last loses most ; the other players both lose and win. His Majesty plays this game in several ways ; one way in which the pieces are moved as if the fields were squares of a chess board, is very often played. I shall give a few particulars and directions how to play the different kinds of this game.

*First* kind, no piece can throw out another piece, but moves on by itself. *Second* way, single pieces may be thrown out. Each player whose piece has thus been thrown out, commences again from his starting point. *Third* way, at each throw two pieces are moved at a time, either with or without the permission of throwing out pieces. *Fourth* way, the preceding rule is applied to three or four pieces at a time. *Fifth* way, the dice are thrown four times, and four pieces are moved at each throw. These different ways may, moreover, be varied by some players playing to the right, others to the left, or all in the same direction. *Sixth* way, a player is out when he comes to the place from which the player opposite to him commenced to play, moving from the middle row of his opponent into the empty space in the centre of the board. Or the game ends when each player arrives at the place from which his left hand neighbour commenced to play. *Seventh* way, each player puts his pieces before himself, and has three throws. At the first throw, he moves two of his pieces ; at the second, one of his own pieces and one belonging to his right hand neighbour ; at the third throw, he moves any piece of his own, and allows his left hand neighbour to move one of his pieces. In this way of playing, no player throws out the pieces of his neighbours ; and when the game is in full swing, he allows each piece which happens to come into the row in which he is, to move according to his own throw, as a sort of compliment to a guest. *Eighth* way, two pieces when together may throw out another set of two pieces ; but single pieces do not throw out each other. *Ninth* way, four pieces together may throw out three together ; three together, sets of two ; and two together, single ones ; but single pieces do not throw out each other. *Tenth* way, each player moves his pieces according to the number of points which he throws,

but at the same time, the player who sits opposite to him moves his pieces according to the number of points on the reverse side of the dice, whilst the two players to the right and left of the player who threw the dice, move their pieces according to the number of points to the right and left sides of the dice. *Eleventh* way, the players use five dice and four pieces. Each player, in his turn, throws the five dice, and moves his pieces according to the sum of the two highest points of his throw. The next highest point is taken by his *vis-à-vis*, and the two lowest points by his right and left hand neighbours. *Twelfth* way, the players have each five dice and five pieces. At every throw, he gives the points of one die to his right hand neighbour, and uses the others for himself. Sometimes the thrower mentions beforehand the names of four players to whom he wishes to give the points of four dice, he himself taking the points of the fifth die. And when a player requires only a few points, to get *pukhta*, he must give the remaining points to those near whom the dice fall.

The game may also be played by fifteen or less players, the figure being lessened accordingly. So also may the number of the dice be increased or decreased.

#### *Cards.*

This is a well-known game. His Majesty has made some alterations in the cards. Ancient sages took the number twelve as the basis, and made the suit to consist of twelve cards ; but they forgot that the twelve kings should be of twelve different kinds. His Majesty plays with the following suits of cards. 1st, *Ashwpati*, the lord of horses. The highest card represents a king on horseback, resembling the king of Dihlī, with the umbrella (*chair*), the standard (*alam*), and other imperial ensigns. The second highest card of the same suit represents a *vazir* on horseback ; and after this card come ten others of the same suit with pictures of horses, from one to ten. 2nd, *Gajpati*, the king whose power lies in the number of his elephants, as the ruler of Orisah. The other eleven cards represent, as before, the *vazir*, and elephants from ten to one. 3rd, *Narpati*, a king whose power lies in his infantry, as is the case with the rulers of Bijāpūr. The card represents a king sitting on his throne in imperial splendour ; the *vazir* sits on a footstool (*sandali*), and the ten cards completing this suit have foot soldiers, from one to ten. 4th, *Gadhpati*. The card shows a man sitting on a throne over a fort ; the *vazir* sits on a *sandali* over a fort ; and the remaining ten cards have forts from one to ten, as before. 5th, *Dhanpati*, the lord of treasures. The first card of this suit shows a

man, sitting on a throne, and gold and silver heaps ; the vazir sits upon a *sandali*, as if he took account of the Treasury, and the remaining cards show jars full of gold and silver, from one to ten. 6th, *Dalpati*, the hero of battle. The first card of this suit shows a king in armour, sitting on his throne and surrounded by warriors on coats of mail. The vazir sits on a *sandali* and wears a *jaybu* (breast armour) ; the ten other cards show individuals clad in armour. 7th, *Nairōpati*, the lord of the fleet. The card shows a man sitting on a throne in a ship ; the vazir sits, as usual, on a *sandali*, and the other ten cards have boats from one to ten. 8th, *Tipati*, a queen sitting on the throne, surrounded by her maids. The second card shows a woman as vazir on a *sandali*, and the other ten cards have pictures of women, from one to ten. 9th, *Surapati*, the king of the divinities (*deota*) also called *Indar*, on a throne. The vazir sits on a *sandali*, and the ten other cards have pictures of divinities from one to ten. 10th, *Asrpati*, the lord of genii (*deo*). The card represents Sulaymān, son of Dā'ūd, on the throne. The vazir sits on a *sandali*, and the other ten cards have genii. 11th, *Banpati*, the king of wild beasts. The card represents a tiger (*sher*) with some other animals. The vazir is drawn in the shape of a leopard (*palang*) and the other ten cards are pictures of wild beasts, as usual from one to ten. 12th, *Ahipati*, the king of snakes. The first card shows a serpent mounted on a dragon, whilst the vazir is a serpent riding on another serpent of the same kind. The remaining ten cards show serpents, from one to ten.

The first six of these twelve suits are called *bishbar* (powerful), and the six last, *kombar* (weak).

His Majesty has also made some suitable alterations in the cards. Thus the *Dhanpati*, or lord of treasures, is represented as a man distributing money. The vazir sits on a *sandali*, and inspects the Treasury ; but the ten other cards of this suit are representations of the ten classes of workmen employed in the Treasury, viz., the jeweller, the melter, the piece-cutter (*mūallas-sūz*), the weighman, the coiner, the *muhr* counter, the *bitikchī* (writer) of *dhan* pieces (vide p. 31, No. 17), the *bitikchī* of *man* pieces (vide p. 31, No. 20), the dealer, the *qurqar* (vide p. 24, No. 15). His Majesty had also the king of assignments painted on the cards, who inspects *farmāns*, grants, and the leaves of the *daftar* (vide p. 270) ; the vazir sits on a *sandali* with the *daftar* before him ; the other cards show officers employed in the Financial Department, as the paper maker, the *misqar* maker (vide p. 55, note 1), the clerk who makes the entries in the *daftar*, the illuminator (*mupmukir*), the *naggāñ* (who ornaments the pages), the *jadwal-kash* (who draws blue and gold lines on the pages), the *farmān*

writer, the *mujallid* (bookbinder), the *rangrez*<sup>1</sup> (who stains the paper with different colours). The *Pādishāh-i qimāsh* also, or king of manufacturers, is painted in great state, looking at different things, as Thibetan yaks, silk, silken stuffs. The vazir sits near him on a *sandalī*, inquiring into former proceedings. The other ten cards represent beasts of burden. Again, the *Pādishāh-i Chang*, or lord of the lyre, is painted sitting on a throne, and listening to music ; the vazir sits before him, inquiring into the circumstances of the performers, of whom pictures are given on the remaining cards. Next, the *Pādishāh-i zar i safid*, or king of silver, who is painted distributing rupees and other silver coins ; the vazir sits on a *sandalī*, and makes inquiries regarding donations. On the other cards, the workmen of the silver mint are depicted, as before those of the gold mint. Then comes the *Pādishāh-i Shamsher*, or king of the sword, who is painted trying the steel of a sword. The vazir sits upon a *sandalī*, and inspects the arsenal ; the other cards contain pictures of armourers, polishers, etc. After him comes the *Pādishāh-i Tāj*,<sup>2</sup> or king of the diadem. He confers royal insignia, and the *sandalī* upon which the vazir sits, is the last of the insignia. The ten other cards contain pictures of workmen, as tailors, quilters, etc. Lastly, the *Pādishāh-i Ghulāmān*, or king of the slaves, sits on an elephant, and the vazir on a cart. The other cards are representations of servants, some of whom sit, some lie on the ground in worship, some are drunk, others sober, etc.

Besides these ordinary games of cards, His Majesty also plays chess, four-handed and two-handed. His chief object is to test the value of men, and to establish harmony and good fellow-feeling at Court.

#### A<sup>4</sup> in 30.

#### THE GRANDEES OF THE EMPIRE.<sup>3</sup>

At first I intended, in speaking of the Grandees of the Court, to record the deeds which raised them to their exalted positions, to describe their

<sup>1</sup> This is the Hindūstāni corruption of the Persian *rang-riz*. [*Rang-riz* is the common word in modern Persian.—P.]

<sup>2</sup> *Tāj* is often translated by a crown ; but *Mīj* is a cap worn by oriental kings instead of the crown of occidental kings. Hence the word *diadem* does not express the meaning of *tāj* either. [It apparently is also used of a crown as well as the cap worn by dervishes.—P.]

<sup>3</sup> From the fact that Abū 'l-Faḍl mentions in his list of Grandees Prince Khusraw, (*vide* No. 4) who was born in 995, but not Prince Parwiz, who was born in 997, we might conclude that the table was compiled prior to 997. But from my note to p. 256, it would appear that the beginning of the list refers to a time prior to 993, and Abū 'l-Faḍl may have afterward added Khusraw's name, though it is difficult to say why he did not add the names of Parwiz and Shāhjahān, both of whom were born before the A<sup>4</sup> in was completed.

Again, Mīrāt Shāhrah (No. 7) and Mīrāt Muṣṭafā Husayn (No. 8) are mentioned as

qualities, and to say something of their experience. But I am unwilling to bestow mere praise ; in fact, it does not become the encomiast of His Majesty to praise others, and I should act against my sense of truthfulness, were I but to mention that which is praiseworthy, and to pass in silence over that which cannot be approved of. I shall therefore merely record, in form of a table, their names and the titles which have been conferred upon them.

*I. Commanders of Ten Thousand.*

1. Shāhzāda Sultān Salim, eldest son of His Majesty.

*II. Commanders of Eight Thousand.*

2. Shāhzāda Sultān Murād, second son of His Majesty.

*III. Commanders of Seven Thousand.*

3. Shāhzāda Sultān Dānyāl, third son of His Majesty.

Akbar had five sons :—

1. Hasan {twins, born 3rd Rabi' I, 972. They only lived one month.}
2. Husayn
3. Sultān Salim [Jahāngir].
4. Sultān Murād.
5. Sultān Dānyāl.

Of daughters, I find three mentioned—(a) Shāhzāda Khānum, born three months after Salim, in 977. (b) Shukrū'n-Nisā Begum, who in 1001 was married to Mīrzā Shāhrūkh (No. 7, below, p. 326) ; and (c) Ārām Bānū Begum ; both born after Sultān Dānyāl. Regarding the death of the last Begum, *vide* Tuzuk, p. 386.

Of Akbar's wives the following are mentioned<sup>1</sup> :—1. Sultān Ruqayyah Begum (a daughter of Mīrzā Hindāl), who died 84 years old, 7th Jumādā I, 1035 (Tuzuk, p. 401). She was Akbar's first wife (*zān-i kalān*), but had no child by him. She tended Shāhjahān. Nūr Jahān (Jahāngir's wife), also stayed with her after the murder of Sher Afkan. 2. Sultān Salima Begum. She was a daughter of Gulruk̤h (?) Begum<sup>2</sup> (a daughter of Bābar)

Commanders of Five Thousand, though they were appointed in 1001 and 1003 respectively, i.e., a short time before the Ā'īn was completed.

The biographical notices which I have given after the names of the more illustrious grandees are chiefly taken from a MS. copy of the *Mu'ādir-i-Umarī*<sup>3</sup> (No. 77 of the MSS. of the As. Soc. Bengal), the *Tuzuk-i-Jahāngiri*, the *Tabaqāt-i-Akbari*, *Badi'oni*, and the *Athārnāma*. For the convenience of the student of Indian History, I have added a genealogical table of the House of Timūr, and would refer the reader to a more detailed article on the Chronology of Timūr and his Descendants published by me in the *Proceedings of the Asiatic Society of Bengal* for August, 1869.

<sup>1</sup> *Vide Additional notes.*

<sup>2</sup> Regarding her, *vide* *Jour. As. Soc. Bengal* for 1860, p. 136, note.

and Mirzā Nur<sup>u</sup> 'd-Dīn Muḥammad. Humāyūn had destined her for Bayrām Khān, who married her in the beginning of Akbar's reign. After the death of Bayrām, Akbar, in 968, married her. She died 10th Zī Qaṣda, 1021. As a poetess, she is known under the name *Makhlūfī* (concealed), and must not be confounded with *Zeb<sup>u</sup>-n-Nisā*<sup>1</sup> (a daughter of Awrangzeb's) who has the same poetical name. 3. The daughter of Rāja Bihārī Mal and sister of Rāja Bhagawān Dās. Akbar married her in 968, at Sābhar. 4. The beautiful wife of Abdū l-Wāṣī, married in 970 (*vide* Bad. II, 61). 5. Bibi Dawlat Shād, mother of (b) and (c); *vide* Tuzuk, p. 16. 6. A daughter of 'Abdū llah Khān Mughul (964). 7. A daughter of Mīrān Mubarak Shāh of Khandes; *vide* p. 13, note 1.

Sultān Salīm. Title as Emperor, Jahāngīr. Title after death, *Jannatmakānī*. Born at Fathpūr Sikri, on Wednesday, 17th Rabi' I, 997, or 18th Shahriar of the 14th year of Akbar's Era. He was called Salīm because he was born in the house of Shaykh Salīm-i Chishti. Akbar used to call him *Shaykhū Bābā* (*vide* Tuzuk, p. 1). For his wives and children, *vide* below, No. 4. Jahāngīr died on the 28th Ṣafar 1037 (28th October, 1627) near Rājor on the Kashmīr frontier. *Vide* my article on Jahāngīr in the *Calcutta Review* for October, 1869.

Sultān Murād, Akbar's fourth son, was born on Thursday, 3rd Muḥarram, 978, and died of *delirium tremens* in 1006, at Jahnāpūr in Barār (Tuzuk, p. 15; Akbarnāma II, p. 443; Khāfi Khān, p. 212). He was nicknamed *Pahārī* (Bad. II, 378). He was *sabzrāng* (of a livid<sup>2</sup> complexion), thin, and tall (*Tuzuk*). A daughter of his was married to Prince Parwiz, Jahāngīr's son (*Tuzuk*, p. 38).

Sultān Dānyāl was born at Ajmīr, on the 10th Jumāda I, 979, and died of *delirium tremens*, A.H. 1013. Khāfi Khān, I, p. 232, says the news of his death reached Akbar in the beginning of 1014. He was called Dānyāl in remembrance of Shaykh Dānyāl, a follower of Muṣin-i Chishti, to whose tomb at Ajmīr Akbar, in the beginning of his reign, often made pilgrimages. Dānyāl married, in the beginning of 1002, the daughter of Qulij Khān (No. 42), and towards the end of 1006, Jānān Begum, a daughter of Mirzā 'Abdū r-Rahīm Khān Khānān (Khāfi Khān, p. 213), and was betrothed to a daughter of Ibrāhīm Ādlīshāh of Bijlāpūr; but he died before the marriage was consummated. He had three sons:—1. Tahmūras, who was married to Sultān Bahār Begum, a daughter of Jahāngīr. 2. Bāyasanghar (بیاسانگھر). 3. Hoshang, who was married to Hoshmand

<sup>1</sup> Her charming Diwān was lithographed at Lucknow, A.H. 1284. She was the eldest daughter of Awrangzeb, and was born in A.H. 1048.

<sup>2</sup> Sallow?—!.

Bānū Begum, a daughter of Khusraw. Besides, he had four daughters, whose names are not mentioned. One of them, Bulāqī Begum, was married to Mirzā Wālī (*Tuz.*, p. 272). Tahnīsras and Hoshang were killed by Āṣaf Khān after the death of Janāngīr (*vide Proceedings Asiatic Society of Bengal*, for August, 1869). Nothing appears to be known regarding the fate of Bāyusanghar. *Vide Calcutta Review* for October, 1869.

Dānyāl is represented as well built, good looking, fond of horses and elephants, and clever in composing Hindūstānī poems.

#### *IV. Commanders of Five Thousand.*

4. **Sultān Khusraw**, eldest son of Prince Salim [Jahāngīr].

*Jahāngīr's wives* (*Tuzuk*, p. 84, and Preface, p. 6). A daughter of Rāja Bhagwān Dās, married in 993, gave birth, in 994, to Sultānu 'n-Niṣā Begum [Khāfi Khān, Sultān Begum], and in 995 to Prince Khusraw. She poisoned herself with opium in a fit of madness apparently brought on by the behaviour of Khusraw and her younger brother Madhū Singh, in 1011 (Khāfi Khān, p. 227). 2. A daughter of Rāy Rāy Singh, son of Rāy Kalyan Mal of Bikānīr, married 19th Rajab 994, *Bad.* II, p. 353. She is not mentioned in the *Tuzuk* among Jahāngīr's wives. 3. A daughter of Oday Singh [Moth Rāja], son of Rāja Māldeo, married in 994. The *Tuzuk* (p. 5) calls her Jagat Gosūyini. She is the mother of Shāhjahān, and died in 1028 (*Tuzuk*, p. 268). 4. A daughter of Khwāja Hasan, the uncle of Zayn Khān Koka. She is the mother of Prince Parwiz. She died 15th Tir, 1007. 5. A daughter of Rāja Keshū Dās Rāṭhor. She is the mother of Bahār Bānū Begum (born 23rd Shahriwar 998). 6 and 7. The mothers of Jahāndār and Shāhryār. 8. A daughter of 'Ali Rāy, ruler of little Thibet (*Bad.*, II, 376), married in 999. 9. A daughter of Jagat Singh, eldest son of Rāja Mān Singh (*Tuzuk*, p. 68). 10. Mihrū 'n-Niṣā Khānum, the widow of Sher Afšān. On her marriage with Jahāngīr she received the title of Nūr Mahall, and was later called Nūr Jahan (*Tuz.*, p. 156). Jahāngīr does not appear to have had children by Nūr Jahan.

*Jahāngīr's children.* 1. Sultān Khusraw. 2. Sultān Parwiz. 3. Sultān Khurram (Shāhjahān). 4. Sultān Jahāndār. 5. Sultān Shāhryār. Two daughters are mentioned :—(a) Sultānu 'n-Niṣā Begum ; (b) Sultān Bahār Bānū Begum. There were "several children" after Parwiz ; but the *Tuzuk* (p. 8) does not give their names. They appear to have died soon after their birth.

**Sultān Khusraw** was born on the 24th Amurdād 995 (*Tuzuk*, Preface) ; but Khāfi Khān says 997. He was married to a daughter of Azam Khān

Koka. His sons—1. Baland *Akhtar*, who died when young, *Tuzuk*, p. 73. 2. Dāwar *Bakhsh* (also called *Bulāqī*),<sup>1</sup> whose daughter, Hoshmand Bānū Begum, was married to Hoshang, son of Dānyāl. 3. Garshasp.

*Khusraw* died on the 18th *Isfandiyārmuz*, 1031. He lies buried in the *Khusraw* Gardens in Allahabad. Dāwar *Bakhsh* was proclaimed Emperor by Āṣaf Khān after the death of Jahāngīr; but at an order of Shāhjahān, he was killed, together with his brother Garshasp, by Āṣaf Khān.

*Sulṭān Parwīz*, born 19th *Ābān*, 997. He was married to a daughter of Mirzā Rustam-i Ṣafawī (No. 9) and had a son who died when young (*Tuz.*, p. 282). A daughter of Parwīz was married to Dārā Shikoh. Parwīz died of *delirium tremens* in 1036.

*Sulṭān Khurram* (Shāhjahān) was born at Lāhor on the 30th *Rabi'* I, 1000 A.H. Regarding his family, *vide Proceedings As. Soc. Bengal* for August, 1869, p. 219. He was Akbar's favourite.

*Sulṭān Jahāndār* had no children. He and *Sulṭān Shahryār* were born about the same time, a few months before Akbar's death (*Tuz.*, Preface, p. 17). Shahryār was married, in the 16th year of Jahāngīr, to Mihr'a'n-Nisā, the daughter of Nūr Jahān by Sher Afkan, and had a daughter by her, Arzānī Begum (*Tuzuk*, p. 370). The *Iqbāl-nāma* (p. 306) calls her بیوی ارڈلی. From his want of abilities, he got the nickname *Nāshudunī* (fit for nothing). *Khusraw*, Parwīz, and Jahāndār died before their father.

Shahryār, at the instigation of Nūr Jahān, proclaimed himself Emperor of Lāhor a few days after the death of Jahāngīr. He was killed either at the order of Dāwar *Bakhsh* or of Āṣaf Khān; *vide Proceedings As. Soc. Bengal* for August, 1869, p. 218.

5. Mirzā Sulaymān, son of Khān Mirzā, son of Sultān Maḥmūd, son of Abū Sa'īd.

6. Mirzā Ibrāhīm, son of Mirzā Sulaymān (No. 5).

Mirzā Sulaymān was born in 920, and died at Lāhor in 997. He is generally called *Wālī-yi Badakhshān*. As grandson of Abū Sa'īd Mirzā, he is the sixth descendant from Timūr. Abū Sa'īd killed Sultān Muham-mad of Badakhshān, the last of a series of kings who traced their descent to Alexander the Great, and took possession of Badakhshān, which after his death fell to his son, Sultān Maḥmūd, who had three sons, Bāyasanghar Mirzā, 'Ali Mirzā,<sup>2</sup> Khān Mirzā. When Maḥmūd died, Amir *Khusraw*

<sup>1</sup> The MSS. spell this name قیل and قیل.

<sup>2</sup> The *Muqāṣid-i-Umarī* calls the second son, Mirzā Maṣṣūd.

Khān, one of his nobles, blinded Bāyasanghar, killed the second prince, and ruled as usurper. He submitted to Bābar in 910. When Bābar took Qandahār, in 912, from Shāh Beg Arghūn, he sent Khān Mirzā as governor to Badakhshān. Mirzā Sulaymān is the son of this Khān Mirzā.<sup>1</sup>

After the death of Khān Mirzā, Badakhshān was governed for Bābar by Prince Humāyūn, Sultān Uways (Mirzā Sulaymān's father-in-law), Prince Hindāl, and lastly, by Mirzā Sulaymān, who held Badakhshān till 17 Jumādā II, 948, when he had to surrender himself and his son, Mirzā Ibrāhim, to Prince Kāmrān. They were released by Humāyūn in 952, and took again possession of Badakhshān. When Humāyūn had taken Kābul, he made war upon and defeated Mirzā Sulaymān who once in possession of his country, had refused to submit; but when the return of Kāmrān from Sind obliged Humāyūn to go to Kābul, he reinstated the Mirzā, who held Badakhshān till 983. Bent on making conquests, he invaded in 967 Balkh, but had to return. His son, Mirzā Ibrāhim, was killed in battle.<sup>2</sup>

In the eighth year when Mirzā Muhammad Hakim's (Akbar's brother) mother had been killed by Shāh Abū 'l-Maqāni Mirzā S. went to Kābul, and had Abū 'l-Maqāli hanged; he then married his own daughter to M. M. Hakim, and appointed Umed 'Alī, a Badakhshān noble, M. M. Hakim's Vakil (970). But M. M. Hakim did not go on well with Mirzā Sulaymān, who returned next year to Kābul with hostile intentions; but M. M. Hakim fled and asked Akbar for assistance, so that Mirzā S., though he had taken Jalālābād, had to return to Badakhshān. He returned to Kābul in 973, when Akbar's troops had left that country, but retreated on being promised tribute.

Mirzā Sulaymān's wife was Khurram Begum, of the Qibchāk tribe. She was clever and had her husband so much in her power, that he did nothing without her advice. Her enemy was Muhtaram Khānum, the widow of Prince Kāmrān. M. Sulaymān wanted to marry her; but Khurram Begum got her married, against her will, to Mirzā Ibrāhim, by whom she had a son, Mirzā Shāhrukh (No. 7). When Mirzā Ibrāhim fell in the war with Balkh, Khurram Begum wanted to send the Khānum to her father, Shāh Muhammad of Kāshghar; but she refused to go. As soon as Shāhrukh had grown up, his mother and some Badakhshi nobles excited him to rebel against his grandfather M. Sulaymān. This he did,

<sup>1</sup> The *Mas'āfir-nayn* Khān Mirzā died in 917; but this is impossible, as Mirzā Sulaymān was born in 920, the *Tārikh* of his birth being the word *عَيْن*.

<sup>2</sup> Hence he never was a grandee of Akbar's Court, and has been put on the list according to the rules of etiquette.

alternately rebelling and again making peace. Khurram Begum then died. Shâhrûkh took away those parts of Badakhshân which his father had held, and found so many adherents, that M. Sulaymân, pretending to go on a pilgrimage to Makkah, left Badakhshân for Kâbul, and crossing the Nilûb went to India (983). Khûn Jahân, governor of the Panjâb, received orders to invade Badakhshân, but was suddenly ordered to go to Bengal, as Munîm Khân had died and Mirzâ Sulaymân did not care for the governorship of Bengal, which Akbar had given him.

M. Sulaymân then went to Ismâ'îl II of Persia. When the death of that monarch deprived him of the assistance which he had just received, he went to Muzaffar Husayn Mirzâ (No. 8) at Qandahâr, and then to M. M. Hakim at Kâbul. Not succeeding in raising disturbances in Kâbul, he made for the frontier of Badakhshân, and luckily finding some adherents, he managed to get from his grandson the territory between Tâqân and the Hindû Kush. Soon after Muhtaram Khânum died. Being again pressed by Shâhrûkh, M. Sulaymân applied for help to 'Abdu 'llah Khân Uzbak, king of Tûrân, who had long wished to annex Badakhshân. He invaded and took the country in 992; Shâhrûkh fled to Hundûstân, and M. Sulaymân to Kâbul. As he could not recover Badakhshân, and being rendered destitute by the death of M. M. Hakim, he followed the example of his grandson, and repaired to the court of Akbar, who made him a Commander of six thousand.

A few years later he died, at Lâhor, at the age of seventy-seven.

#### 7. Mirzâ Shâhrûkh, son of Mirzâ Ibrâhim.

*Vide Nos. 5 and 6.* Akbar, in 1001, gave him his daughter Shukrûn-n'-Nisâ Begum, and made him governor of Mâlwa, and he distinguished himself in the conquest of the Dakhin. Towards the end of Akbar's reign, he was made a Commander of seven thousand, and was continued in his *Manzab* by Jahângîr.

He died at Ujain in 1016. His wife, Kâbulî Begum, was a daughter of Mirzâ Muhammad Hakim. She wanted to take his body to Madinah, but was robbed by the Badawis; and after handing over the body to some "scoundrels" she went to Başra, and then to Shirâz. In 1022, Shâh 'Abbâs married her to Mirzâ Sultân 'Ali, his uncle, whom he had blinded; but the Begum did not like her new husband.

Shâhrûkh's Children.—1. Hasan and Husayn, twins. Hasan fled with Khusraw and was imprisoned by Jahângîr. 2. Bâfi'u 'z-Zamân (or Mirzâ Fathpûrî), "a bundle of wicked bones," murdered by his brothers in Putan (Gujrât). 3. Mirzâ Shujâ' rose to honours under Shâhjahân, who called him Najâbat Khân. 4. Mirzâ Muhammad Zamân. He held

a town in Badakhshān, and fell against the Uzbaks. 5. Mīrzā Sultān, a favourite of Jahāngīr. He had many wives, and Jahāngīr would have given him his own daughter in marriage if he had not perjured himself in trying to conceal the number of his wives. He fell into disgrace, and was appointed governor of Ghāzīpūr, where he died. 6. Mīrzā Mughul, who did not distinguish himself either. The *Tuzuk* (p. 65) says that after the death of Shāhrukh, Jahāngīr took charge of four of his sons and three of his daughters, "whom Akbar had not known." "Shāhrukh, though twenty years in India, could not speak a word of Hindi."

8. Mīrzā Muẓaffar Ḫusayn, son of Bahrām Mīrzā, son of Shāh Ismā'il-i Ṣafawī.

In 965, Shāh Tahmāsp of Persia (930 to 984) conquered Qandahār, which was given, together with Dāwar and Garmisir as far as the river Hirmand, to Sultān Husayn Mīrzā,<sup>1</sup> his nephew. Sultān Husayn Mīrzā died in 984, when Shāh Ismā'il II (984 to 985) was king of Persia, and left five children, Muḥammad Husayn Mīrzā, Muẓaffar Husayn Mīrzā, Rustam Mīrzā, Abū Sa'īd Mīrzā, and Sanjar Mīrzā. The first was killed by Shāh Ismā'il Īrān. The other four in Qandahār had also been doomed; but the arrival of the news of the sudden death of the Shāh saved their lives. The new Shāh Khudābanda, gave Qandahār to Muẓaffar Husayn Mīrzā, and Dāwar as far as the Hirmand to Rustam Mīrzā, who was accompanied by his two younger brothers, their Vakil being Hamza Beg 'Abdū 'llah, or Kor Hamza, an old servant of their father. The arbitrary behaviour of the Vakil caused Muẓaffar Husayn Mīrzā to take up arms against him, and after some alternate fighting and peace-making, Muẓaffar had the Vakil murdered. This led to fights between Muẓaffar and Rustam who, however, returned to Dāwar.

Not long after the invasion of Khurāsān by the Uzbaks under Dīn Muḥammad Sultān and Bāqī Sultān (a sister's son of 'Abdū 'llah Khān of Tūrān) took place, and the Qandahār territory being continually exposed to incursions, the country was unsettled. Most of the Qizibāsh grandees fell in the everlasting fights, and the Shāh of Persia promised assistance, but rendered none; Mīrzā Rustam who had gone to Hindūstān, was appointed by Akbar Governor of Lāhor, and kept Qandahār in anxiety; and Muẓaffar hesitatingly resolved to hand over Qandahār to Akbar, though 'Abdū 'llah Khān of Tūrān advised him not to join the Chaghata'i kings (the Mughuls of India). At that time Qarā Beg (an old servant of Muẓaffar's father, who had fled to India, and was appointed *Farrāshbegī*

[<sup>1</sup> Son of Bahrām Mīrzā *vide* 95.—P.]

by Akbar) returned to Qandahār, and prevailed upon Muẓaffar's mother and eldest son to bring about the annexation of Qandahār to India.

Akbar sent Shāh Beg Khān Arghūn, Governor of Bangash, to take prompt possession of Qandahār, and though, as in all his undertakings, Muẓaffar wavered at the last moment and had recourse to trickery, he was obliged by the firm and prudent behaviour of Beg Khān in 1003, to go to Akbar. He received the title of *Farzand* (son), was made a Commander of five thousand, and received Sambhal as Jāgīr, "which is worth more than all Qandahār."

But the ryots of his jāgīr preferred complaints against his grasping collectors, and Muẓaffar, annoyed at this, applied to go to Makkah. No sooner had Akbar granted this request than Muẓaffar repented. He was reinstated, but as new complaints were preferred, Akbar took away the jāgīr, and paid him a salary in cash (1005). Muẓaffar then went to Makkah, but returned after reaching the first stage, which displeased Akbar so much, that he refused to have anything to do with him.

Muẓaffar found everything in India bad, and sometimes resolved to go to Persia, and sometimes to Makkah. From grief and disappointment, and a bodily hurt, he died in 1008.

His daughter, called *Qandahār Mahall*, was in 1018 married to Shāhjahān, and gave birth, in 1020, to Nawāb Parhez Bānū Begum.

Three sons of his remained in India, Bahrām Mirzā, Ḥaydar Mirzā (who rose to dignity under Shāhjahān, and died in 1041), and Ismā'īl Mirzā. The *Maṭāzir* mentions two other sons, Alqās Mirzā and Tahmās Mirzā.

Muẓaffar's younger brothers, Mirzā Abū Sa'īd, and Mirzā Sanjar, died in 1005. They held commands of Three hundred and fifty. (*Vide* Nos. 271 and 272.)

9. *Mirzā Rustam*.—He is the younger, but more talented brother of the preceding. As the revenue of Dāwar was insufficient for him and his two younger brothers, he made war on Malik Maḥmūd, ruler of Sistān. Muẓaffar Husayn assisted him at first, but having married Malik Maḥmūd's daughter, he turned against Rustam. This caused a rupture between the brothers. Assisted by Lalla (guardian) Hamza Beg, M. Rustam invaded Qandahār, but without result. During the invasion of the Uzbaks into Khurāsān, he conquered the town of Farāh, and bravely held his own. Some time after, he again attacked Malik Maḥmūd. The latter wished to settle matters amicably. During an interview, Rustam seized him and killed him, when Jalālu 'd-Din, Maḥmūd's son, took up arms. Rustam was defeated, and hearing that

his brother Mu<sup>z</sup>affar had occupied D<sup>a</sup>war, he quickly took the town of Qal<sup>a</sup>t. Being once absent on a hunting expedition, he nearly lost the town, and though he took revenge on the conspirators who had also killed his mother, he felt himself so insecure, that he resolved to join Akbar. Accompanied by his brother, Sanjar Mirz<sup>a</sup>, and his four sons, Mur<sup>a</sup>d, Sh<sup>ā</sup>hrukh, Hasan, and Ibr<sup>ā</sup>hīm, he went in 1001 to India. Akbar made him a *Panjhazārī*, and gave him Multān as jāgīr, "which is more than Qandahār." His inferiors being too oppressive, Akbar, in 1003, wished to give him Chitor, but recalled him from Sarhind, gave him Pathān as *tuyūl*, and sent him, together with Āṣaf Khān against Rāja Bāsū. But as they did not get on well together, Akbar called M. Rustam to court, appointing Jagat Singh, son of Rāja Mān Singh, in his stead. In 1006, M. Rustam got Rāysīn as jāgīr. He then served under Prince Dānyāl in the Dakhin. In 1021, Jahāngīr appointed him Governor of That'hah, but recalled him as he ill-treated the Arghūns. After the marriage of his daughter with Prince Parwiz, Jahāngīr made him *Shash-hazārī*, and appointed him Governor of Allāhābād. He held the fort against 'Abdu 'llah Khān, whom Shāhjahān, after taking possession of Bengal and Bihār, had sent against Allāhābād, and forced 'Abdu 'llah to retire to Jhosī. In the 21st year, he was appointed Governor of Bihār, but was pensioned off as too old by Shāhjahān at 120,000 Rs. *per annum*, and retired to Āgra. In the sixth year, M. Rustam married his daughter to Prince Dārā Shikoh. He died, in 1051, at Āgra, 72 years old.

As a poet he is known under the *takhallus* of *Fidā'ī*. He was a man of the world and understood the spirit of the age. All his sons held subsequently posts of distinction.

His first son *Murād* got from Jahāngīr the title of *Iltīfāt Khān*. He was married to a daughter of 'Abdu r-Rahīm Khān Khānān. *Murād*'s son, Mirz<sup>a</sup> Mukarram Khān, also distinguished himself; he died in 1080.

His third son *Mirz<sup>a</sup> Hasan-i Safawī*, a *Hazār o pāngādī* under Jahāngīr, was Governor of Kūch; died 1059. Hasan's son, *Mirz<sup>a</sup> Safshikan*, was Fawjdār of Jessore in Bengal, retired, and died in 1073. *Safshikan*'s son, *Sayf' d-Dīn-i Safawī*, accepted the title of Khān under Awrangzeb.

10. **Bahārlū** Khān, the fifth in descent from Mir 'Alī Shukr Beg Bahārlū.

**Bahārlū** is the name of a principal clan of the Qarāqūlū Turks. During the time of their ascendancy under Qarā Yūsuf, and his sons Qarā Sikandar and Mirz<sup>a</sup> Jahān Shāh, rulers of Irāq-i 'Arab and Āzarbāyjān, 'Alī Shukr Beg held Daynūr, Haladān, and Kurdistān, "which tracts are still called

the territory of 'Ali Shukr.' His son Pîr 'Ali Beg stayed some time with Sultân Mahmûd Mîrzâ, and attacked afterwards the Governor of Shirâz, but was defeated. He was killed by some of the Amirs of Sultân Husayn Mîrzâ. Pîr 'Ali Beg's son, in the reign of Shâh Ismâ'îl-i Şafawî, left 'Irâq, settled in Badakhshân, and entered the service of Amir Khusraw Shâh (vide p. 324, last line) at Qunduz. He then joined, with his son Sayf 'Ali Beg, Bâbar's army, as Amir Khusraw had been deposed. Sayf 'Ali Beg is Bayrâm's father.

Bayrâm Khân was born at Badakhshân. After the death of his father he went to Balkh to study. When sixteen years old, he entered Humâyûn's army, fought in the battle of Qanawj. (10th Muharram, 947), and fled to the Râja of Lakhnor (Sambhal). Sher Shâh met Bayrâm in Mâlwa, and tried to win him over. But Bayrâm fled from Barhampur with Abû 'l-Qâsim, governor of Gwâliyâr, to Gujrât. They were surprised, on the road, by an ambassador of Sher Shâh who had just returned from Gujrât. Abû 'l-Qâsim, a man of imposing stature, being mistaken for Bayrâm, the latter stepped forward and said in a manly voice, "I am Bayrâm." "No," said Abû 'l-Qâsim, "he is my attendant, and brave and faithful as he is, he wishes to sacrifice himself for me. So let him off." Abû 'l-Qâsim was then killed, and Bayrâm escaped to Sultân Mahmûd of Gujrât. Under the pretext of sailing for Makkah, Bayrâm embarked at Surat for Sindh. He joined Humâyûn on the 7th Muharram, 950, when the Emperor, after passing through the territory of Râja Mâldeo, was pressed by the Arghûns at Jon. On the march to Persia, he proved the most faithful attendant. The King of Persia also liked him, and made him a Khân. On Humâyûn's return, Bayrâm was sent on a mission to Prince Kânîrân. When Humâyûn marched to Kâbul, he took Qandahâr by force and treachery from the Qizilbâshes, and making Bayrâm governor of the district, he informed the Shâh that he had done so as Bayrâm was "a faithful servant of both". Subsequently rumours regarding Bayrâm's duplicity reached Humâyûn; but when in 961, the Emperor returned to Qandahâr, the rumours turned out false.

The conquest of India may justly be ascribed to Bayrâm. He gained the battle of Mâchhiwâra, and received Sambhal as jâgir. In 963, he was appointed *atâlîq* (guardian) of Prince Akbar, with whom he went to the Panjab against Sikandar Khân. On Akbar's accession (2nd Rabî' II, 963) at Kalinûr, he was appointed *Wakîl* and *Khân Khânân*, and received the title of *Khân Bâbâ*. On the second of Shawwâl, 964, shortly after the surrender of Mânkoç, when Akbar returned to Lâhor, an imperial elephant ran against Bayrâm's tent, and Bayrâm blamed Atgah Khân

(No. 15), who never had been his friend, for this accident. The Atgah, after arrival at Lāhor, went with his whole family to Bayrām, and attested his innocence by an oath upon the Qur'ān.<sup>1</sup> In 965, Bayrām married Salīma Sultān Begum (p. 321, note), and soon after the estrangement commenced between Akbar and him. Bādāoni (II, p. 36) attributes the fall of Bayrām to the ill-treatment of Pīr Muḥammad (No. 20) and the influence of Adham Khān and his mother Māhum Anagah (Akbar's nurse), Ṣiddiq Muḥammad Khān, Shāhab<sup>u</sup> 'd-Dīn Aḥmad, etc., who effectually complained of the wretchedness of their jāgirs, and the emptiness of the Treasury, whilst Bayrām Khān's friends lived in affluence. The *Tabaqūt-i Akbarī* says that no less than twenty-five of Bayrām's friends reached the dignity of Panjhāzāris--rather a proof of Bayrām's gift of selecting proper men. Bayrām's fall is known from the Histories. "Akbar's trick resembles exactly that which Sultān Abū Sa'īd-i Mughul adopted towards his minister Amīr Chaubān." (Bad.)

On hearing the news that Akbar had assumed the reigns of the government, Bayrām left Āgra, and sent his friends who had advised him to go to Akbar, to Court. He himself went under the pretext of going to Makkah to Mewāt and Nāgor, from where he returned his *insignia*, which reached Akbar at Jhujhar; for Akbar was on his way to the Panjab, which Bayrām, as it was said, wished to invade. The *insignia* were conferred on Pīr Muḥammad Khān, Bayrām's old protégé; and he was ordered to see him embark for Makkah. Bayrām felt much irritated at this: and finding the road to Gujrāt occupied by Rāja Māldeo, his enemy, he proceeded to Bīkānir to his friend Kalyān Mal

<sup>1</sup> So *Bad.* II, 19. The story in Elphinstone (fifth edition), p. 497, does not agree with the sources. The *Akbarnama* says, Bayrām was on board a ship on the Jamna, when one of Akbar's elephants ran into the water and nearly upset the boat. Abū 'l-Fażl, moreover, refers it to a later period than 964. The author of the *Sawānih-i Akbarī* has a fine critical note on Abū 'l-Fażl's account. I would remark here that as long as we have no translation of all the sources for a history of Akbar's reign, European historians should make the *Sawānih-i Akbarī* the basis of their labours. This work is a modern compilation dedicated to William Kirkpatrick, and was compiled by Amīr Haydar of Belgrām from the *Akbarnāma*, the *Tabaqūt*, *Bādāoni*, *Firishta*, the *Akbarnāma* by *Shaykh Ilāhdād of Sarhind* (poetically called *Fayzī*; vide Journal As. Soc. Bengal for 1868, p. 10) and *Abū 'l-Fażl's letters*, of which the compiler had four books. The sources in *italics* have never been used by preceding historians. This work is perhaps the only critical historical work written by a native, and confirms an opinion which I have elsewhere expressed, that those portions of Indian History for which we have several sources, are full of the most astounding discrepancies as to details.

Belgrām was a great seat of Muhammadan learning from the times of Akbar to the present century. For the literati of the town vide the *Tazkira* by Ghulām 'Alī Azād, entitled *Sawā-i Aṣṭad*.

The author of the *Sawānih-i Akbarī* states that Abū 'l-Fażl does not show much friendliness to Bayrām, whilst Erskine (Elphinstone, p. 495, note) represents Abū 'l-Fażl as "Bayrām's warm panegyrist".

(No. 93). But unable to restrain himself any longer, he entrusted his property, his family, and his young son 'Abdu 'r-Rahim (No. 29) to Sher Muhammad Diwāna, his adopted son and jāgīr holder of Tabarhindia, and broke out in open rebellion. At Dipalpur, on his way to the Panjab, he heard that Diwāna had squandered the property left in his charge, had insulted his family, and had sent Muzafrā 'Ali (whom Bayrām had dispatched to Diwāna to settle matters) to Court a prisoner. Mortified at this, Bayrām resolved to take Jālindhar. Akbar now moved against him; but before he reached him, he heard that Bayrām had been defeated<sup>1</sup> by Atgah Khān (No. 15). Bayrām fled to Fort Tilwāra on the banks of the Biyāh, followed by Akbar. Fighting ensued. In the very beginning, Sultān Husayn Jalāir was killed; and when his head was brought to Bayrām,<sup>2</sup> he was so sorry that he sent to Akbar and asked forgiveness. This was granted, and Bayrām, accompanied by the principal grandees, went to Akbar's tent, and was pardoned. After staying for two days longer with Munsim Khān, he received a sum of money, and was sent to Makkah. The whole camp made a collection (*chandogh*). Hājī Muhammad of Sistān (No. 55) accompanied Bayrām over Nāgor to Patan (Nahrwāla) in Gujrāt, where he was hospitably received by Mūsa Khān Fūlādī, the governor. On Friday, 14th Jumādā I, 968, while alighting from a boat after a trip on the Sahansa Lang Tank, Bayrām was stabbed by a Lohāni Afghān of the name of Mubārak, whose father had been killed in the battle of Māchhiwara. "With an Allāh" Akbar on his lips, he died." The motive of Mubārak Khān is said to have merely been revenge. Another reason is mentioned. The Kashmiri wife of Salim Shāh with her daughter had attached herself to Bayrām's suite, in order to go to Hijāz, and it had been settled that Bayrām's son should be betrothed to her, which annoyed the Afghāns. Some beggars lifted up Bayrām's body, and took it to the tomb of Shaykh Husāmu 'd-Din. Seventeen years later the body was interred in holy ground at Mashhad.

Akbar took charge of 'Abdu 'r-Rahim, Bayrām's son (*vide* No. 29), and married soon after Salīma Sultān Begum, Bayrām's widow.

For بے رام *Bayrām*, we often find the spelling بے رام *Bayram*. Firishta generally calls him Bayrām Khān Turkmān. Bayrām was a Shī'ah, and a poet of no mean pretensions (*vide* Badāoni III, p. 190).

<sup>1</sup> Near بیکاری (or بیکاری) in the Parganaں بیکاری [Bad.; جہاں مہڈائیں; جہاں سوادنیں] near Jālindhar. For بیکاری, Bad. (II. 40) has بیکاری. Firishta says (Lucknow edit., p. 249) the fight took place outside of Māchhiwara.

<sup>2</sup> The مہڈائیں mentions this fact without giving the source.

11. Munṣim Khān, son of Bayrām<sup>1</sup> Beg.

Nothing appears to be known of the circumstances of his father. Munṣim Khān was a grandee of Humāyūn's Court, as was also his brother Fazil Beg. When Humāyūn, on his flight to Persia, was hard pressed by Mirzā Shāh Husayn of Thathah, one grandee after another went quietly away. M. and Fazil Beg also were on the point of doing so, when Humāyūn made them prisoners, as he had done from motives of prudence and policy with several other nobles. M. did not, however, accompany Humāyūn to Persia. He rejoined him immediately on his return, and rose at once to high dignity. He rejected the governorship of Qandahār, which was given to Bayrām Khān. In 961, he was appointed *atālīq* of Prince Akbar; and when Humāyūn invaded India, M. was left as governor of Kābul in charge of Mirzā Muḥammad Ḥakim, Akbar's brother, then about a year old. In Kābul M. remained till Bayrām fell into disgrace. He joined Akbar, in Zi Hijja, 967, at Lūdhiyāna, where Akbar encamped on his expedition against Bayrām. M. was then appointed Khān Khānān and *Vakīl*.

In the seventh year of Akbar's reign, when Adham Khān (No. 19) killed Atgah Khān (No. 15), Munṣim who had been the instigator, fled twice from Court, but was caught the second time in Saror (Sirkār of Qanawj) by the collector of the district, and was brought in by Sayyid Maḥmūd Khān of Bārha (No. 75). Akbar restored M. to his former honours.

Munṣim Khān's son, Ghani Khān, whom his father had left in charge of Kābul, caused disturbances from want of tact. Māh Jūjak Begum, Prince M. Muḥammad Ḥakim's mother, advised by Fazil Beg and his son 'Abdu'l-Fath, who hated Ghani Khān, closed the doors of Kābul when Ghani Khān was once temporarily absent at Fāliz. Ghani Khān, not finding adherents to oppose her, went to India. Māh Jūjak Begum then appointed Fazil Beg as *Vakil* and 'Abdu'l-Fath as *Nā'ib*; but being dissatisfied with them, she killed them both, at the advice of Shāh Wali, one of her nobles. On account of these disturbances, Akbar, in the eighth year, sent M. to Kābul. Thinking he could rely on the Kābulis, M. left before his contingent was quite ready. He was attacked near Jalālābād by Māh Jūjak Begum (who in the meantime had killed Shāh Wali and had taken up, apparently criminally, with Haydar Qāsim Koh-bar, whom she had made *Vakīl*) and defeated. M. fled to the Ghakhars, and ashamed and hesitating he joined Akbar, who appointed him Commander of the Fort of Āgra.

---

<sup>1</sup> Some MSS. read *Mīram*; but *Bayrām* is the preferable reading.

In the 12th year, after the defeat and death of Khān Zamān (No. 13), M. was appointed to his jāgirs in Jaunpūr (Bad. II, 101), and then concluded peace with Sulaymān Kararānī of Bengal, who promised to read the Khuṭba and strike coins in Akbar's name.

In 982, Akbar, at M.'s request, went with a flotilla from Agra to Bihār, and took Hajipūr and Paṭna from Dā'ūd, Sulaymān's son. M. was then appointed Governor of Bihār, and was ordered to follow Dā'ūd into Bengal. M. moved to Tāndā (opposite Gaur, on the right side of the Ganges) to settle political matters, and left the pursuit to Muḥammad Qulī Khān Barlās (No. 31). But as the latter soon after died, M., at the advice of Ṭodar Mal, left Tāndā, and followed up Dā'ūd, who after his defeat at ~~جہاں~~ submitted at Katak. In Ṣafar 983, M. returned, and though his army had terribly suffered from epidemics on the march through Southern Bengal, he quartered them against the advice of his friends at Gaur, where M. soon after died of fever.

The great bridge of Jaunpūr was built by Munīsim Khān in 981. Its *tārikh* is مراجع المسئیم. M.'s son Ghāni Khān went to Ādilshāh of Bijāpūr, where he died.

#### 12. Tardi Beg Khān, of Turkistān.

A noble of Humāyūn's Court. After the conquest of Gujrāt, he was made Governor of Champānīr (Pāwāngāh). On Mirzā 'Askari's defeat by Sultān Bahādur, Tardi Beg also succumbed to him, and retreated to Humāyūn. During the emperor's flight from India, Tardi Beg distinguished himself as one of the most faithless<sup>1</sup> companions. When passing through the territory of Rāja Māldeo, he even refused Humāyūn a horse, and at Amarkot, he declined to assist the emperor with a portion of the wealth he had collected while at court. Hence Rāy Parsād advised H. to imprison some of his nobles and take away part of their property by force. H., however, returned afterwards most of it. In Qandahār, Tardi Beg left the emperor and joined Mirzā 'Askari. But Mirzā 'Askari put most of them on the rack, and forced also Tardi Beg to give him a large sum as ransom.

On Humāyūn's return from Irāq, Tardi Beg asked pardon for his former faithlessness, was restored to favour, and was sent, in 955, after the death of Mirzā Ulugh Beg, son of Mirzā Sultān, to Dāwar. During the conquest of India, T. distinguished himself and received Mewāt as

<sup>1</sup> Elphinstone, p. 452, note, says Tardi Beg was one of the most *faithful* followers of Humāyūn, a statement which is contradicted by all native historians.

jāgīr. In 963, when Humāyūn died (7th Rabi' I), T. read the *khutba* in Akbar's name, and sent the crown-insignia with M. Abū 'l-Qāsim, son of Prince Kāmrān, to Akbar in the Panjāb. Akbar made T. a Commander of Five Thousand, and appointed him governor of Dihlī. T. drove away Hāji Khān, an officer of Sher Shāh, from Narnaul. On Hemū's approach, after some unsuccessful fighting, T. too rashly evacuated Dihlī, and joined Akbar at Sarhind. Bayrām Khān, who did not like T. from envy and sectarian motives, accused him, and obtaining from Akbar "a sort of permission" (Bad. II, 14) had him murdered (end of 963). Akbar was displeased. Bayrām's hasty act was one of the chief causes of the distrust with which the Chaghata'i nobles looked upon him. Tardī Beg was a Sunnī.

### 13. Khān Zamān-i Shaybānī.

His father Haydar Sultān Uzbak-i Shaybānī had been made an Amīr in the Jām war with the Qizilbāshes. When Humāyūn returned from Persia, Haydar joined him, together with his two sons 'Ali Quli Khān [Khān Zamān] and Bahādur Khān (No. 22), and distinguished himself in the conquest of Qandahār. On the march to Kābul, an epidemic broke out in Humāyūn's camp, during which Haydar Sultān died.

'Ali Quli Khān distinguished himself in Kābul and in the conquest of Hindūstān, was made Āmīr and sent to the Duāb and Sambhal, where he defeated the Afghāns. At the time of Akbar's accession, 'Ali Quli Khān fought with Shādī Khān, an Afghān noble; but when he heard that Hemū had gone to Dihlī, he thought fighting with this new enemy more important; but before 'Ali Quli arrived at Dihlī, Tardī Beg (No. 12) had been defeated, and A. returned from Meerut to Akbar at Sarhind. 'Ali Quli was sent in advance with 10,000 troopers, met Hemū near Pānipat and defeated him. Though Akbar and Bayrām were near, they took no part in this battle. 'Ali Quli received the title of Khān Zamān. Next to Bayrām, the restoration of the Mughul Dynasty may be justly ascribed to him. Khān Zamān then got Sambhal again as jāgīr, cleared the whole north of India up to Lakhnau of the Afghāns, and acquired an immense fortune by plunder. In 964, he held Jaunpūr as *Qārim maqām* for Sikandar, after the latter had surrendered Mānket. In the third year of Akbar's reign, Khān Zamān became the talk of the whole country in consequence of a love scandal with Shāham Beg, a page of Humāyūn, and as he refused to send the boy back to Court, Akbar took away some of Khān Zamān's *tuyūl's*, which led him to rebel. Bayrām from generosity did not interfere; but when Pir Muhammad, Khān Zamān's enemy, had been appointed Vakil, he took away, in the 4th year, the whole of his

*mahalls*, and had him appointed commander against the Afghāns who threatened the Jaunpūr District. Pīr Muḥammad had also Burj Ḡālī thrown from the walls of Firuzābād, whom Khān Zamān had sent to him to settle matters. Khān Zamān now thought it was high time to send away Shāham Beg, went to Jaunpūr, and drove away the Afghāns. Upon the fall of Bayrām, they appeared again under Sher Shāh, son of Ḡādli,<sup>1</sup> with a large army and 500 elephants. Khān Zamān, however, defeated them in the streets of Jaunpūr, and carried off immense plunder and numerous elephants, which he retained for himself.

In Zī Qaṣda of the 6th year, Akbar moved personally against him; but at Karāh (on the Ganges) Khān Zamān and his brother Bahādur submitted and delivered the booty and the elephants. They were pardoned and sent again to Jaunpūr. Soon after, he defeated the Afghāns, who had attacked him in a fortified position near the Son.

In the 10th year, Khān Zamān rebelled again in concert with the Uzbaks, and attacked the Tuyūldārs of the province. As soon as an imperial army marched against him, he went to Ghāzipūr, and Akbar on arrival at Jaunpūr sent Muṇsim Khān against him. Being a friend of Khān Zamān, he induced him to submit, which he did. But a body of imperial troops under Muṣizzu'l-Mulk and Rāja Todar Mal, having been defeated by Bahādur and Iskandar Uzbak (No. 48), the rebellion continued, though repeated attempts were made to bring about a conciliation. Having at last sworn to be faithful, Khān Zamān was left in possession of his jāgirs, and Akbar returned to Āgra. But when the emperor, on the 3rd Jumādi I, 974, marched against M. Muḥammad Ḥakīm, Khān Zamān rebelled again, read the *Khu'lba* at Jaunpūr in M. Muḥammad Ḥakīm's name, and marched against Shergarh (Qanawj). Akbar was now resolved no longer to pardon; he left the Panjab, 12th Ramaḍān 974, and Āgra on the 26th Shawwāl. At Sakīt, east of Āgra, Akbar heard that Khān Zamān had fled from Shergarh to Mānikpūr where Bahādur was, and from there marching along the Ganges, had bridged the river near the frontier of Singror (Nawābganj, between Mānikpūr and Allāhābād). Akbar sent a detachment of 6,000 troopers under Muḥammad Quli Khān Barlās and Todar Mal to Audh to oppose Iskandar Khān Uzbak, and marched over Rāy Bareli to Mānikpūr, crossed the Ganges with about 100 men, and slept at night near the banks of the river, at a short distance from Khān Zamān's camp, who must have gone from Nawābganj back again on the right side of the river to Karāh. Next morning, 1st Zī

<sup>1</sup> Mubāriz Khān Ḡādli.—B.

Hijja, 974, Akbar with some reinforcements attacked Khān Zamān. Bahādur was captured, and brought to Akbar, and he had scarcely been dispatched, when Khān Zamān's head was brought in. He had been half killed by an elephant whose driver was called Somnāt, when a soldier cut off his head; for Akbar had promised a muhr for every Mughul's head. But another soldier snatched away the head and took it to Akbar. The fight took place *dar Ārṣā-yi Sakrākal* (in Badāoni, *Mungarwāl*), "which place has since been called *Fāṭhpūr*." The Trig. S. maps show a small village *Fāṭhpūr* about 10 or 12 miles south-east of Kārah, not far from the river.

On the same day, though the heat was terrible, Akbar started for and reached Allāhābād.

Khān Zamān as a poet styled himself *Sultān* (*vide Proceedings Asiatic Society*, September, 1868). *Zamāniyā* (now a station on the E. I. Railway) was founded by him. Though an Uzbak, Khān Zamān, from his long residence in Persia was a staunch Shī'ah. Khān Zamān must not be confounded with No. 124.

#### 14. *‘Abdu ’llah Khān Uzbak.*

A noble of Humāyūn's Court. After the defeat of Hemū, he received the title of Shujā’at Khān, got Kālpī as *tuyūl*, and served under Adham Khān (No. 19) in Gujrāt. When Bāz-Bahādur, after the death of Pīr Muhammad, had taken possession of Mālwā, *‘Abdu ’llah* was made a *Panjhazārī*, and was sent to Mālwā with almost unlimited authority. He re-conquered the province, and "reigned in Mandū like a king". Akbar found it necessary to move against him. *‘Abdu ’llah*, after some unsuccessful fighting, fled to Gujrāt, pursued by Qāsim Khān of Nishāpūr (No. 40). Leaving his wives in the hands of his enemies, he fled with his young son to Changīz Khān, an officer of Sultān Maḥmūd of Gujrāt. Ḥakim *‘Aynu ’l-Mulk* was dispatched to Changīz with the request to deliver up *‘Abdu ’llah*, or to dismiss him. Changīz Khān did the latter. *‘Abdu ’llah* again appeared in Mālwā, and was hotly pursued by Shahābū ’d-Dīn Ahmād Khān (No. 26), who nearly captured him. With great difficulties he eluded his pursuers, and managed to reach Jaunpūr, where he died a natural death during the rebellion of Khān Zamān (No. 13).

#### 15. *Shamsu ’d-Dīn Muḥammad Atga Khān.*

Son of Mir Yār Muḥammad of Ghaznī, a simple farmer. *Shamsu ’d-Dīn*, when about twenty years old, once dreamed that he held the moon under his arm, which dream was justified by the unparalleled luck which he owed to a little deed of kindness. *Shamsu ’d-Dīn* entered

Prince Kāmrān's service as a common soldier, and was present in the fatal battle of Qanawj (10th Muḥarram, 947). Humāyūn, after the defeat, crossed the river "on an elephant", and dismounted on the other side, where a soldier who had escaped death in the current, stretched out his hand to assist the emperor to jump on the high bank. This soldier was Shams<sup>u</sup> 'd-Dīn. Humāyūn attached him to his service, and subsequently appointed his wife wet nurse (*angū*) to Prince Akbar at Amarkot, conferring upon her the title of *Jī Jī Anaga*. Shams<sup>u</sup> 'd-Dīn remained with the young prince whilst Humāyūn was in Persia, and received after the emperor's restoration the title of *Atga* (foster father) *Khān*. Humāyūn sent him to Hisār, which Sirkūr had been set aside for Prince Akbar's maintenance.

After Akbar's accession, Atga *Khān* was dispatched to Kābul to bring to India the Empress mother and the other Begums. Soon after, on the march from Mankot to Lāhor, the elephant affair took place, which has been related under *Bayrām Khān*, p. 331. He held *Khushāb* in the Panjab as jāgīr, and received, after Bayrām's fall, the *insignia* of that chief. He was also appointed Governor of the Panjab. He defeated Bayrām *Khān* near Jālindhar, before Akbar could come up, for which victory Akbar honoured him with the title of *Aqzām Khān*. In the sixth year, he came from Lāhor to the Court, and acted as Vakil either in supersession of *Munṣim Khān* or by "usurpation", at which Akbar connived. *Munṣim Khān* and *Shahāb Khān* (No. 26) felt much annoyed at this, and instigated Adham (*vide* No. 19) to kill Atga *Khān*,<sup>1</sup> 12th Ramazān, 969.

For Atga *Khān*'s brothers *vide* Nos. 16, 28, 63, and for his sons, Nos. 18 and 21. The family is often called in Histories *Atga Khāyl*<sup>2</sup> "the foster father battalion."

#### 16. *Khān-i Kalān* Mir Muhammad, elder brother of Atga *Khān*.

He served under Kāmrān and Humāyūn, and rose to high dignity during the reign of Akbar. Whilst Governor of the Panjab, where most of the *Atgas* (*Atga Khāyl*) had jāgīrs, he distinguished himself in the war with the Ghakkars, the extirpation of Sultān Ādam, and in keeping down Kamāl *Khān*. In the ninth year he assisted Mirzā Muḥammad Ḥakīm against Mirzā Sulaymān (No. 5), restored him to the throne of Kābul, settled the country, and sent back the imperial troops under

<sup>1</sup> He stabbed at the *Atga*, and ordered one of his own servants, an Uzbak, of the name of Khushām Beg, to kill him. *Buddensick* (p. 52) and *Elphinstone* (p. 502, l. 1) say that Adham himself killed Atga.

[<sup>2</sup> *Khāyl*, troop, tribe, etc.—P.]

his brother Qutb' d-Din (No. 28), though Akbar had appointed the latter *Atālīq* of the Prince. But Khān-i Kalān did not get on well with M. M. Ḥakim, especially when the Prince had given his sister Fakhr' n-Nisā Begum (a daughter of Humāyūn by Jūjak Begum, and widow of Mir Shāh 'Abdu'l-Maqālī) to Khwāja Hasan Naqshbandī in marriage. To avoid quarrels, Khān-i Kalān left Kābul one night and returned to Lāhor.

In the 13th year (976) the *Aīga Khayl* was removed from the Panjab, and ordered to repair to Āgra. Khān-i Kalān received Sambhal as jāgīr, whilst Husayn Quli Khān (No. 24) was appointed to the Panjab. In 981, he was sent by Akbar in advance, for the reconquest of Gujrāt (*Bud.* II, 165). On the march, near Sarohī (Ajmir), he was wounded by a Rājpūt, apparently without cause; but he recovered. After the conquest, he was made governor of Patan (Nahrwāla). He died at Patan in 983.

He was a poet and wrote under the *takhallus* of "Ghaznawī", in allusion to his birthplace. Badāoni (III, 287) praises him for his learning.

His eldest son, Fāzil Khān (No. 156), was a *Hazārī*, and was killed when Mirzā Aziz Koka (No. 21) was shut up in Ahmadvāra. His second son, Farrukh Khān (No. 232) was a *Panjadī*. Nothing else is known of him.

#### 17. Mirzā Sharaf' d-Din Husayn, son of Khwāja Muṣin.

He was a man of noble descent. His father, Khāwja Muṣin, was the son of Khāwand Mahmūd, second son of Khwāja Kalān (known as Khwājagān Khwāja), eldest son of the renowned saint Khwāja Nāṣir' d-Din 'Ubayd' llāh Ahrār. Hence Mirzā Sharaf' d-Din Husayn is generally called *Ahrārī*.

His grandfather, Khāwand Mahmūd, went to India, was honorably received by Humāyūn, and died at Kābul.

His father, Khwāja Muṣin, was a rich, but avaricious man; he held the tract of land called "Rūdkhāna-yi Nasheb", and served under 'Abdu'l-lāh Khān, ruler of Kāshghar. He was married to Kijak Begum, daughter of Mir 'Alā'u'l-Mulk of Tirmiz, who is a daughter of Fakhr Jahān Begum, daughter of Sultān Abū Sa'īd Mirzā. "Hence the blood of Timūr also flowed in the veins of Mirzā Sharaf' d-Din Husayn." As the son did not get on well with his father, he went to Akbar. Through the powerful influence of Nāhum, Akbar's nurse, and Adham Khān, her son (No. 19), Mirzā Sharaf was appointed *Panjhazārī*. In the 5th year, Akbar gave him his sister Bahshi Bānū Begum in marriage, and made him governor of Ajmir and Nāgor. In 969, when Akbar went to Ajmir, Mirzā Sharaf joined the emperor, and distinguished himself in the siege

of Mairtha, which was defended by Jagmal and Dev Jās, the latter of whom was killed in an engagement subsequent to their retreat from the fort.

In 970, Mirzā Sharaf's father came to Agra, and was received with great honours by Akbar. In the same year, Mirzā Sharaf, from motives of suspicion, fled from Agra over the frontier, pursued by Husayn Quli Khān (No. 24), and other grandees. His father, ashamed of his son's behaviour, left for Hijāz, but died at Cambay. The ship on which was his body, foundered. Mirzā Sharaf stayed for some time with Changiz Khān, a Gujrāt noble, and then joined the rebellion of the Mirzás. When Gujrāt was conquered, he fled to the Dakhin, and passing through Baglāna, was captured by the Zamindār of the place, who after the conquest of Sūrat handed him over to Akbar. To frighten him, Akbar ordered him to be put under the feet of a tame elephant, and after having kept him for some time imprisoned, he sent him to Muẓaffar Khān, Governor of Bengal (No. 37), who was to give him a jāgīr, should be find that the Mirzā showed signs of repentance; but if not, to send him to Makkah. Muẓaffar was waiting for the proper season to have him sent off, when Mir Maṣṣūm-i Kābulī rebelled in Bihār. Joined by Bābā Khān Qāqshāl, the rebels besieged Muẓaffar Khān in Tānsa and over-powered him. Mirzā Sharaf fled to them, after having taken possession of the hidden treasures of Muẓaffar. But subsequently he became Maṣṣūm's enemy. Each was waiting for an opportunity to kill the other. Maṣṣūm at last bribed a boy of the name of Mahmūd, whom Mirzā Sharaf liked, and had his enemy poisoned. Mirzā Sharaf's death took place in 988. He is wrongly called *Siefuddeen* in Stewart's History of Bengal (p. 108).

#### 18. Yusuf Muhammad Khān, eldest son of Atga Khān (No. 15).

He was Akbar's foster brother (*koka* or *kūkaltāsh*). When twelve years old, he distinguished himself in the fight with Bayrām (p. 332, l. 9), and was made Khān. When his father had been killed by Adham Khān (No. 19), Akbar took care of him and his younger brother Aziz Koka (No. 21). He distinguished himself during the several rebellions of Khān Zamān (No. 13).

He died from excessive drinking in 973. *Bād.* II, p. 84.

#### 19. Adham Khān,<sup>1</sup> son of Māhum Anga.

The name of his father is unknown; he is evidently a royal bastard.

<sup>1</sup> Generally called in European histories Adam Khān; but his name is *μαս*, not *ματ*.

His mother Māhum was one of Akbar's nurses (*angī*)<sup>1</sup> and attended on Akbar "from the cradle till after his accession". She appears to have had unbounded influence in the Harem and over Akbar himself, and Munṣim Khān (No. 11), who after Bayrām's fall had been appointed *Vakīl*, was subject to her counsel. She also played a considerable part in bringing about Bayrām's fall; *Ead.* II, p. 36.

Adham Khān was a *Panjhazārī*, and distinguished himself in the siege of Mānkot.<sup>2</sup> Bayrām Khān, in the third year, gave him Hatkānth,<sup>3</sup> South-East of Āgra, as jāgīr, to check the rebels of the Bhadauriya clan, who even during the preceding reigns had given much trouble. Though he accused Bayrām of partiality in bestowing bad jāgīrs upon such as he did not like, Adham did his best to keep down the Bhadauriyas. After Bayrām's fall, he was sent, in 968, together with Pīr Muḥammad Khān to Mālwah, defeated Bāz Bahādur near Sārangpūr, and took possession of Bahādur's treasures and dancing girls. His sudden fortune made him refractory; he did not send the booty to Āgra, and Akbar thought it necessary to pay him an unexpected visit, when Māhum Anga found means to bring her son to his senses. Akbar left after four days. On his departure, Adham prevailed on his mother to send back two beautiful dancing girls; but when Akbar heard of it, Adham turned them away. They were captured, and killed by Māhum's orders. Akbar knew the whole, but said nothing about it. On his return to Āgra, however, he recalled Adham, and appointed Pīr Muḥammad governor of Mālwah.

At Court, Adham met again Atga Khān, whom both he and Munṣim Khān envied and hated. On the 12th Ramazān 969, when Munṣim Khān, Atga Khān, and several other grandees had a nightly meeting in the state hall at Āgra, Adham Khān with some followers, suddenly

<sup>1</sup> This is the pronunciation given in the Calcutta Chaghatal Dictionary. Misled by the printed editions of Badāoni, Firishta, Khāṣṭi Khān, etc., I put on p. 223 of my text edition of the Aṣīn, Māhum Atgāh, as if it was the name of a man. *Vide* Khāṣṭi Khān I, p. 132, l. 6 from below.

<sup>2</sup> The *Maqāṣir* gives a short history of this fort, partly taken from the Akbarnāma.

<sup>3</sup> Hatkānth was held by Rājputs of the Bhadauriya clan. *Vide* Beames's edition of Elliot's Glossary, II, p. 86, and I, 27, where the word *खान* is doubtful, though it is certainly not *Lahore*; for the old spelling "Luhāwar" for "Lāhor" had ceased when the author of the *Makhrān-i Afghān* wrote. Besides, a place in Gwāliār is meant, not far from the Sindh river. For *खान* the two editions of Badāoni have *खान*: Dorn has *खान* Behair; Briggs has *Yekhār*; the Lucknow edition of Firishta has *खान*. There is a town and Pargana of the name of *खान* in Sirkār Rantānbhūr.

The passage in the Akbarnāma regarding Adham Khān quoted by Elliot may be found among the events of the third year.

Another nest of robbers was the eight villages, called Āthgāh, near Sakit, in the Sirkār of Qanawj.

entered. All rose to greet him, when Adham struck Atga with his dagger, and told one of his companions (*vide p. 338*) to kill him. He then went with the dagger in his hand towards the sleeping apartments of Akbar, who had been awakened by the noise in the state hall. Looking out from a window, he saw what had happened, rushed forward sword in hand, and met Adham on a high archway (*ayrān*) near the harem. "Why have you killed my foster father, you son of a bitch?" (*bachcha-yi lūda*), cried Akbar. "Stop a moment, Majesty," replied Adham, seizing Akbar's arms, "first inquire." Akbar drew away his hands and struck Adham a blow in the face, which sent him "spinning" to the ground. "Why are you standing here gaping?" said Akbar to one of his attendants of the name of Farhat Khān; "bind this man." This was done, and at Akbar's orders Adham Khān was twice thrown down from the dais (*suffa*) of the *Ayrān* to the ground, with his head foremost. The corpses of Adham and Atga were then sent to Dihli.

Māhum Anga heard of the matter, and thinking that her son had been merely imprisoned, she repaired, though sick, from Dihli to Agra. On seeing her, Akbar said, "He has killed my foster father, and I have taken his life." "Your Majesty has done well," replied Māhum, turning pale, and left the hall. Forty days after, she died from grief, and was buried with her son in Dihli in a tomb which Akbar had built for them. For Adham's brother, *vide* No. 60.

#### 20. Pir Muhammad Khān of Shirwān.<sup>1</sup>

Nothing is known of his father. Pir Muhammad was a Mullā, and attached himself to Bayrām in Qandahār. Through Bayrām's influence he was raised to the dignity of Amir on Akbar's accession. He distinguished himself in the war with Hemū, and received subsequently the title of Nāṣir<sup>u</sup> 'I-Mulk. His pride offended the Chaghata'i nobles, and, at last, Bayrām himself to whom he once refused admittance when he called on him at a time he was sick.

Bayrām subsequently ordered him to retire, sent him, at the instigation of Shaykh Gadā'i (*vide p. 282*) to the Fort of Biyāna, and then forced him to go on a pilgrimage. Whilst on his way to Gujrāt, Pir Muhammad received letters from Adham Khān (No. 19) asking him to delay. He stayed for a short time at Rantanbhūr: but being pursued by Bayrām's men, he continued his journey to Gujrāt. This harsh treatment annoyed Akbar, and accelerated Bayrām's fall. Whilst in Gujrāt, P. M. heard of

<sup>1</sup> In my text edition, p. 223, No. 20, *dele*, *etc.* Shirwān is also the birth-place of Khāqāni. The spelling *Sharrān* given in the Muṣjam does not appear to be usual.

Bayrām's disgrace, and returned at once to Akbar who made him a Khān. In 968, he was appointed with Adham Khān to conquer Mālwah, of which he was made sole governor after Adham's recall. In 969, he defeated Bāz Bahādur who had invaded the country, drove him away, and took Bijāgāh from I<sup>t</sup>timād Khān, Bāz Bahādur's general. He then made a raid into Khandes, which was governed by Mīrān Muḥammad Shūh, sacked the capital Burhānpūr, slaughtered most unmercifully the inhabitants, and carried off immense booty, when he was attacked by Bāz Bahādur and defeated. Arriving at night on his flight at the bank of the Narbaddah, he insisted on crossing it, and perished in the river.

21. Khān-i A<sup>c</sup>zam Mirzā Aziz Koka, son of Atga Khān (No. 15).

His mother was Jī Jī Anaga (*vide p. 338*). He grew up with Akbar, who remained attached to him to the end of his life. Though often offended by his boldness, Akbar would but rarely punish him; he used to say, "Between me and Aziz is a river of milk which I cannot cross."

On the removal of the *Atga Khāiyil* (p. 338) from the Panjāb, he retained Dīpālpūr, where he was visited by Akbar in the 16th year (978) on his pilgrimage to the tomb of Shaykh Farid-i Shakkarganj at Ajhodhan (Pāk Patan, or Patan-i Panjāb).

In the 17th year, after the conquest of Ahmādābād, Mirzā Aziz was appointed governor of Gujrāt as far as the Mahindra river, whilst Akbar went to conquer Sūrat. Muḥammad Ḫusayn Mirzā and Shāh Mirzā, joined by Sher Khān Fūlādī, thereupon besieged Patan; but they were at last defeated by Mirzā Aziz and Qulbū 'd-Dīn. Aziz then returned to Ahmādābād. When Akbar, on the 2nd Ṣafar 981, returned to Fathpūr Sikri, I<sup>k</sup>htiyārū'l-Mulk, a Gujrāti noble, occupied Idar, and then moved against Aziz in Ahmādābād. Muḥammad Ḫusayn Mirzā also came from the Dakhin, and after attacking Kambhāyit (Cambay), they besieged Ahmādābād. Aziz held himself bravely. The siege was raised by Akbar, who surprised the rebels<sup>1</sup> near Patan. During the fight Muḥammad Ḫusayn Mirzā and I<sup>k</sup>htiyārū'l-Mulk were killed. The victory was chiefly gained by Akbar himself, who with 100 chosen men fell upon the enemy from an ambush. Aziz had subsequently to fight with the sons of I<sup>k</sup>htiyārū'l-Mulk.

In the 20th year Akbar introduced the *Dāqk* (Ā<sup>c</sup>in 7), which proved a source of great dissatisfaction among the Amirs. Mirzā Aziz especially

<sup>1</sup> Akbar left Āgra on the 4th Rabi' I, and attacked the Mirzās on the ninth day after his departure. The distance between Āgra and Patan being 400 kos, Akbar's forced march has often been admired. Briggs, II, p. 241. [This differs from the *Akbar-nāma*.—B.]

showed himself so disobedient that Akbar was compelled to deprive him temporarily of his rank.

Though restored to his honours in the 23rd year, M. Ḡazīz remained unemployed till the 25th year (988), when disturbances had broken out in Bengal and Bihār (*vide Muẓaffar Khān*, No. 37). Ḡazīz was promoted to a command of Five Thousand, got the title of Aṣṭam Khān, and was dispatched with a large army to quell the rebellion. His time was fully occupied in establishing order in Bihār. Towards the end of the 26th year, he rejoined the emperor, who had returned from Kābul to Fathpūr Sikri. During Ḡazīz's absence from Bihār, the Bengal rebels had occupied Hājipūr, opposite Patna; and Ḡazīz, in the 27th year, was again sent to Bihār, with orders to move into Bengal. After collecting the Tuyuldārs of Ilāhābād, Audh, and Bihār, he occupied Garhī, the "key" of Bengal. After several minor fights with the rebels under Maṣṣūm-i Kābulī, and Majnūn Khān Qāqshāl, Ḡazīz succeeded in gaining over the latter, which forced Maṣṣūm to withdraw. The imperial troops then commenced to operate against Qutlū, a Lohānī Afghan, who during these disturbances had occupied Orīsa and a portion of Bengal. Ḡazīz, however, took this ill, and handing over the command to Shāhbāz Khān-i Kambū, returned to his lands in Bihār. Soon after, he joined Akbar at Ilāhābād, and was transferred to Garha and Rāisīn. (993).

In the 31st year (994), M. Ḡazīz was appointed to the Dakhin; but as the operations were frustrated through the envy of Shahābū 'd-Dīn Ahmad (No. 26) and other grandees, Ḡazīz withdrew, plundered Ilīchpūr in Barār, and then retreated to Gujrāt, where the Khān Khānān was (Briggs, II, 257).

In the 32nd year, Prince Murād married a daughter of M. Ḡazīz. Towards the end of the 34th year, Ḡazīz was appointed Governor of Gujrāt in succession to the Khān Khānān. In the 36th year, he moved against Sultān Muẓaffar, and defeated him in the following year. He then reduced Jām and other zamindārs of Kachh to obedience, and conquered Somnāt and sixteen other harbour towns (37th year). Jūnāgāh also, the capital of the ruler of Sorath, submitted to him (5th Zī Qaḍā 999), and Miyān Khān and Tāj Khān, sons of Dawlat Khān ibn-i Amin Khān-i Ghori, joined the Mughuls. Ḡazīz gave both of them jāgirs. He had now leisure to hunt down Sultān Muẓaffar, who had taken refuge with a Zamīndār of Dwārkā. In a fight the latter lost his life, and Muẓaffar fled to Kachh, followed by Ḡazīz. There also the Zamindārs submitted, and soon after delivered Sultān Muẓaffar into his hands. No sooner had he been brought

to the Mirzā than he asked for permission to step aside to perform a call of nature, and cut his throat with a razor.

In the 39th year Akbar recalled M. 'Aziz, as he had not been at Court for several years; but the Mirzā dreading the religious innovations at Court,<sup>1</sup> marched against Diu under the pretext of conquering it. He made, however, peace with the "Farangi" and embarked for Ḥijāz at Balāwal, a harbour town near Somnāt, accompanied by his six younger sons (Khurram, Anwar, 'Abd' 'llah, 'Abd' l-Latīf, Murṭazā, 'Abd' l-Ghafūr), six daughters, and about one hundred attendants. Akbar felt sorry for his sudden departure, and with his usual magnanimity, promoted the two eldest sons of the Mirzā (M. Shamsī and M. Shādmān).

M. 'Aziz spent a great deal of money in Makkah; in fact he was so "fleeced", that his attachment to Islām was much cooled down; and being assured of Akbar's good wishes for his welfare, he embarked for India, landed again at Balāwal, and joined Akbar in the beginning of 1003. He now became a member of the "Divine Faith" (vide p. 217, l. 33), was appointed Governor of Bihār, was made *Vakīl* in 1004, and received Multān as Jāgīr.

In the 45th year (1008) he accompanied Akbar to Āsir. His mother died about the same time, and Akbar himself assisted in carrying the coffin. Through the mediation of the Mirzā, Bahādur Khan, ruler of Khandes, ceded Āsir to Akbar towards the end of the same year. Soon after, Prince Khusraw married one of 'Aziz's daughters.

At Akbar's death, Mān Singh and M. 'Aziz were anxious to proclaim Khusraw successor; but the attempt failed, as Shaykh Farīd-i Bukhārī and others had proclaimed Jahāngīr before Akbar had closed his eyes. Mān Singh left the Fort of Āgra with Khusraw, in order to go to Bengal. 'Aziz wished to accompany him, sent his whole family to the Rāja, and superintended the burial of the deceased monarch. He countenanced Khusraw's rebellion, and escaped capital punishment through the intercession of several courtiers, and of Salīma Sultān Begum and other princesses of Akbar's harem. Not long after, Khwāja Abū l-Ḥasan laid before Jahāngīr a letter written some years ago by 'Aziz to Rāja 'Ali Khan of Khandes, in which 'Aziz had ridiculed Akbar in very strong language. Jahāngīr gave 'Aziz the letter and asked him to read it before

<sup>1</sup> M. 'Aziz ridiculed Akbar's tendencies to Hinduism and the orders of the "Divine Faith". He used to call Fāyi and Abū l-Fāsi, Shādmān and Gālī. His disparaging remarks led to his disgrace on the accession of Jahāngīr, as related below.

the whole Court, which he did without the slightest hesitation, thus incurring the blame of all the courtiers present. Jahāngīr deprived him of his honours and lands, and imprisoned him.

In the 3rd year of Jahāngīr's reign (1017), M. Ḡazīz was restored to his rank, and appointed (nominally) to the command of Gujrāt, his eldest son, Jahāngīr Quli Khān, being his *nāib*. In the 5th year, when matters did not go on well in the Dakhin, he was sent there with 10,000 men. In the 8th year (1022), Jahāngīr went to Ajmīr, and appointed, at the request of Ḡazīz, Shāhjahān to the command of the Dakhin forces, whilst he was to remain as adviser. But Shāhjahān did not like M. Ḡazīz on account of his partiality for Khusraw, and Mahābat Khān was dispatched from Court to accompany Ḡazīz from Udaipūr to Āgra. In the 9th year, Ḡazīz was again imprisoned, and put under the charge of Āṣaf Khān in the Fort of Gwāliyār (*Tuzuk*, p. 127). He was set free a year later, and soon after restored to his rank. In the 18th year, he was appointed *Atālīq* to Prince Dāwar Bakhsh, who had been made Governor of Gujrāt. M. Ḡazīz died in the 19th year (1033) at Ahmadābād.

Ḡazīz was remarkable for ease of address, intelligence, and his knowledge of history. He also wrote poems. Historians quote the following aphorism from his "pithy" sayings. "A man should marry four wives—a Persian woman to have somebody to talk to ; a Khurāsānī woman, for his housework ; a Hindu woman, for nursing his children ; and a woman from Māwarānnahr, to have some one to whip as a warning for the other three." *Vide Iqbālnāma*, p. 230.

*Koka* means "foster brother", and is the same as the Turkish *Kükaldāsh* or *Kükaltāsh*.

Mirzā Ḡazīz's sons. 1. *Mirzā Shamsī* (No. 163). He has been mentioned above. During the reign of Jahāngīr he rose to importance, and received the title of Jahāngīr Quli Khān.

2. *Mirzā Shādmān* (No. 233). He received the title of Shād Khān. *Tuzuk*, p. 99.

3. *Mirzā Khurrum* (No. 177). He was made by Akbar governor of Jūnāgāth in Gujrāt, received the title of Kāmil Khān under Jahāngīr, and accompanied Prince Khurram (Shāhjahān) to the Dakhin.

4. *Mirzā Abdūllah* (No. 257) received under Jahāngīr the title of Sardār Khān. He accompanied his father to Fort Gwāliyār.

5. *Mirzā Anvar* (No. 206) was married to a daughter of Zayn Khān Koka (No. 34).

All of them were promoted to commanderies of Five and Two Thousands. Ḡazīz's other sons have been mentioned above.

A sister of M. 'Aziz, Mâh Bânû, was married to 'Abdu 'r-Râhim Khân Khânân. (No. 29).

22. Bahâdur Khân-i Shaybâni, (younger) brother of Khân Zamân. (No. 13).

His real name is Muhammad Sa'îd. Humâyûn on his return from Persia put him in charge of the District of Dâwar. He then planned a rebellion and made preparations to take Qandahâr, which was commanded by Shâh Muhammad Khân of Qalât (No. 95). The latter, however, fortified the town and applied to the king of Persia for help, as he could not expect Humâyûn to send him assistance. A party of Qizilbâshes attacked Bahâdur, who escaped.

In the 2nd year, when Akbar besieged Mânkot, Bahâdur, at the request of Bayrâm Khân, was pardoned, and received Multân as jâgir. In the 3rd year, he assisted in the conquest of Mâlwâ. After Bayrâm's fall, through the influence of Mâhum Anga (*vide* p. 310), he was made Vakîl, and was soon after appointed to Itâwa (Sirkâr of Agra).

Subsequently he took an active part in the several rebellions of his elder brother (*vide* p. 336). After his capture, Shâhbâz Khân-i-Kambû (No. 80) killed him at Akbar's order.

Like his brother he was a man of letters (Bad. III, 239).

23. Râja Bihâri Mal, son of Prithirâj Kachhwâha.

In some historical MSS. he is called *Bihârâ Mal*. There were two kinds of Kachhwâha, Râjâwat and Shaykhâwat, to the former of which Bihâri Mal belonged. Their ancient family seat was Amber in the Sûba of Ajmîr. Though not so extensive as Marwâr, the revenues of Amber were larger.

Bihâri Mal was the first Râjpût that joined Akbar's Court. The flight<sup>1</sup> of Humâyûn from India had been the cause of several disturbances. Hâjî Khân, a servant of Sher Khân, had attacked Nârnaul, the jâgir of Majnûn Khân Qâqshâl (No. 50), who happened to be a friend of the Râja's. Through his intercession both came to an amicable settlement; and Majnûn Khân, after the defeat of Hemû (963), brought Bihâri Mal's services to the notice of the emperor. The Râja was invited to come to court, where he was presented before the end of the first year of Akbar's reign. At the interview Akbar was seated on a wild (*mast*)<sup>2</sup> elephant,

<sup>1</sup> The "flight" of Humâyûn from India was a delicate subject for Mughul historians. Abû 'l-Fazl generally uses euphemisms, as *an waqî'a-yi nâqâzîr*, "that unavoidable event," or *riyâlat* (departure); or *âmadan-i Sher Khân*, the coming of Sher Khân (not Sher Shâh), etc.

<sup>2</sup> *Mast*, in rut; furious.—P.]

and as the animal got restive and ran about, the people made way ; only Bihārī Mal's Rājpūt attendants, to the surprise of Akbar, stood firm.

In the 6th year of his reign (969), Akbar made a pilgrimage to the tomb of Muṣin-i Chishtī at Ajmir, and at Kalāli, Chārlitā Khān reported to the Emperor, that the Rāja had fortified himself in the passes, as Sharafū 'd-Dīn Husayn (No. 17), Governor of Mālwa, had made war upon him, chiefly at the instigation of Sojā, son of Pūran Mal, elder brother of the Rāja. Sharafū 'd-Dīn had also got hold of Jagnāth (No. 69), son of the Rāja, Rāj Singh (No. 174), son of Askaran, and Kangār, son of Jagmal (No. 134), his chief object being to get possession of Amber itself. At Deosa, 40 miles east of Jaipūr, Jaima, son of Rūpsī (No. 118), Bihārī Mal's brother, who was the chief of the country, joined Akbar, and brought afterwards, at the request of the emperor, his father Rūpsī. At Sangānīr, at last, Bihārī Mal with his whole family, attended, and was most honorably received. His request to enter Akbar's service and to strengthen the ties of friendship by a matrimonial alliance, was granted. On his return from Ajmir, Akbar received the Rāja's daughter at Sambhar, and was joined, at Ratan, by the Rāja himself, and his son Bhagawant Dās, and his grandson Kūwar Mān Singh. They accompanied Akbar to Āgra, where Bihārī Mal was made a Commander of Five Thousand. Soon after Bihārī Mal returned to Amber. He died at Āgra (Tabaqāt).

Amber is said to have been founded A.D. 967 by Dholā Rāy, son of Sorā, of whom Bihārī Mal was the 18th descendant.<sup>1</sup>

The Akbernāma mentions the names of four brothers of Bihārī Mal. 1. Pūran Mal ; 2. Rūpsī (No. 118) ; 3. Askaran (*vide* No. 174) ; 4. Jagmal (No. 134). Bihārī Mal is said to have been younger than Pūran Mal, but older than the other three.

Three sons of Bihārī Mal were in Akbar's service—1. Bhagwān Dās (No. 27) ; 2. Jagannāth (No. 69) ; and 3. Salhadi (No. 267).

#### 24. Khān Jahān Husayn Qulf Khān,<sup>2</sup> son of Wali Beg Zū 'l-Qadr.

He is the son of Bayrām Khān's sister. His father Wali Beg Zū 'l-Qadr was much attached to Bayrām, and was captured in the fight in the Pargana of جالندھر (Jālindhar, *vide* p. 332, l. 5), but died immediately afterwards from the wounds received in battle. Akbar looked upon him as the chief instigator of Bayrām's rebellion, and ordered his head to

<sup>1</sup> The present Mahārāja of Jaipūr is the 34th descendant ; *vide* Selections Government of India, No. LXV, 1868. Amber was deserted in 1728, when Jai Singh II founded the modern Jaipūr.

<sup>2</sup> Husayn Qulf Beg. مسیح بے.

be cut off, which was sent all over Hindūstān. When it was brought to Itāwa, Bahādur Khān (No. 22) killed the foot soldiers (*tawāchis*) that carried it. Khān Jahān had brought Bayrām's *insignia* from Mewāt to Akbar, and as he was a near relation of the rebel, he was detained and left under charge of Ḵāṣaf Khān 'Abdūl-Majid, Commander of Dihlī. When Bayrām had been pardoned, Khān Jahān was released. He attached himself henceforth to Akbar.

In the 8th year (end of 971) he was made a Khān and received orders to follow up Sharafūd-Dīn Husayn (No. 17). Ajmir and Nāgor were given him as *tuyūl*. He took the Fort of Jodhpūr from Chandar Sen, son of Rāy Māldeo, and distinguished himself in the pursuit of Udai Singh during the siege of Chitor.

In the 13th year (976) he was transferred to the Panjab, whither he went after assisting in the conquest of Rantambhūr.

In the 17th year he was ordered to take Nagarkot, which had belonged to Rāja Jai Chand. Badāoni says (II, p. 161) that the war was merely undertaken to provide Bir Baṛ with a jāgīr. Akbar had Jai Chand imprisoned, and Budī<sup>1</sup> Chand, his son, thinking that his father was dead, rebelled. Khān Jahān, on his way, conquered Fort Kotla, reached Nagarkot in the beginning of Rajah 980, and took the famous Bhawan temple outside of the Fort. The siege was progressing and the town reduced to extremities, when it was reported that Ibrāhīm Husayn Mirzā and Mas'ūd Mirzā had invaded the Panjab. Khān Jahān therefore accepted a payment of five *mans* of gold and some valuables, and raised the siege. He is also said to have erected a *Masjid* in front of Jai Chand's palace in the Fort, and to have read the *Khuṭba* in Akbar's name (Friday, middle of Shawwāl 980).

Accompanied by Ismā'il Quli Khān and Mirzā Yūsuf Khān-i Rizawi (No. 35), Khān Jahān marched against the Mirzās, surprised them in the Pargana of Talamba, 40 *kos* from Multān, and defeated them. Ibrāhīm Husayn Mirzā escaped to Multān, but Mas'ūd Husayn and several other Mirzās of note were taken prisoners.

In the 18th year (981) when Akbar returned to Āgra after the conquest of Gujrāt, he invited his Amīrs to meet him, and Khān Jahān also came with his prisoners, whom he had put into cow skins with horns on, with their eyelids sewn together. Akbar had their eyes immediately opened, and even pardoned some of the prisoners. The victorious

[<sup>1</sup> General Cunningham tells me that the correct name is Bidhi (Sansk. Vriddhi), not Budī, *vide* Index.—B.]

general received the title of Khān Jahān, "a title in reputation next to that of Khān Khānān." About the same time Sulaymān, ruler of Badakshān (p. 326) had come to India, driven away by his grandson Shāhrūkh (No. 7), and Khān Jahān was ordered to assist him in recovering his kingdom. But as in 983 Mūnīm Khān Khānān died, and Bengal was unsettled, Khān Jahān was recalled from the Panjab, before he had moved into Badakshān, and was appointed to Bengal, Rāja Tōdār Mal being second in command. At Bhāgalpūr, Khān Jahān was met by the Amirs of Bengal, and as most of them were Chaghītāī nobles, he had, as Qizilbāsh, to contend with the same difficulties as Bayrām Khān had had. He repulsed the Afghāns who had come up as far as Garhī and Tāndā; but he met with more decided opposition at Āg Mahāl, where Dā'ūd Khān had fortified himself. The Imperialists suffered much from the constant sallies of the Afghāns. Khān Jahān complained of the wilful neglect of his Amirs, and when Akbar heard of the death of Khwāja 'Andū' llah Naqshbandī, who had been purposely left unsupported in a skirmish, he ordered Muẓaffar Khān, Governor of Bihār (No. 37) to collect his Jāgirdārs and join Khān Jahān (984). The fights near Āg Mahāl were now resumed with new vigour. During a skirmish a cannon ball wounded Junayd-i Kararānī, Dā'ūd's uncle,<sup>1</sup> which led to a general battle (15th Rabī' II, 984). The right wing of the Afghāns, commanded by Kālā Pahār, gave way when the soldiers saw their leader wounded, and the centre under Dā'ūd was defeated by Khān Jahān. Dā'ūd himself was captured and brought to Khān Jahān, who sent his head to Akbar.

After this great victory, Khān Jahān dispatched Tōdār Mal to Court, and moved to Sātgāw (Hūgli) where Dā'ūd's family lived. Here he defeated the remnant of Dā'ūd's adherents under Jamshed and Mitti, and reannexed Sātgāw, which since the days of old had been called Bulghākkhāna,<sup>2</sup> to the Mughul empire. Dā'ūd's mother came to Khān Jahān as a suppliant.

Soon after Mālkū Sāl,<sup>3</sup> Rāja of Kūch Bihār sent tribute and 54 elephants, which Khān Jahān dispatched to Court.

With the defeat and death of Dā'ūd, Bengal was by no means conquered. New troubles broke out in Bhāti,<sup>4</sup> where the Afghāns had

<sup>1</sup> The Ed. Bibl. Indica of *Badāoni* (II, 238) has by mistake 'uncle'. *Badāoni* says that the battle took place near Colgong (Khalyāw).

<sup>2</sup> This nickname of Sātgāw is evidently old. Even the word *bulghāk* (rebellion), which may be found on almost every page of the *Tārīkh-i Firuz Shahī*, is scarcely ever met with in historical works from the 10th century. It is now quite obsolete.

[<sup>3</sup> Bāl Gostāf.—B.]

<sup>4</sup> For *Bhāti*, vide below under No. 32.

collected under Karīm Dād, Ibrāhīm, and the rich Zamindār Ḥasā (حمسہ). With great difficulties Khān Jahān occupied that district, assisted by a party of Afghāns who had joined him together with Dā'ūd's mother at Goās; and returned to Śiḥhatpūr, a town which he had founded near Tanda. Soon after, he felt ill, and died after a sickness of six weeks in the same year (19th Shawwāl, 986).

Ābū 'l-Fażl remarks that his death was opportune, inasmuch as the immense plunder collected by Khān Jahān in Bengal, had led him to the verge of rebellion.

Khān Jahān's son, Rizā Quli (No. 274) is mentioned below among the Commanders of Three Hundred and Fifty. In the 47th year he was made a Commander of Five Hundred with a contingent of 300 troopers. Another son, Raḥīm Quli, was a Commander of Two Hundred and Fifty (No. 333). For Khān Jahān's brother, *vide* No. 46.

25. Sa'īd Khan, son of Ya'qūb Beg, son of Ibrāhīm Jābūq.

He is also called Sa'īd Khān-i Chaghtā'i. His family had long been serving under the Timūrids. His grandfather Ibrāhīm Beg was an Amir of Humāyūn's, and distinguished himself in the Bengal wars. His son, Yūsuf Beg, was attacked near Jaunpūr by Jalāl Khān (i.e., Salīm Shāh), and killed. His other son also, Ya'qūb, Sa'īd's father, distinguished himself under Humāyūn. According to the *Tabaqāt*, he was the son of the brother of Jahāngīr Quli Beg, governor of Bengal under Humāyūn.

Sa'īd rose to the highest honours under Akbar. He was for some time Governor of Multān, and was appointed, in the 22nd year, *atāiq* of Prince Dānyāl. Some time after, he was made Śubhdār of the Panjāb, in supercession to Shāh Quli Muhrim (No. 45), of whom the inhabitants of the Panjāb had successfully complained. Sa'īd again was succeeded in the governorship by Rāja Bhagwān Dās (No. 27), and received Sambhal as *tuyūl*. In the 28th year, he was called to Court, was made a Commander of Three Thousand, and was sent to Hājpūr (Patna) as successor to Mirzā 'Azz Koka (No. 21). In the 32nd year, when Vazir Khān (No. 41) had died in Bengal, Sa'īd was made Governor of Bengal, which office he held till the 40th year. He was also promoted to the rank of *Panjhazārī*. In the 40th year, Mān Singh (No. 30) being appointed to Bengal, he returned to Court, and was, in the following year, again made Governor of Bihār. In the 48th year (1001), when Mirzā Ghāzi rebelled in Thātha after the death of his father, Mirzā Jānī Beg (No. 47), Sa'īd was appointed to Multān and Bhakkar, and brought about the submission of the rebel.

After the accession of Jahāngīr, he was offered the Governorship of

the Panjab on the condition that he should prevent his eunuchs from committing oppressions, which he promised to do. (*Tuzuk*, p. 6, l. 2.) He died, however, before joining his post, and was buried "in the garden of Sarhind".

His affairs during his lifetime were transacted by a Hindū of the name of Chetr Bhoj. Sa'īd had a passion for eunuchs, of whom he had 1,200.<sup>1</sup> One of these *Khwājasarās*, Hilāl, joined afterwards Jahāngir's service; he built Hilālabād, six *kos* N.W. from Āgra, near Rankat̄a,<sup>2</sup> regarding which the *Maṭāqīr* tells an amusing incident. Another eunuch, *Ikhtiyār Khān*, was his Vakil, and another, *I'tibār Khān*, the Fawjdār of his jāgīr. For Sa'īd's brother, *vide* No. 70.

#### 26. Shihāb Khān, a Sayyid of Nishāpūr.

His full name is Shihāb<sup>u</sup> 'd-Dīn Aḥmad Khān. He was a relation and friend of Māhum Anga (p. 311), and was instrumental in bringing about Bayrām's fall. From the beginning of Akbar's reign, he was Commander of Dihli. When Akbar, at the request of Māhum, turned from Sikandarābād to Dihli to see his sick mother, Shihāb Khān told him that his journey, undertaken as it was without the knowledge of Bayrām Khān, might prove disastrous to such grandees as were not Bayrām's friends; and the Chaghtā'i nobles took this opportunity of reiterating their complaints, which led to Bayrām's disgrace.

As remarked on p. 337, Shihāb served in Mālwah against 'Abdu 'llah-Khan.

In the 12th year (975) he was appointed Governor of Mālwah, and was ordered to drive the Mirzās from that province. In the 13th year, he was put in charge of the Imperial domain lands, as Muẓaffar Khān (No. 37) had too much to do with financial matters.

In the 21st year, he was promoted to a command of Five Thousand, and was again appointed to Mālwah; but he was transferred, in the following year, to Gujrāt, as Vazīr Khān (No. 41) had given no satisfaction. He was, in the 28th year, succeeded by I'timād Khān (No. 119), and intended to go to Court; but no sooner had he left Aḥmadābad than he was deserted by his servants, who in a body joined Sultān Muẓaffar. The events of the Gujrāt rebellion are known from the histories. When Mirzā Khān Khānān (No. 29) arrived, Shihāb was attached to Qulij

<sup>1</sup> If not acquired in Bengal, this predilection could not have been better satisfied elsewhere. The eunuchs of Bengal and Silhet were renowned; for interesting passages *vide* below, Third Book, Śūba of Bengal, and *Tuzuk-i-Jahāngiri*, pp. 72, 328.

<sup>2</sup> Sikandra (or Bihištābād), where Akbar's tomb is, lies halfway between Āgra and Rankat̄a.

Khān (Mālwah Corps). He distinguished himself in the conquest of Bahrōch (992), and received that district as *tuyūl*. In the 34th year (997), he was again made Governor of Mālwa, in succession to M. 'Azīz Koka (No. 21).

Shihāb died in Mālwah (Ujain, *Tabaqāt*) in 999. His wife, Bābā Āghā, was related to Akbar's mother; she died in 1005.

During the time Shihāb was Governor of Dihlī, he repaired the canal which Firūz Shāh had cut from the Parganah of Khizrābād to Safidūn; and called it *Nahr-i Shilāb*. This canal was again repaired, at the order of Shāhjahān, by the renowned Makramat Khān, and called فیض نهر, *Fayż Nahr*, (20th year of Shāhjahān). During the reign of Awrangzeb it was again obstructed, but has now again been repaired and enlarged by the English. (*Isrār 's-sanādīd*.)

## 27. Rāja Bhagwān Dās, son of Rāja Bihārī Mal.

In the histories we find the spellings *Bhagirant*, *Bhagirānt*, and *Bhagirān*. He joined Akbar's service with his father (No. 23). In 980, in the fight with Ibrāhīm Husayn Mirzā near Sarnāl (*Briggs*, Sartāl), he saved Akbar's life. He also distinguished himself against the Rānā of Idar, whose son, Amr Singh, he brought to Court. When, in the 23rd year, the Kachwāhas had their *tuyūls* transferred to the Panjāb, Rāja Bh. D. was appointed Governor of the province. In the 29th year, Bh.'s daughter was married to Prince Salim, of which marriage Prince Khusraw was the offspring. In the 30th year, Bh. D. was made a commander of Five Thousand and Governor of Zābulistān, as Mān Singh was sent against the Yūsufzāis. But Akbar, for some reason, detained him. In Khayrābād, Bh. D. had a fit of madness, and wounded himself with a dagger; but he recovered soon after in the hands of the Court Doctors. In the 32nd year, the jāgirs of the Rāja and his family were transferred to Bihār, Mān Singh taking the command of the province.

Rāja Bh. D. died in the beginning of 998 at Lāhor, a short time after Rāja Todāl Mal (No. 39). People say that on returning from Todāl Mal's funeral, he had an attack of strangury, of which he died. He had the title of *Amīr 'l-Umarā*.

The Jāmi Masjid of Lāhor was built by him.

Regarding his sons, *vide* Nos. 30, 104, 336.

## 28. Qutb 'd-Dīn Khān, youngest brother of Atga Khān (15).

As he belonged to the *Atga Khayl* (*vide* p. 338), his *tuyūl* was in the Panjāb. He founded several mosques, etc., at Lāhor.

In the 9th year (972), Akbar sent him to Kābul. During his stay there, he built a villa at Ghaznīn, his birth-place. On the transfer of the

"Atga Khayl" from the Panjāb, Q. was appointed to Mālwa. After the conquest of Gujrāt, he received as jāgīr the Sirkār of Bahrōch (Broach), "which lies south of Ahmadābād, and has a fort on the bank of the Narbuddā near its mouth." Subsequently he returned to Court, and was made a Commander of Five Thousand.

In the 24th year (12th Rajab, 987), he was appointed *atūq* to Prince Salim, received a *dāgū*,<sup>1</sup> and the title of *Beglar Begī*. Akbar also honoured him by placing at a feast Prince Salim on his shoulders. Afterwards Q. was again appointed to Bahrōch "as far as Nazrbār". In the 28th year (991), Muzaffar of Gujrāt tried to make himself independent. Q. did not act in concert with other officers, and in consequence of his delay and timidity he was attacked and defeated by Muzaffar near Baroda. Q.'s servants even joined Muzaffar, whilst he himself retreated to the Fort of Baroda. After a short time he capitulated and surrendered to Muzaffar, who had promised not to harm him or his family. But at the advice of a Zamindār, Muzaffar went to Bahrōch, occupied the fort in which Q.'s family lived, and confiscated his immense property (10 *krors* of rupees), as also 14 lacs of imperial money. Immediately after, Muzaffar had Q. murdered.

His son, Nawrang Khān, served under Mīrzā Khān Khānan (No. 29) in Gujrāt (992), received a jāgīr in Mālwa and subsequently in Gujrāt. He died in 999.

The MSS. of the *Tabaqāt*, which I consulted, contain the remark that Nawrang Khān was a Commander of Four Thousand, and was, in 1001, governor of Jūnāgarh.

His second son, Gūjar Khān, was a *Haftshādī* (No. 193), and served chiefly under M. A'zam Khān Koka (No. 21). He also had a *tuyūl* in Gujrāt.

#### 29. Khān Khānan Mīrzā 'Abdu 'r-Rahīm, son of Bayrām Khān.

His mother was a daughter of Jamāl Khān of Mewāt.<sup>2</sup> In 961, when Humāyūn returned to India, he enjoined his nobles to enter into matrimonial alliances with the Zamindārs of the country, and after marrying the eldest daughter of Jamāl Khān, he asked Bayrām Khān to marry the younger one.

M. 'Abdu 'r-Rahīm was born at Lāhor, 14th Safar 964. When Bayrām Khān was murdered at Patan in Gujrāt (p. 332), his camp was plundered

<sup>1</sup> A kind of warm mantle—a great distinction under the Timūrides.

<sup>2</sup> He was the nephew of Hasan Khān of Mewāt (*Bad.* I, p. 361). In the fourth Book of the *A'zīn*, *Abū'l-Faṣī* says that the Khānsādas of Mewāt were chiefly converted Janūha Rājputs.

by some Afghāns; but Muḥammad Amin Dīwāna and Bābā Zambūr managed to remove the child and his mother from the scene of plunder and bring them to Ahmādābād, fighting on the road with the Afghān robbers. From Ahmādābād, M. 'Abdu 'r-Rahīm was taken to Akbar (969), who, notwithstanding the insinuations of malicious courtiers, took charge of him. He gave him the title of *Mīrzā Khān*, and married him subsequently to Mah Bānū, sister of M. 'Azīz Koka (No. 21).

In 981, M. 'Abdu 'r-Rahīm accompanied Akbar on his forced march to Patan (p. 313). In 984 M. 'A. was appointed to Gujrāt, Vazir *Khān* having the management of the province. In the 25th year, he was made *Mīr Ārz*, and three years later, *alālīq* to Prince Salīm. Soon after, he was sent against Sultān Muẓaffar of Gujrāt. Muẓaffar, during the first Gujrātī war, had fallen into the hands of Akbar's officers. He was committed to the charge of Mun'im *Khān* (No. 11), and after his death, to the care of Shāh Mansūr the Dīwān (No. 122). But Muẓaffar managed, in the 23rd year, to escape, and took refuge with the Kāthis of Jūnāgāh, little noticed or cared for by Akbar's officers. But when I'timād *Khān* was sent to Gujrāt to relieve Shihāb'u d-Dīn (No. 26), the servants of the latter joined Muẓaffar, and the Gujrāt rebellion commenced. Muẓaffar took Ahmādābād, and recruited, with the treasures that fell into his hands (*vide* Qutbu 'd-Dīn, No. 28), an army of 40,000 troopers. Mīrzā 'Abdu 'r-Rahīm had only 10,000 troopers to oppose him, and though his officers advised him to wait for the arrival of Qulij *Khān* and the Mālwa contingent, Dawlat *Khān* Lodi (No. 309), M. 'A.'s *Mīr Shamsher*, reminded him not to spoil his laurels and claims to the *Khān Khānān*ship. M. 'A. then attacked Muẓaffar, and defeated him in the remarkable battle of Sarkich, three *kos* from Ahmādābād. On the arrival of the Mālwa contingent, M. 'A. defeated Muẓaffar a second time near Nādot. Muẓaffar concealed himself in Rajpīpla.

For these two victories Akbar made M. 'A. a Commander of Five Thousand, and gave him the coveted title of *Khān Khānān*. For this reason historians generally call him Mīrzā *Khān Khānān*.

When Gujrāt was finally conquered, M. *Khān Khānān* gave his whole property to his soldiers, even his inkstand, which was given to a soldier who came last and said he had not received anything. The internal affairs of Gujrāt being settled, Qulij *Khān* was left in the province, and M. 'A. rejoined the Court.

In the 34th year he presented to Akbar a copy of his Persian translation of Bābar's Chaghtāi Memoirs (*Wāqi'at-i Bābarī*).<sup>1</sup>

<sup>1</sup> *Vide* p. 103, last line.

Towards the end of the same year, he was appointed *Vakīl* and received Jaunpūr as *tuyūl*, but in 999 his *jāgīr* was transferred to Multān, and he received orders to take Thatha (Sind). Passing by the Fort of Sahwān,<sup>1</sup> he took the Fort of Lakhī, "which was considered the key of the country, just as Gadhī is in Bengal and Bārahmūla in Kashmīr." After a great deal of fighting Mirzā Jānī Beg (No. 47), ruler of Thatha, made peace, which M. ḨA., being hard pressed for provisions, willingly accepted. Sahwān was to be handed over to Akbar, M. Jānī Beg was to visit the emperor after the rains, and Mirzā Īrich, M. ḨA.'s eldest son, was to marry Jānī Beg's daughter. But as M. Jānī Beg, after the rains, delayed to carry out the stipulations, M. ḨA. moved to Thatha and prepared himself to take it by assault, when M. Jānī Beg submitted and accompanied M. ḨA. to Court.<sup>2</sup> Thus Sindh was annexed.

When Sultān Murād assembled at Bahrōch (Broach) his troops for the conquest of the Dakhin, Akbar dispatched M. ḨA. to his assistance, giving him Bhilsā as *jāgīr*. After delaying there for some time, M. ḨA. went to Ujain, which annoyed the Prince, though M. ḨA. wrote him that Rāja ḨAli Khān,<sup>3</sup> of Khāndes was on the point of joining the Imperialists, and that he would come with him. When M. ḨA. at last joined headquarters at Fort Chāndor, 30 *kos* from Ahmadvāgar, he was slighted by the Prince; and, in consequence of it, he hesitated to take an active part in the operations, leaving the command of his detachment chiefly in the hands of M. Shāhrukh (No. 7). Only on one occasion after Murād's departure from Ahmadvāgar, he took a prominent part in the war. Muṣtamidu 'd-Dawla Suhayl Khān (Briggs II, 274.; III, 308) threatened Prince Murād, who had been persuaded by his officers not to engage with him. M. ḨA., Rāja ḨAli Khān, and M. Shāhrukh, therefore, took it upon themselves to fight the enemy. Moving in Jumādā II, 1005, from Shāhpūr, M. ḨA. met Suhayl near the town of Ashti, 12 *kos* from Pathri. The fight was unusually severe. Rāja ḨAli Khān with five or six of his principal officers and five hundred troopers were killed (Briggs IV, 324). The night put an end to the engagement; but each party, believing itself victorious, remained under arms. When next morning, M. ḨA.'s troopers went to the river [near Sūpā, Firishṭā] to get water, they were attacked by 25,000 of the enemy's horse. Dawlat Khān, who commanded

<sup>1</sup> Also called Siwastān, on the right bank of the Indus. Lakhī (Lukhī) lies a little south of Sahwān.

<sup>2</sup> The conquest of Sindh forms the subject of a Maṣnawī by Muhib Shikibī, whom Abū'l-Fażl mentions below among the poets of Akbar's age.

<sup>3</sup> Khāfi Khān calls him Rājī ḨAli Khān.

M. 'A.'s avantguard, said to him, "It is dying a useless death to fall fighting with but 600 troopers against such odds." "Do you forget Dihli?", asked M. 'A. "If we keep up," replied Dawlat Khân, "against such odds, we have discovered a hundred Dihlis; and if we die, matters rest with God." Qâsim of Bârha<sup>1</sup> and several other Sayyids were near; and on hearing M. 'A.'s resolution to fight, he said, "Well, let us fight as Hindûstânîs, nothing is left but death; but ask the Khân Khânân what he means to do." Dawlat Khân returned, and said to M. 'A. "Their numbers are immense, and victory rests with heaven; point out a place where we can find you, should we be defeated." "Under the corpses," said M. 'A. Thereupon they charged the flank of the enemy and routed them. After this signal victory, M. 'A. distributed 75 lacs of rupees among his soldiers. At the request of the Prince, M. 'A. was soon after recalled (1006).

In the same year Mah Bânû, M. 'A.'s wife, died.

In the 44th year Prince Dânyâl was appointed to the Dakhin, and M. 'A. was ordered to join the Prince, and besiege Ahmadnagar. The town, as is known from the histories, was taken after a siege of 4 months and 4 days.<sup>2</sup> M. 'A. then joined the Court, bringing with him Bahâdur ibn-i Ibrâhim, who had been set up as Nizâm Shâh. Dânyâl was appointed governor of the newly conquered territory, which was called by Akbar Dândes,<sup>3</sup> and married to Jânâ Begum, M. 'A.'s daughter. The Khân Khânân was also ordered to repair to Ahmadnagar, to keep down a party that had made the son of Shâh 'Ali, uncle of Murtâzâ, Nizâm Shâh.

After the death of Akbar, matters in the Dakhin did not improve. In the 3rd year of Jahângîr (1017), M. 'A. promised to bring the war to a close in two years if he received a sufficient number of troops. Shâhsâda Parwîs, under the *Atâiq*-ship of Âqâf Khân, Mân Singh, Khân Jahân Lodi, and others, were appointed to assist M. 'A. He took the Prince in the rains from Burhânpûr to Bâlâghât; but in consequence of the usual duplicity and rancour displayed by the Amirs, the imperial army suffered from want of provisions and loss of cattle, and M. 'A. was compelled to conclude a treaty dishonourable for Jahângîr, who appointed

<sup>1</sup> The Sayyids of Bârha considered it their privilege to fight in the *Harâmat* or van. Vide No. 75.

<sup>2</sup> Abû'l-Faâl and the Lucknow edition of *Fîrishtâ* call the eunuch who murdered Chând Bibî *Abû'l-Faâl*, or *Abû'l-Fâl*. Briggs has Hamid Khân. For *Nihang Khân*, which Briggs gives, all copies of the *Akbar-nâma* and the *Mâqâfir* have *Abhang Khân*. The Lucknow Ed. of *Fîrishtâ* has *Abhang Khân*. The differences, moreover, between Abû'l-Faâl and *Fîrishtâ* in details are very remarkable.

<sup>3</sup> A combination of the words *Dânyâl* and *Khânân*.

Khān Jahān Lodi as his successor, and sent Mahābat Khān, subsequently M. 'A.'s enemy, to bring the unsuccessful commander to Court.

In the 5th year, M. 'A. received Kālpī and Qanawj as *tuyūl*, with orders to crush the rebels in those districts (*vide p. 341, note*). Some time afterwards, M. 'A. was again sent to the Dakhin, as matters there had not improved ; but he did not gain any advantage either.

In the 11th year (1025) Jahāngīr, at last, dispatched Prince Khurram, to whom he had given the title of Shāh.<sup>1</sup> Jahāngīr himself fixed his residence at Māndū in Mālwa, in order to be nearer the scene of war, while Shāh Khurram selected Burhānpūr as Head Quarters. Here the Prince also married the daughter of Shāhnawāz Khān, M. 'A.'s son. 'Ādil Shāh and Qutbū 'l-Mulk sent tribute and submitted, and Jahāngīr bestowed upon 'Ādil Shāh the title of *Farzand* (son) ; and 'Ambar Malik handed over the keys of Ahmadnagar and other Forts, together with the Parganas of Bālāghāt, which he had conquered. Shāh Khurram then appointed M. 'A. Şūbahdār of Khāndes, Barār, and Ahmadnagar, whilst Shāhnawāz Khān was appointed to Bālāghāt. Leaving 30,000 horse and 7,000 artillery in the Dakhin, Shāh Khurram joined his father at Māndū, where new honours awaited him.<sup>2</sup>

In the 15th year, Malik 'Ambar "broke" the treaty, and fell upon the Thānādārs of the Mughuls. Dārāb Khān, M. 'A.'s second son, retreated from Bālāghāt to Bālāpūr ; and driven from there, he went to Burhānpūr, where he and his father were besieged. On Shāhjahān's approach, the besiegers dispersed.

In the 17th year (1031) Shāh Abbās of Persia attacked Qandahār, and Shāhjahān and 'Abdu 'r-Rahīm were called to Court to take command against the Persians ; but before they joined, Prince Parwiz, through Nūr Jahān's influence, had been appointed heir-apparent, and Mahābat Khān had been raised to the dignity of Khān Khānān. Shāhjahān rebelled, returned with M. 'A. to Māndū, and then moved to Burhānpūr. On the march thither, Shāhjahān intercepted a letter which M. 'A. had secretly

<sup>1</sup> "Since the time of Timūr no Prince had received this title." Ma'āfir Shāh Khurram received subsequently the title of Shāhjahān, which he retained as king, in conjunction with the titles of Sāhib Qirān-i Ṣāfi and Aqīla Ifāṣat (عَلِيٰ افَات). The last title had also been used by Sulaymān-i Kararāni, King of Bengal. Awrangzib, in imitation of it, adopted the title of Aqīla Ifāqān.

<sup>2</sup> He received the title of Shāhjahān and was made a Şāhādār, or Commander of Thirty Thousand, personal (brevet) rank, and a contingent of 20,000 (as ap. 20,000, i.e., his former contingent plus an increase in troops). He was also allowed a Şāhādāt (*vide p. 316*), likewise a custom that had not been observed since the age of Timūr. Jahāngīr even came down from the Jāroka (the window in the State hall, familiar to all that have seen the halls of the palaces of Agra and Fathpūr Sikri), and placed a dish full of jewels and gold on Shāhjahān's head, distributing the whole (as *nigār*) among the Amirs.

written to Mahābat Khān, whereupon he imprisoned him and his son Dārāb Khān, and sent him to Fort Āsir, but released them soon after on parole. Parwiz and Mahābat Khān had, in the meantime, arrived at the Narbadā to capture Shāhjahān. Bayrām Beg, an officer of Shāhjahān's, had for this reason removed all boats to the left side of the river, and successfully prevented the imperials from crossing. At M. 'A.'s advice, Shāhjahān proposed, at this time, an armistice. He made M. 'A. swear upon the Qur'ān not to betray him, and sent him as ambassador to Parwiz. Mahābat Khān, knowing that the fords would not now be so carefully watched as before, effected a crossing, and M. 'A., forgetful of his oath, joined Prince Parwiz, and did not return to Shāhjahān, who now fled from Burhānpūr, marching through Talingāna to Orīsa and Bengal. Mahābat and M. 'A. followed him up a short distance beyond the Taptī. M. 'A. wrote to Rāja Bhīm, a principal courtier of the Daulatshāhi party, to tell Shāhjahān, that he (M. 'A.) would do everything in his power to detain the imperial army, if the prince would allow his sons to join him. Rāja Bhīm replied that the prince had still from five to six thousand followers, and that he would kill M. 'A.'s sons should it come to a fight. Shāhjahān then moved into Bengal and Bihār, of which he made Dārāb Khān, who had evidently attached himself to the prince, Governor. Mahābat Khān had in the meantime returned to Ilāhābād to oppose Shāhjahān, and had placed M. 'A., who looked upon him with distrust, under surveillance.

In the 21st year, Jahāngīr ordered Mahābat Khān to send M. 'A. to court, where he was reinstated in his titles and honours. He afterwards retired to his jāgīr at Lāhor, when Mahābat Khān followed him and sent him back to Dihlī. Soon after the failure of his scheme of retaining possession of Jahāngīr's person, and the return of the monarch from Kābul, Mahābat Khān had to fly. Nūr Jahān now appointed M. 'A. to follow up Mahābat, and contributed herself twelve lacs of rupees to the expedition. But before the necessary preparations had been completed, M. 'A. fell ill at Lāhor, and on his arrival at Dihlī, he died at the age of seventy-two, in the end of Jahāngīr's 21st year (1036). The words *Khān Sipahsālār kū* (where is the Khān Commander?) are the *tārīkh* of his death.

M. 'A.'s great deeds are the conquests of Gujrāt and Sind and the defeat of Suhayl Khān of Bījūpūr. During Jahāngīr's reign, he did nothing remarkable; nor was he treated with the respect which he had enjoyed during the lifetime of Akbar, though he was allowed to retain his rank. For nearly thirty years he had been serving in the Dakhin.

Every grandee, and even the princes, accused him of secret friendship with the rulers of the Dakhin, and 'Abd 'l-Faqīl, on one occasion, gave his *fatiq* that M. 'A. was a rebel. Under Jahāngīr, he was the open friend of Malik 'Ambar; and Muḥammad Maṭṣūm, one of his servants, once informed the emperor that he would find Malik 'Ambar's correspondence in the possession of 'Abdu 'r-Rahīm of Lakhnau (No. 197), who was much attached to M. 'A. Mahābat Khān was appointed to inquire into this; but 'Abdu 'r-Rahīm of Lakhnau would not betray his friend. People said, M. 'A.'s *motto* was, "people should hurt their enemies under the mask of friendship," and all seem to have been inclined to blame him for maliciousness and faithlessness. He used to get daily reports from his newswriters whom he had posted at various stations. He read their reports at night, and tore them up. But he was also proverbial for his liberality and love of letters. The *Mā'āṣir-i Rahīmī*<sup>1</sup> is a splendid testimony of his generosity; it shows that he was the *Moeccenas* of Akbar's age. People, by a happy comparison, called him Mir 'Alī Sher (*vide* p. 107, note 6). M. 'A. wrote Persian, Turkish, Arabic, and Hindi with great fluency. As poet he wrote under the name of *Rahīm*.

Though his father had been a Shi'ah, M. 'A. was a Sunni; but people said he was a Shi'ah, but practised *taqiyya*.<sup>2</sup>

M. 'A.'s most faithful servant was Miyān Fahīm. People said, he was the son of a slave girl; but he appears to have been a Rājpūt. He grew up with M. 'A.'s sons, and was as pious as he was courageous. He fell with his son Firuz Khān and 40 attendants in a fight with Mahābat Khān, who had imprisoned his master. M. 'A. built him a tomb in Dihli, which is now called *Nila Burj*, near Humāyūn's tomb. (*Aṣār 's-sanādīd*.)

M. 'A. outlived his four sons.

1. *Mīrzā Īrīch* (or *Īrij*), *Shahnawāz Khān Bahādur* (No. 255). When young he used to be called *Khān Khānān-i jawāñ*. He distinguished himself by his courage. In the 40th year of Akbar he was made a Commander of 400. In the 47th year, after a fight<sup>3</sup> with Malik 'Ambar who got wounded, he received the title of *Bahādur*. During the reign of Jahāngīr he was called *Shahnawāz Khān* (*vide* Tuzuk, p. 95), and was made a Commander of Five Thousand. He died in 1028, from excessive drinking. (*Vide* Tuzuk, p. 270.)

<sup>1</sup> Called *Mā'āṣir-i Rahīmī* in allusion to his name M. 'Abdu 'r-Rahīm. *Vide* Elliot's Index (1st edition), p. 377.

<sup>2</sup> Wherever Shi'ahs are in the minority, they practise, if necessary, *taqiyya* (畏, fear, caution), i.e., they do as if they were Sunnis. A Shi'ah may even villify his own sect, if his personal safety requires it.

<sup>3</sup> Near Nānder.—B.J.

Two of his sons are mentioned in the *Pādishāhnāma*. 1. *Mīrzā Khān*. He was Fawjdār of Kāngrah, and retired "foolishly" from public life in Rabi' II, 1046. But he was re-employed and was a Commander of Three Thousand in 1055 (*Pādishāhnāma* II, pp. 483, 723). 2. Lashkarshikan *Khān*. He got in 1047 a present of 4,000 R., and received an appointment in Bengal.

Historians call Shahnawāz *Khān* generally *Shahnawāz Khān-i Jahāngir*, to distinguish him from Shahnawāz *Khān-i Ṣafawi*, a grandee of Shāhjahān.

2. *Mīrzā Dārāb Dārāb-Khān*. He has been mentioned above (p. 337). When Shāhjahān made him Governor of Bengal, he retained his wife, a son and a daughter, and a son of Shahnawāz *Khān* as hostages (*yarqhamāl*). When the prince after the fight near the Tons (Benares) had again to go to the Dakhin, he wrote to Dārāb *Khān* to move to Gaḍhi (N.W. entrance of Bengal) and join him. Dārāb wrote him that he could not come, being besieged by the zamindārs of the place. He fell at last into the hands of Parwiz and Mahābat *Khān*, and as Jahāngir had "no objections", Mahābat executed him (1035), wrapped his head in a table cloth, and sent it to his father M. Ḩ.A. as a present of a "melon". A short time before ḨAbdu'l-lah *Khān* had killed Dārāb's son and a son of Shahnawāz *Khān*.

3. *Mīrzā Rahmān Dād*. His mother belonged to the Sandahas of Amarkot. Though very dissolute, he was the most liked by his father. He died, at Bālāpūr, about the same time as his eldest brother. Vide *Tuzuk*, p. 315. No one dared to inform his father of the event, till people sent at last the famous saint Hazrat Ḫaṣā of Sindh to M. Ḩ.A. on a visit of condolence.

4. *Mīrzā Amru 'Ukāh*. He grew up without education, and died when young.

#### 30. Rāja Mān Singh, son of Bhagwān Dās.

He was born at Amber, and is the son of Rāja Bhagwān Dās (No. 27). European historians say that he was the adopted son of Rāja Bh. D., but Muhammadan historians do not allude to this circumstance, perhaps because Hindus make absolutely no difference between a real and an adopted son. He is also known under the title of *Mīrzā Rāja*, and Akbar bestowed upon him the title of *Farzand* (son).

He joined Akbar with Bihāri Mal (p. 329). In 984 he was appointed against Rānā Kikā, and gained, in 985,<sup>1</sup> the great battle near Goganda.<sup>2</sup>

<sup>1</sup> Corrected in No. 100.—B.I.

<sup>2</sup> The best account of this battle is to be found in Badāoni, who was an eye-witness. *Bud.* II, 230 to 237. The whole is left out in Briggs.

Rāja Rāmaś of Gwāliyār was killed with his sons, whilst the Rānā himself in the *melée* was wounded by Mān Singh. Akbar, however, felt annoyed, because M. S. did not follow up his victory, and so recalled him.

When Bhagwān Dās was appointed governor of the Panjāb, M. S. commanded the districts along the Indus. In the year 993, Prince M. Muḥammad Ḥakim died, and M. S. was sent to Kābul to keep the country in order. He rejoined Akbar near the Indus with M. Muḥammad Ḥakim's sons (M. Afrāsyāb and M. Kayqubād); but was soon after sent back to Kābul, where he chastised the Raushāns who, like other Afghān tribes, were given to predatory incursions. After the death of Rāja Bir Bar, in the war with the Yūsufzā'is, M. S. was appointed to the command of the army in Kābul, in supercession of Zayn Khān Koka (No. 34) and Ḥakim Abū 'l-Fath. He was also put in charge of Zābulistān, as Bhagwān Dās had a fit of madness (p. 338). In the 32nd year, M. S. was recalled in consequence of loud complaints of the people against the Rājpūts and M. S.'s indifference to the Kābulis, and was appointed Governor of Bihār, to which province the *tuyūls* of the Kachhwāhas had been transferred.

After the death of Bhagwān Dās in 998, M. S., who hitherto had the title of *Kūwar*, received from Akbar the title of Rāja and a Command of Five Thousand. In Bihār he punished several refractory Zamindārs, as Pūrān Mal and Rāja Sangrām, and received their tribute.

The principal events in Mān Singh's life from 997 to 1015 are given in Stewart's History of Bengal (pp. 114 to 121).<sup>1</sup> In the 35th year, M. S. invaded Orīsa by way of Jhārkand (Chuttiā Nāgpur). The result of this expedition was the cession of Pūri. In the 37th year, when the Afghāns under Khwāja Sulaymān and Khwāja 'Uṣmān attacked Pūri, M. S. again invaded Orīsa, and re-annexed, in 1000, that province to the Dihlī empire. In the 39th year, M. S. continued his conquests in Bhāṭī (the eastern portions of the Sundarban), and built, in the following year, Akbarnagar, or Rājmahall, at a place which Sher Shāh, before him, had selected as a convenient spot, as also Salimnagar, the Fort of Sherpūr Murchā (Mymensing). The whole of Eastern Bengal on the right side of the Brahmaputra was likewise annexed. In the 41st year, M. S. married the sister of Lachmi Narāsin, Rāja of Kūch Bihār, who had

<sup>1</sup> The name of "Sayyid" Khān (سید خان) which occurs several times in Stewart, i.e., should be corrected to Saifid Khān (سائبید خان), the same grandee whose biography was given above (p. 331). Such as take an interest in the History of Bengal and Orīsa should make use of the Akbarnāma, which contains many new facts and details not given in Stewart.

declared himself a vassal of the Mughul empire. In the same year, M. S. fell dangerously ill at Ghorāghāt, when the Afghāns attacked him. They were soon after driven back by Himmat Singh, one of M. S.'s sons,<sup>1</sup> into the Sundarban. In the 42nd year, M. S. had to send a detachment under Ḥijāz Khān into Kūch Bihār for the protection of Lachmī Narā<sup>in</sup>. In the 44th year M. S., at Akbar's request, joined the Dakhin war. Thinking that the Afghāns, in consequence of the death of their leader, the rich Ḳīsa of Ghorāghāt, would remain quiet, M. S. appointed his son Jagat Singh (No. 160) his deputy, and joined Prince Salīm at Ajmīr. Jagat Singh died after a short time, and was succeeded by Mahā Singh, a grandson of M. S. The Afghāns under Ḫusmān used this opportunity, defeated, in the 45th year, the imperials near Bhadrak in Orīsa, and occupied a great portion of Bengal. M. S. then hastened back over Rahtās, and defeated the Afghāns near Sherpur Ḩāgū, a town of the Sirkār of Sharifabād, which extended from Bardwān to Fath Singh, S. of Murshibābād. After this victory, which obliged Ḫusmān to retreat to Orīsa, M. S. paid a visit to the emperor, who promoted him to a (full) command of Seven Thousand. Hitherto Five Thousand had been the limit of promotion. It is noticeable that Akbar in raising M. S. to a command of Seven Thousand, placed a Hindū above every Muhammadan officer, though, soon after, M. Shāhrukh (*vide* p. 326) and M. Ḫazīz Koka (No. 21), were raised to the same dignity.

M. S. remained in Bengal till 1013, when the sickness of the emperor induced him to resign his appointment in order to be in the capital. The part which he played at the time of Akbar's death is known from the histories. Jahāngīr thought it prudent to overlook the conspiracy which the Rāja had made, and sent him to Bengal. But soon after (1015), he was recalled and ordered to quell disturbances in Rohtās (Bihār), after which he joined the Emperor. In the 3rd year of Jahāngīr's reign, he was permitted to go to his home, where he raised levies, in order to serve with M. Ḫabdūl-Rahīm (No. 29) in the Dakhin war.

M. S. died a natural death in the 9th year of J.'s reign, whilst in the Dakhin. Sixty of his fifteen hundred wives burned themselves on the funeral pile. At the time of his death, only one of his numerous sons was alive, Bhāo Singh, regarding whose succession to the title, *vide* Tuzuk-i-Jahāngīr, p. 130.

The ground on which the Tāj at Āgra stands, belonged to Mān Singh.

<sup>1</sup> He died in 1005.

31. Muḥammad Quli Ḫān Barlās, a descendant of the Barmaqs (?).<sup>1</sup>

He served under Humāyūn, and held Multān as jāgīr. In the beginning of Akbar's reign, he conveyed, together with Shamsu 'd-Dīn Atga (No. 15) the princesses from Kābul to India. His tūyūl was subsequently transferred to Nāgor. For a short time he was also Governor of Mälwa.

In the 12th year, he was sent against Iskandar Ḫān Uzbak (vide No. 48) in Aūdh. After the death of Ḫān Zamān, Iskandar fled to Bengal, and Aūdh was given to Muḥammad Quli Ḫān as jāgīr.

He subsequently served under Munṣim Ḫān in Bihār and Bengal. In the 19th year when Dā'ūd had withdrawn to Sātgāw (Hūglī) Munṣim Ḫān dispatched M. Q. Ḫān to follow up the Afghāns, whilst he remained with Rāja Toḍār Mal in Tāndā to settle financial matters. When M. Q. Ḫān arrived at Sātgāw Dā'ūd withdrew to Orīsa, to which country neither M. Q. Ḫān nor his officers had much inclination to go. From Sātgāw M. Q. Ḫān invaded the district of Jesar (Jessore), where Ṣarmadī, a friend of Dā'ūd's, had rebelled; but the imperialists met with no success, and returned to Sātgāw. Munṣim Ḫān at last ordered Toḍār Mal to join M. G. Ḫān, and subsequently both moved into Orīsa. Soon after passing the frontier M. Q. Ḫān died at Mednipūr (Midnapore), Ramazān, 982. He seems to have died a natural death, though some accused one of his eunuchs of foul play.

His son, Mīrzā Farīdūn Barlās (No. 227). He served under M. 'Abdu 'r-Rahīm (No. 29) in Sind, and accompanied, in 1001, Jāni Beg (No. 47) to Court. He was a Commander of Five Hundred. Under Jahāngīr, he was rapidly promoted, and held, in the 8th year, a command of Two Thousand, when he served under Prince Khurram against Rānā Amr Singh. He died during the expedition.

His son Mihr 'Ali Barlās was made by Jahāngīr a Commander of One Thousand.

32. Tarson Ḫān, sister's son of Shāh Muḥammad Sayfū 'l-Mulk.

In Histories he is called Tarson Muḥammad Ḫān. Sayfū 'l-Mulk had been an independent ruler in Gharjistān (a part of Khurāsān); but he had to submit to Tahmasp (A.H. 940).

<sup>1</sup> So in the MSS.; but the name *Barmaq* is very doubtful. Being a "Barlās", he belonged to that Chaghtāi tribe which traced its descent to چشتی or چشتیان—the MSS. have various forms for this name—who is the 8th ancestor of Timūr. If چشتی be the correct form, the substitution of بارلاس, a renowned name in Muhammadan history, would not appear altogether impossible. The MSS. of the *Mu'āzīz* have *Barantaq* بارناتق. In the beginning of the *Akbarnāma*, Abū 'l-Faṣīl says that this 8th ancestor of Timūr was the first that held the title of *bariās*, which means the same as گلپاں شجاعیہ, brave. Another Barlās had been mentioned above on p. 216. An Amir Chākū Barlās served with distinction under Timūr.

Tarson Khân was in the service of Bayrâm Khân (No. 10), and joined Akbar when Bayrâm fell into disgrace. Akbar sent him, together with Hâjî Muhammad Sistâni (No. 55), to see Bayrâm on his way to Makkah, as far as Nâgor, then the frontier of the empire. T. Kh. was subsequently promoted to the post of a Commander of Five Thousand, and was for some time Governor of Bhakkar (*vide* No. 107), and then of Patan in Gujrât. In the 21st year he served in Râjpútâna, *vide* No. 44. In the 23rd year he was made Fawjdâr of Jaunpûr, at the same time that Mullâ Muhammad Yazdî (*vide* p. 198) was appointed Qâzîyû 'l-Quzât and Sadr of the Sirkâr. When the Jaunpûr Rebellion broke out, T. Kh. with other faithful Amîrs moved to Bihâr against Bahâdur Khân and 'Arab Khân, who were joined by Ma'sûm Khân Farankhûdi (No. 157). In the 27th year he served under M. 'Aziz Koka in Bihâr. When the Qâqshâls (No. 50) left Ma'sûm Khân and joined the Imperialists, M. 'Aziz sent T. Kh. to Ghorûghât, where most of the Qâqshâls had jâgirs. T. Kh. stayed at Tâjpûr (Dinagepore), settling matters, when Ma'sûm Khân came with a large army from Bhâti (بھاتی),<sup>1</sup> and plundered Western Bengal, approaching even the environs of Tândâ ; he also sent a detachment against T. Kh., who was besieged in the fort of Tâjpûr. The siege was raised by a corps sent by Shâhbâz Khân-i Kambû (No. 80) from Patna, and T. Kh. was thus enabled to join Shâhbâz and drive away the rebels from Upper Bengal. Ma'sûm fled again to Bhâti, and Shâhbâz and T. Kh. planned an expedition against 'Isâ, who had afforded Ma'sûm shelter. They crossed the Ganges at Khîzrpûr, which stands on the frontier of Bhâti, took Sunnârgâw, plundered Baktarâpûr (?), where 'Isâ used to live, and nearly caught Ma'sûm. At this juncture, 'Isâ returned from an expedition to Kûch Bihâr, and attacked the Imperialists near Bhowûl (N. of Dacca). The Imperialists had entrenched themselves

<sup>1</sup> Abû 'l-Fazl gives this spelling in the Akbarnâma, and says it means *lowland* (from the Hindûstani *ग़े दूर* *the river*), and extends nearly 400 *kms* from east to west, and 300 *kms* from N.S., from Thibot to the ocean. It would thus include the Sunderban and the tracts along the Megna. Grant, in the Vth Report, p. 260, note, defines *Bhâti* as comprising the Sunderban and all the neighbouring low lands, even Hîjil, overflowed by the tide.

'Isâ's father, according to Abû 'l-Fazl, was a Râjpût of the Bais clan, if I read correctly my MSS. He came in contact with Salim Khân and Tâj Khân of Bengal, was killed ; and his two sons, 'Isâ and Ismâ'îl, were sold as slaves. They were subsequently traced by Qutb 'd-Din Khân, 'Isâ's uncle, to Tûrân, and brought back. 'Isâ soon became the chief of Bhâti, and had twelve great zamindârs dependent on him. Hence he is generally called by Abû 'l-Fazl *Mazîlân-i Bhâti*, ruler of *Jîkîli*. He gave the Imperialists no end of trouble. He must not be confounded with 'Isâ, the Vakil of Qutb 'd-Din Khân of Orîsa, who ceded Puri to Mân Singh.

near the Brahmaputra, and the fighting was continued for a long time both by land and on the river. At one time T. Kh. with a small detachment came too near a position held by the enemy, and was attacked by Maṣūm Khān and wounded. Immediately afterwards he was caught and killed by Maṣūm (992). For a relation of his, *vide* No. 400.

### 33. Qiyā Khān Gung.

*Qiyā* is a Turkish word and means *zeb*, ornament. *Gung*, if it is the Persian word, means "dumb". He served under Hunayūn, and held Kol Jalālī. On the approach of Hemū, he joined Tardi Beg (No. 12) in Dihlī, and retreated with him. After Hemū's defeat, Qiyā was sent to Āgra, and was raised to the dignity of a Commander of Five Thousand. Several parganas in Gwāliār having been given to him as *tuyūl*, Qiyā Khān, in the 2nd year of Akbar's reign, besieged Gwāliyār, which was held by Bhil Khān, a general of Salim Shāh, during whose reign Gwāliyār had been the capital of the empire. Bhil Khān, thinking it impossible to hold the Fort for a long time, wished<sup>1</sup> to hand it over for a consideration to Rāja Rāmsūh, whose ancestors had held Gwāliār, when Qiyā Khān arrived, and after defeating the Rāja, prepared himself to besiege Bhil Khān. When Akbar, in 966, came to Āgra, he sent a detachment to assist Qiyā, and Bhil Khān submitted.

He was a friend of Bayrām, but was the first that left him and joined Akbar.

A few years later, Qiyā Khān joined Khān Zamān's rebellion, but repented and was pardoned, at the request of Munīsim Khān.

After the first conquest of Bengal, Q. Kh. was sent to Orīsa, to settle matters. He remained in Orīsa and Bengal during the Bengal rebellion, and when, in the 25th year, the Imperialists withdrew from that country, Qutlū Khān seized upon Orīsa, and besieged Qiyā Khān in some fort. Deserted by his soldiers, Q. Kh. was killed (989).<sup>2</sup>

<sup>1</sup> So the *Māzāir*. The *Sawāniś* says that Rāja Rāmaśh with a large force of Rājpūtā, had come to besiege Gwāliyār. Firishta instead of Bhil Khān (Akbarnāma, Sawāniś, Badā, onl) has Suhayl Khān (?) and Iqbāl Khān (?) for Qiyā Khān, *vide* Briggs, II, p. 194. The change from *Jw* to *Jw* is not remarkable; but the alteration of *l* to *l* is more violent, as we have an additional *alif* and *lām*.

How untrustworthy our printed editions are may be seen from Khāfi Khān's List of Commanders of Five Thousand under Akbar (*Ed. Bibl. Indica* I, p. 237), where the native editors have given three wrong names among twelve, viz.:—

P. 237, last line, for *Amin Khān Kolkā*, read *Zayn Khān Koks* (No. 34).

P. 238, l. 1, for *Shujāt Khān*, read *Shujāsat Khān* (No. 14).

P. 238, l. 2, for *Rasūl Khān*, read *Tarson Khān* (No. 32).

Moreover Khāfi Khān's list is most incomplete, and does not coincide, although he says so, with the number of Panjhāzāris given in the *Tabaqat*.

<sup>2</sup> Several copies of the *Tabaqat* which I have consulted, say that Qiyā Khān died in 984 (?).

*Tardî Khân* (No. 101), his son, was a Commander of Fifteen Hundred. He accompanied Prince Dânyâl to the Dakhin, but fell later in disgrace. In the 49th year he was restored and promoted to a command of Two Thousand Five Hundred, and got a present of 5 lacs of Rupees.

#### V. Commanders of Four Thousand Five Hundred.

34. *Zayn Khân*,<sup>1</sup> son of *Khwâja Maqṣûd* of Harât.

His father, *Khwâja Maqṣûd* 'Ali, was a servant of Akbar's mother. The name of his mother was Pîcha Jân Anaga ; she was one of Akbar's nurses. On Humâyûn's flight to Persia, Maqṣûd was always near the howdah of Akbar's mother, and remained attached to her in all her misfortunes. His brother was *Khwâja Hasan* (*Zayn Khân*'s uncle), whose daughter married Prince Salim. She is the mother of Prince Parwiz.

In 993, *Mirzâ Muhammad Hakim*, Akbar's brother, had died, and Akbar crossed the Indus for Zâbulistân. *Zayn Khân* was at that time a Commander of Two Thousand and Five Hundred, and was sent against the Yûsufzâ'is. This tribe, says 'Abu'l-Faqîl, had formerly been in Qarâbâgh and Qandahâr, and had invaded Kâbul, where a great number of them were killed by M. Ulugh Beg. The remainder settled at Lamghânât, and subsequently at Ishtaghâr. For the last one hundred years they had held the territory of Bajor,<sup>2</sup> and were notorious robbers. In Bajor, there was also a tribe of the name of Sultânî, who traced their descent to a daughter of Sultân Sikandar. The Yûsufzâ'is deprived them treacherously of their district ; a few of the Sultânides, however, remained in Bajor from attachment to their old country.

On a former occasion, when Akbar had moved against M. Muhammad Hakim, the chiefs of the Yûsufzâ'is submitted, and one of them, Kâlû, went with Akbar to Agra and was hospitably treated. He fled, however, but was caught by Shams' d-Dîn Khâfi (No. 159) near Atak, and was sent back ; and although Akbar continued to treat him kindly, he fled again and stirred up his countrymen.

*Zayn Khân* moved into the District of Bajor<sup>3</sup> (north of Pashâwar), and punished the Yûsufzâ'is. Several chiefs asked for pardon. After this he erected a fort in Jakdara, in the middle of the country, and defeated the enemies in twenty-three fights. He had at last to ask

<sup>1</sup> As he was Akbar's foster-brother ; he is generally called in histories, *Zayn Khân Koka*.

<sup>2</sup> Or Bijâr (?).—P.]

for reinforcements, and Akbar sent to him Rāja Bir Bar and Hakim Abū 'l-Fath with some troops. Zayn Khān asked them to attack the Afghāns whilst he would occupy the conquered districts, or he would attack the enemies and they should hold the district. But Bir Bar and Hakim Abū 'l-Fath, who were no friends of Zayn Khān, proposed that they should attack the Yūsufzā'is together and then go back. Z. Kh. said it would not do to return without better results from a country which had cost so many sacrifices; else, the best thing they could do, was to return the same way they had come. But to this they would not listen, and returned by another road (over 515). Z. Kh. paid no attention to their insubordination and joined them, chiefly because he was afraid they would denounce him at Court. As soon as the Afghāns saw the Imperialists returning, they attacked them in every narrow valley. On passing the Girewa<sup>1</sup> Balandri (گرید بلند ری), Z. Kh. who commanded the rear (*chandārūl*), was so severely attacked that he had to face them. Arrows and stones were showered from all sides on the Imperialists, the soldiers got bewildered, and the horses ran into the train of elephants. Many lives were lost. Z. Kh., unable to prevent a rout, rushed among the Afghāns seeking death, when Jānish Bahādur (No. 235) got hold of the reins of his horse, and led him by force out of the *mele*. In the greatest disorder the Imperialists reached the next station, when the mere rumour of an approach of the Afghāns dispersed the soldiers. In the darkness of night most of them lost their way, and several detachments entered the valleys occupied by the Afghāns. Their enemies being engaged in plundering, they were at first safe; but next day were all cut off. This was the occasion when Bir Bar with 500 officers fell (vide p. 214).

In the 31st year (994), Z. Kh. operated successfully against the Mahmands and Ghoris near Pashāwar, who under their chief Jalālu 'd-Din Rawshānī had committed numerous predations. In the next year, Z. Kh. was made governor of Zābulistān vice Mān Singh, and moved, in the 33rd year, against the Yūsufzā'is. After eight months' fighting they submitted, but Z. Kh. insisted on occupying their territory. He followed the same policy as before, and erected a large Fort on the banks of the river Pajkora<sup>2</sup> (پاچکورا), where their district commences. During the festival of the 'Id-i Qurbānī (Baqr 'Id, in Zī Hijjah), he surprised the Afghāns and took possession of the whole district, erecting a fort wherever

<sup>1</sup> *Girewa* means a hill.

<sup>2</sup> Or Panjkora.

he thought necessary, and leaving in each a sufficient number of soldiers<sup>1</sup> (*Vide* No. 46.)

In the 35th year he was sent to punish several rebellious zamindārs in the Himālayas. Most of them, as Rāja Budi (Badhi) Chand of Nagarkot (*vide* p. 349), Rāy Pertāb of Mānkot, Rāja Parīsrām of Mount Jamū, Rāja Bāsū of Mau, Rāy Baldhadr of Lakhinpur, etc., submitted and accompanied Z. Kh. to Court, though they had an army of 10,000 horse and a lac of foot soldiers.

After having been made, in the 36th year, a Commander of Four Thousand, Z. Kh. was allowed an *calam* and a *nāqqāra* (*vide* p. 52), and was appointed, in the following year, governor of the districts beyond the Indus up to the Hindukush, when new opportunities offered for punishing the mountaineers.

In the 41st year he was made a Commander of Five Thousand and governor of Kābul, *vice* Qulij Khān. In the same year, Prince Salīm fell in love with Z. Kh.'s daughter, and married her soon after, though Akbar was displeased (*vide* p. 288, l. 1, from below). With the death of Jalāl Khān Rawshānī the disturbances in Zābulistān came to an end, and Z. Kh. was ordered to Lāhor, from where Akbar, on his return from Burhānpur, called him to Āgra.

Z. Kh. died in 1010, partly from excessive drinking. He played on several instruments, and composed poems. As Sa'īd Khān (No. 25) for his eunuchs, and Qulij Khān (No. 42) for his horses, so was Z. Kh. famous for his elephants.

A son of his, Shukrū 'Ullah (No. 373), *vide* below, was a Commander of Two Hundred. The *Ma'āṣir* mentions another son, Mughul Khān, who served under Jahāngīr and Shāhjehān (*vide* Pādišhāhn. II, p. 641) and died 19th Ramaḍān, 1067. He commanded for some time Fort Odgīr in the Dakhin, where the author of the *Ma'āṣir* later found an inscription referring to his appointment. For a second daughter, *vide* p. 346.

For Zayn Khān's brother, *vide* No. 38.

35. Mirzā Yusuf Khān, son of Mir Ahmad-i Razawi.

He was a real Sayyid of Mashhad, and was much liked by Akbar. In the 30th year he was a Commander of Two Thousand and Five Hundred.

<sup>1</sup> Such forts were called *Tānsas*, now the common word for a police station.

"*Tānsa* means a corps of cavalry, matchlockmen, and archers, stationed within an enclosure. Their duty is to guard the roads, to hold the places surrounding the *Tāna*, and to dispatch provisions (*rāzad*) to the next *Tānsa*." *Pādišhāhn.* I, p. 187.

How old the use of the word *Tānsa* is, may be seen from the fact that it occurs frequently on Tribeni and Sātgāw inscriptions of the eighth and ninth centuries of the Hijrah.

When Shāhbāz Khān left Bihār for Bengal, M. Yūsuf Khān was sent from Audh to keep Bihār. In the 32nd year (995), when Qāsim Khān (No. 59) resigned, M. Y. was sent to Kashmir as ruler. He was much liked by the people of that country, conciliated Shams Chak, the claimant to the throne, and sent him to Court. In the 34th year (997), Akbar visited Kashmir, and issued several orders regarding the taxation of the country. In the districts of Mararāj and Kamrāj, i.e., the upper and lower districts on both sides of the Bahat river, he fixed the taxes at one-fourth.

In Kashmir every piece of ground is called *patta*, though a *patta* originally is equal to 1 Bigha, 1 Biswa (*Ilāhi*) of Akbar. Two and a half *pattas* and a little more are equal to 1 Kashmīrī Bigha. Three kinds of grain pay taxes in Kashmir, and each village is assessed at some *kharwārs* of *shālī*. A *kharwār* is equal to 3 *mans*, 8 *sers* of Akbar. The principal weight used in Kashmir is the *tark*, which is equal to 8 *sers* of Akbar (vide p. 90, note 2). At the time of the *Rabi*<sup>c</sup> crop, they take 2 *tarks* from each *patta* of wheat and vetches (*māsh*). The country having been recently annexed, was assessed very lightly, at 22 lacs *kharwārs*, which was 2 lacs more than before, the *kharwār* being reckoned at 16 *dāms*. For this sum, Akbar handed over Kashmir to M. Y. Kh.

In the 36th year, one of M. Y. Kh.'s *Mutāsaddis* (revenue clerks) fled to Court, and stated that the revenue should be 50 per cent (*dah-pānzdah*) higher, and the *kharwār* should be valued at 29 *dāms*. M. Y. Kh. informed Akbar that so high an assessment was an impossibility; but Akbar sent Qāzi Nur<sup>u</sup> 'llah and Qāzi 'Ali to Kashmir to report on the revenue. As M. Y. Kh.'s people assumed a threatening attitude, Nūr<sup>u</sup> 'llah returned, and Akbar sent Hasan Beg Shaykh<sup>c</sup> Umari (No. 167) to Kashmir. On his arrival, some of M. Y. Kh.'s people made a conspiracy, and stirred up the malcontents of the country, who collected under Yādgār, the son of M. Y. Kh.'s uncle. The disturbances became so serious that Qāzi 'Ali and Hasan Beg returned to Hindūstān; but the rebels blockaded the roads and killed Qāzi 'Ali. Hasan Beg escaped, not without wounds. Yādgār then read the *khulba* in his name, and had dies prepared for striking coins. Several bad omens foreshadowed his speedy ruin. Without having any knowledge of this rebellion, Akbar revisited Kashmir; but when he was informed of the state of the country, he put M. Y. Kh. under the charge of Abū 'l-Fażl. Yādgār in vain tried to oppose Akbar at the frontier passes, and fled from Srinagar to Hirāpūr, where some of M. Y. Kh.'s men spread at night the rumour that Akbar had suddenly arrived. In the confusion which ensued, Yādgār fled outside of the camp,

accompanied by a servant of the name of Yüsuf. His camp was plundered and M. Y. Kh.'s men got hold of Yüsuf, who had returned to get a horse for his master. They tortured him, till he confessed where Yädgär was. Soon after, they caught him and cut off his head.

As M. Y. Kh. refused to remain in charge of Kashmir under the increased revenue, the country was made khâliqa, and Shams<sup>u</sup> 'd-Din Khâfi (No. 159) was appointed Governor with 3,000 troops. Some time after, at Prince Salîm's request, M. Y. Kh. was re-instated.

In the 38th year, M. Y. Kh. was appointed Dârogha of the Topkhâns, and received Jaunpûr as *tuyûl*, vice Qulij Khân (1002); but in the 41st year his *jâgîr* was transferred to Gujrât, to enable him to serve in the Dakhin. In the following year, when Sâdiq of Harât (No. 43) died, M. Y. Kh. was appointed *atâiq* to Prince Murâd, whom he joined in Bälâpûr (Barâr). After the death of Prince Murâd (p. 322), M. Y. Kh. distinguished himself, together with Abû 'l-Fazl, in the Dakhin wars, and later, under Prince Dânyâl, in the conquest of Ahmadâbâd, on which occasion M. Y. Kh. is said to have been more energetic than other grandees.

After joining Akbar's Court at Burhânpûr, in the 46th year, M. Y. Kh. went again to Prince Dânyâl, who, in 1010, sent him to assist Abû 'l-Fazl and the Khân-Khânân at Bälâghât. But soon after, he died of an abscess at Jalnâpûr,<sup>1</sup> in Jumâdâ II, of the same year. His body was taken to Mashhad.

M. Y. Kh. generally stayed at Sultânpûr, which he looked upon as his Indian home. His contingent consisted exclusively of Rohilas, whose wages he paid monthly.

*His sons.* 1. *Mîrzâ Lashkari Safshikan Khân* (No. 375). He was under Akbar Thânâdâr of Bir (East of Ahmadnagar), and got from Jahângîr the title of *Safdar Khân*, and a *tuyûl* in Bihar. In the 5th year (of Jahângîr), he was promoted to the post of a Commander of 1,500, with 700 horse, and was made in the following year Subâdâr of Kashmir. In the 8th year, he was removed from his office. In the 21st year, when Mahâbat Khân had fled, he was sent towards Dihlî to intercept Mahâbat's treasures which were known to have arrived from Bengal. This he did. In the beginning of Shâh Jahân's reign, he was made a Commander of 2,500, and 2,000 horse, received the title of *Safshikan Khân*, and was

<sup>1</sup> My copy of the *Tabaqât*, as also another MS. which I have seen, contains the following entry—"At the time he was appointed to operate against Râjû, he died at Jannâtabâd in the Dâl'hîn, which is generally called Jalnâpûr." It is difficult to say how these words have found their way into some MS. of the *Tabaqât*, which was finished in A.H. 1001, or nine years before M. Y. Khân's death.

again sent to Bir, where he remained for a long time. He withdrew at last from public life, got a pension of Rs. 12,000 per annum, and lived at Lāhor. He died in 1055.

He was frank to a fault. Once he invited the Mansabdars of Kābul, and feasted them on pork; and when called to Court, to answer for his conduct, he gave Jahāngīr a lesson by saying that not only pork, but also wine was forbidden in the law. For this answer he fell into disgrace.

2. *Mirzā Iwaz* (میڑا). He was a good prose writer, and wrote a history of the world, entitled *Chaman*.

3. *Mirzā Afḍūn*. "He lived with his brother." He was subsequently made Mutawalli of Sikandra (Akbar's tomb), where he died.

A relation of M. Y. Kh., Mir 'Abdu 'llah, was under Shāhjahān a Commander of 1,500 and 600 horse. He was for some time Governor of Fort Dharūr, E. of Bir, mentioned above. He died in the 8th year of Shāhjahān.

## VI. *Commanders of Four Thousand.*

### 36. *Mahdi Qāsim Khān*.

The *Tābaqāt* mentions him among the Commanders of Five Thousand. He served under M. 'Askari, Bābar's third son, whose foster brother he was. His brother was Ghāzanfar Koka<sup>1</sup> (گھازنفر کوکا). Humāyūn, after the conquest of Gujrāt, had appointed 'Askari to Ahmādābād. One night, when half drunk, M. 'Askari said, "I am king and the shadow of God"; when Ghāzanfar gently replied, "Thou art drunk, and hast lost thy senses," at which all who were present laughed. 'Askari got enraged, and imprisoned Ghāzanfar; but he escaped, went to Sultān Bahādur, king of Gujrāt, who had retreated to Fort Diu, and betrayed the plans of 'Askari. Bahādur thereupon collected an army, marched to Ahmādābād and drove the Prince away (*vide* No. 12).

Mahdi Qāsim Khān joined Humāyūn on his return from Persia, and was made in the beginning of Akbar's reign, a Commander of Four Thousand. In the 10th year, 'Abdu 'l-Majid Aṣaf Khān (No. 49) had been ordered to pursue Khān Zamān (No. 13); but entertaining doubts regarding his own safety, he fled to Gārha (Jabalpūr). M. Q. Kh. was, therefore, sent to Gārha, after Akbar had, in 973, returned from Jaunpūr to Āgra, and was ordered to capture 'Abdu 'l-Majid. When M. Q. Kh. arrived

<sup>1</sup> Ghāzanfar means a lion. *Badaoni* (II. p. 725, l. 8) calls him *Ghāzanfar Bay*. The Ed. Bibl. Indica Edition has, by mistake, *Ghāzīnfar*.

at Garha, 'Abdu'l-Majid fled to Khân Zamân ; but the wretched state of the country displeased M. Q. Kh. so much, that without asking A'bar's permission, he left Garha and went to Makkah. From there he returned over Persia and Qandahâr, and arrived, towards the end of the 13th year, at Rantanhûr (which Akbar besieged), and asked to be forgiven, sending at the same time a fine batch of Persian horses as a present. Akbar pardoned him, restored him to his old rank, and gave him Lakhnau as *tuyûl*.

"Nothing else is known of him" (*Maṣāṣir*). He had been dead for some time in 1001, when the *Tabaqât* was completed. Ihsayn Khân Tukriya (No. 53) was the son of his sister and his son-in-law.

He had a villa at Lâhor, which was called *Bâgh-i Muhdî Qâsim Khân*, *vide* Badâoni II, 90, 292, and Calcutta Review for October, 1869 (Jahângîr's Death).

### 37. Muzaffar Khân-i Turbatî:

*Turbat* is the name of a tribe (*ulûs*) in Khurâsân. His full name is Khwâja Muzaffar 'Ali Khân-i Turbatî. He was Bayrâm's Diwân. Bayrâm delegated him from Dipâlpûr to Sher Muhammad Diwâna (p. 332), who sent him in chains to Akbar. Though several couriers advised the Emperor to kill Muzaffar, he pardoned him, and made him 'Amîl (Collector) of the Pargana of Parsaror. Subsequently Akbar made him *Dîvân-i Buyûltât* (Collector of the Imperial Stores, etc.), and at last *Dîvân* of the Empire, with the title of Muzaffar Khân (971). Râja Todâr Mal was then under him. According to Badâoni, the two quarrelled incessantly, though people said that the Râja was a better financier than Muzaffar, whose accession to office was honoured by the short *ârikh* لِجَّةٍ, زَانِمْ (=971), or "Tyrant".

In the 11th year he abolished the *Jamâ-i Raymî*. This is the name of the assessment of the Dihli empire, which had existed since the time of Bayrâm ; but the rent roll showed an assessment very different from the actual state of things ; "for, on account of the number of men (*kaṣrat-i mardum*, i.e. Jâgîr-holders) and the unsettled state (*qâlb-i wilâyat*) of the country, the revenue was increased in name (*ba-nâm afzûdâ*) for the sake of mere show (*barâ-yi macid-i išâbâr*)."<sup>1</sup> This *Jamâ-i Raymî* was now abolished (*vide* Third Book, *A'în-i Dahâla*), and Muzaffar prepared a rent roll according to his experience and the returns of Qâinângâ. The new rent roll was called *Jamâ-i Hüṣil-i Hâl*, or the roll of the present actual income (*vide* p. 352). As the *Dîgh* law (pp. 263, 266, and p. 252) did not then exist, Muzaffar Khân fixed the number of soldiers which the contingents of the *Amîrs* and the *Mulâzîms* (friends

of the king) should contain, and the soldiers were divided into three classes.<sup>1</sup>

In the 12th year it was reported that Muzaffar loved a boy of the name of Qutb. Akbar had the boy forcibly removed, whereupon Muzaffar assumed the garb of a Faqir, and went into the forest. Akbar was thus obliged to recall him, and restored the beloved.

In the 17th year a mania for *Chaupar* (p. 315) had seized Akbar's Court. Muzaffar lost not only his gold muhurs, but also his temper, and annoyed the Emperor so much that he was told to go to Makkah. But he was recalled, and joined the Court at Surat, which Akbar then besieged. In the 18th year (981), after having been for some time in Sārangpūr in Mālwa, he was appointed *Vakil* of the Empire, with the title of *Jumlat*<sup>u</sup> 'l-Mulk. But he did several things which Akbar did not approve of, and when the Emperor returned from Patna, from where he had dispatched a corps to take Rahtās in South Bihār, he ordered Muzaffar to join the expedition, without allowing him first to pay his respects (*vide* Briggs II, 249). Like his companion, Khwāja Shams<sup>u</sup> 'd-Dīn Khāfi (No. 159), M. distinguished himself in the campaign, punished the rebels on several occasions, and took Hājipūr, of which the Afghāns had again taken possession. For these services, M. was appointed, in the 20th year, Governor of Bihār, from Chausā to Garhi. Soon after the taking of Hājipūr, M. was nearly caught by a party of Afghāns, who saw him reconnoitering the banks of the Ghandak.

In the 22nd year, M. returned to Court, where Shāh Mansūr (No. 122) and Rāja Ṭoḍār Mal continued, under his superintendence, their financial reforms.

On the death of Khān Jahān (No. 24) in 986, he was made Governor of Bengal.

In the 25th year (988), Shāh Mansūr subjected the Amirs of Bihar and Bengal to strict inquiries, and called on them to refund sums which they had spent without permission. When he insisted on his

<sup>1</sup> The *Mātāqir* says, he allowed the first class 48,000 *dāms*, the second 32,000 d., and the third 24,000 d. per annum. These numbers appear to be very large, when compared with p. 241. But what was the value of a *dām* in those days? In the 40th year of Akbar's reign, the following pay regulation was introduced:—

Mughul, Afghān, or Hindū	.	
<i>Sik aspas</i>	.	1,000 d. per mensem.
<i>Da-aspas</i>	.	800 d. "
<i>Yak-aspas</i>	.	600 d. "
1st Class Rājpūt,	800 d.	"
2nd ditto ditto	600 d.	"

(Akbar-nāma). But at that time 40 *dāms* were equal to 1 Akbarshāhī Rupee, which differed very little from our rupee.

demands, Ma<sup>ṣ</sup>ṣūm-i Kābulī and several other grandees that held jāgirs in Bihār, rebelled. Muẓaffar imitated Shāh Mansūr's policy in Bengal, and when he commenced vigorously to collect outstanding, Bābā Khūn Qāqshāl and other Jūgirdārs of Bengal rebelled likewise. M. defeated them on several occasions, but would not listen to proposals of peace. At last the Bihar rebels joined those of Bengal, and mustered a sufficient force to take the field against Muẓaffar. Notwithstanding this, the rebels would have gladly come to terms and gone to Oṛisā, had not Muẓaffar betrayed his weakness by moving to the Fort of Tān-la, which, according to Badāoni, consisted of nothing but four old walls. The rebels thus emboldened demanded full pardon, permission to go to Makkah, and restoration of one-third of their property. At this juncture, Sharafu 'd-Dīn Husayn (No. 17) escaped from Muẓaffar's custody, joined the rebels, and informed them of M.'s miserable condition. They moved, therefore, against Tān-la, took it, captured M., and killed him (Rabi' I, 988).<sup>1</sup>

The Jāmi' Masjid in Āgra was built by Muẓaffar. I am told the Masjid is now in ruins, which still go by the name of *Nawib Muẓaffar Khān kī Masjid* or *Kālī Masjid*. The *Maṭṣṣir* says it stood in the *Katra Miyān Raqiq*, but this name does not appear to be now-a-days in use. The Masjid now called the Jāmi' Masjid of Āgra was built, in 1058; by Jahān Arā Begum, Shāhjahān's daughter, at a cost of five lacs of Rupees.

According to the *Mir'at 'l-Ālam*, his youngest daughter was married to Shāh Fathu 'llah of Shirāz.

### 38. Sayf Khan Koka, elder brother of Zayn Khān Koka (No. 34).

His mother had only daughters, and when she was pregnant with Sayf Khān, her husband threatened to divorce her, should it again turn out to be a daughter. She complained of this to Akbar's mother, and Akbar, though then a child, told her husband that he would incur his displeasure if he should do so; "besides," said he, "it shall be this time a fine boy." The mother looked upon Prince Akbar's words as a prophecy from heaven, and in course of time Sayf Khān was born.

Akbar was very fond of Sayf Khān, and made him, though quite young, a Commander of Four Thousand. He distinguished himself by his bravery, especially in the 17th year, at the taking of Sūrat, where he was wounded by a bullet. In the beginning of the next year (981), he accompanied Akbar on his forced march from Āgra to Ahmādābād (p. 343), and was killed bravely fighting with Muhammad Husayn Mirzā.

<sup>1</sup> According to Badāoni (II, p. 282), Muẓaffar capitulated, left the fort, and was then captured and slain.

How Akbar appreciated his services may be seen from the fact, that having heard that Sayf Khān was heavily involved, he paid, on his return to Agra, every debt due by him.

His two sons, Sher Afkan (355), and Amānū 'llah (356) are mentioned below as Commanders of Two Hundred and Fifty.

### 39. Rāja Toḍar Mal, a Khatrī.

He was born at Lāhor. The *Ma'āṣir 'l-Umarā* does not record his services before the 18th year of Akbar's reign ; but T. M. appears to have entered Akbar's service at a very early period. In 971, he was employed under Muẓaffar (*Bad.* II, 65), and in 972, he served under Akbar against Khān Zamān (*vide* No. 61). He held the first important post in the 18th year, when after the conquest of Gujrāt he was left there to assess that province. In the 19th year, after the conquest of Patna, he got an *salam* and a *naqqāra* (Ā<sup>6</sup> in 19), and was ordered to accompany Munṣim Khān to Bengal. He was the soul of the expedition. In the battle with Dā'ud Khān-i Kararānī, when Khān-e Ālam (*vide* No. 58) had been killed, and Munṣim Khān's horse had run away, the Rāja held his ground bravely, and "not only was there no defeat, but an actual victory". "What harm," said Toḍar Mal, "if Khān-e Ālam is dead ; what fear, if the Khān Khānān has run away, the empire is ours !" After settling several financial matters in Bengal and Orīsā, Toḍar Mal went to Court, and was employed in revenue matters. When Khān Jahān (No. 24) went to Bengal, Toḍar Mal was ordered to accompany him. He distinguished himself, as before, in the defeat and capture of Dā'ud. In the 21st year, he took the spoils of Bengal to Court, among them 300 to 400 elephants. In the following year, he was again sent to Gujrāt, vice Vazir Khān (No. 41), who had given no satisfaction. Whilst arranging at Ahmadābād matters with Vazir Khān, Muẓaffar Husayn, at the instigation of Mihr 'Ali Kolubī, rebelled. Vazir Khān proposed to retreat to the Fort, but Toḍar Mal was ready to fight, and defeated Muẓaffar in the 22nd year, near Dholqah, which lies 12 *kos* from Ahmadābād. Vazir Khān would have been lost in this battle, if Toḍar Mal had not come to his assistance. Muẓaffar, after his defeat, fled to Jūnāgāh.

In the same year Toḍar Mal was appointed *Vazir*. When Akbar left Ajmīr for the Panjāb, the house idols of the Rāja were lost, as mentioned on p. 33, note.

When the news of Muẓaffar's death (No. 37) and the occupation of the whole of Bengal and Bihār by the rebels reached Akbar, he sent Toḍar Mal, Sūdīq Khān, Tarson Khān, etc., from Faṭhpur Sikri to Bihār. Muhibb 'Ali (No. 107), Governor of Rahtās and Muhammād Maṣṣūm

Khān-i Farankhūdī (No. 157) were appointed *kumakīs*, or auxiliaries. The latter joined the Rāja with 3,000 well-equipped horse, evidently bent on rebellion. Tojar Mal managed to keep him quiet ; but he reported the matter to Court. The Bengal rebels, under Maṣṣūm-i Kābulī, the Qāqshāls, and Mirzā Sharafu 'd-Din Husayn, with 30,000 horse, 500 elephants, and many ships and artillery, had collected near Mungir, and Todar Mal, from fear of treachery among his auxiliaries, shut himself up in the Fort of Mungir, instead of risking a general engagement. During the siege, two of his officers, Humāyūn Farmili and Tarkhān Dīwāna, joined the rebels. Though suffering from want of provisions, Todar Mal held himself bravely, especially as he received timely remittances from Court. After the siege had lasted for some time, Bābā Khān Qāqshāl died, and Jabārī, son of Majnūn Khān Qāqshāl desired to leave. The rebel army dispersed ; Maṣṣūm-i Kābulī went to South Bihār, and 'Arab Bahādur wished to surprise Patna, and take possession of the Imperial treasury, which Pahār Khān (perhaps No. 407) had safely lodged in the Fort of that town. After sending Maṣṣūm-i Farankhūdī to Patna, to assist Pahār Khān, Todar Mal, and Śādiq Khān followed Maṣṣūm-i Kābulī to Bihār. Maṣṣūm made a fruitless attempt to defeat Śādiq Khān in a sudden night attack, but was obliged to retreat, finding a ready asylum with Iṣā Khān, Zamindār of Oīsā. Todar Mal was thus enabled to report to Akbar that South Bihār, as far as Garhī, was re-annexed to the Dihli empire.

In the 27th year (990) Todar Mal was made Dīvān, or rather *Vakīl*. During this year he introduced his financial reforms which have made him so famous. The third book of the Ā'īn contains his new rent-roll, or *Aṣl-i Jamā'i Tūmār*, which superseded Muzaffar's assessment (p. 373). His regulations regarding the coinage have been alluded to above, and others may be found in the Akbarnāma.

The most important reform introduced by Todar Mal is the change in the language and the character used for the revenue accounts. Formerly they had been kept in Hindi by Hindu *Muharrirs*. Todar Mal ordered that all government accounts should henceforth be written in Persian. He thus forced his co-religionists to learn the court language of their rulers—a circumstance which may well compare to the introduction of the English language in the courts of India. The study of Persian therefore became necessary for its pecuniary advantages.

Todar Mal's order, and Akbar's generous policy of allowing Hindus to compete for the highest honours—we saw on p. 303 that Mān Singh<sup>1</sup> was the first Commander of Seven Thousand—explain two facts, *first*, that before

the end of the 18th century the Hindūs had almost become the Persian teachers of the Muhammadans ; *secondly*, that a new dialect could arise in upper India, the *Urdu*, which without the Hindūs as receiving medium, never could have been called into existence. Whether we attach more influence to Tōlār Māl's order or to Akbar's policy, which once initiated, his successors, willing or not, had to follow, one fact should be borne in mind that before the times of Akbar, the Hindūs, as a rule, did not study Persian, and stood therefore politically below their Muhammadan rulers.

In the 29th year, Akbar honoured him by paying him a visit. In the 32nd year, a Khatri, from private hatred, wounded T. M. on a march at night time. The man was at once cut down.

When Bir Baṛ (No. 85) had been killed in the war with the Yūsufzāīs, T. M. was ordered to accompany Mān Singh, who had been appointed commander-in-chief. In the 34th year, when Akbar went to Kashmīr, T. M. was left in charge of Lāhor. Soon after, he applied for leave to go to the banks of the Ganges, as he was old and wished to die. Akbar let him go ; but he recalled him from Hardwār, and told him that looking after his duties was more virtuous than sitting on the banks of the Ganges. T. M. unwillingly returned, but died soon after, on the 11th day of the year 998 (*vide* No. 27, p. 353).

Though often accused of headstrongness and bigotry by contemporaneous historians, Tōlār Māl's fame, as general and financier, has outlived the deeds of most of Akbar's grandees ; together with Abū'l-Fażl and Mān Singh, he is best known to the people of India at the present day.

His son Dhārū (No. 190) was a Commander of Seven Hundred, and was killed during the Sindh expedition, while serving under Khān Khānān (p. 335). People say that he used to shoe his horses with golden shoes.

The name *Tōlār Māl* is often spelt in MSS. with the Hindi *T*, *d*, and *r*, which explains the spelling "Torel Mall", which we find in old histories. Under Shāhjahān also there lived a distinguished courtier of the name "Tōlār Māl".

The *Tasrīk-i-Sīmārat*<sup>1</sup> says Tōlār Māl's father died when T. M. was quite young, and that the widow was in great distress. T. M., at an early

<sup>1</sup> This is the title of a Persian MS. preserved in the Library of the Asiatic Society of Bengal. It was composed by Sir Chand, of the Government College of Agra, and treats of the antiquities of that town. The book gives many valuable and interesting particulars. In the preface an English gentleman is praised, whose Christian names are James Stephen, but the surname is not legible. The name clearly ends in gion, and may be Habington or some other similar name. The style is bombastic, and there is no proper arrangement.

age, showed much clearness and common sense, and received an appointment as writer, from which humble position he rose to the greatest honours.

#### 40. Muhammed Qāsim Khān, of Nishāpūr.

The *Mačāñir* calls him Qāsim Muhammed Khān, and has put his name under the letter *Q*; but Abū 'l-Faṣl, Badāoni, and the *Tabaqāt* give his name in the above order.

He was a rich landowner of Nishāpūr, and fled after the invasion of the Uzbaks to India, where he served under Bayrām Khān. He distinguished himself in the war with Sikandar Sūr, and served as *Harðwal*, or leader of the van, under Khān Zamān (No. 13) in the battle with Hemū. Immediately after, but still in the first year of Akbar's reign, he was sent against Hājī Khān, who had defeated Rānā Udai Sing of Maiwār, and taken possession of Nāgor and Ajmir. Hājī Khān was an old servant of Sher Khān, and was distinguished for his wisdom and bravery. On the appearance of the Imperialists, however, Hājī Khān's army dispersed, and he himself withdrew to Gujrāt. M. Q. Kh. thus took possession of Nāgor and Ajmir, which for a long time remained the south-western frontier of Akbar's empire.

In the 5th year, he left Bayrām's party, and joined the Chaghtā'i nobles. He commanded the left wing of Shams<sup>u</sup> 'd-Din Atga's corps in the fight in which Bayrām was defeated (p. 332). After the victory, he received Multān as jāgīr.

He was next sent to Sārangpūr in Mālwa, where, in the 9th year, he was visited by Akbar on his sudden hunting expedition to that province, the object of which was to get hold of 'Abdu 'llah Khān Uzbak (No. 14). M. Q. Kh. assisted in the pursuit.

According to the *Tabaqāt*, M. Q. Kh. died soon after at Sārangpūr.

#### 41. Vazīr Khān, brother of 'Abdu 'l-Majid-i Āṣaf Khān (I), of Harāt (No. 49).

When Vazīr Khān escaped with his brother (*vide* below, No. 49) from Bahādur Khān (No. 21), he fled to Kāja, and obtained subsequently, through the mediation of Muzaffar Khān (No. 37), free pardon for himself and Āṣaf Khān.

In the 21st year, when 'Asīz Koka (p. 344) had incurred Akbar's displeasure. V. Kh. was sent to Gujrāt to govern in 'Asīz's name, and when that chief had been called to Court, he was appointed governor (*sipaheddar*) of the province. But he did not distinguish himself, and Akbar, in the 22nd year, sent Todar Mal (No. 39) to Gujrāt, to take the administration out of V. Kh.'s hands. It happened that about the

same time, Mihr Ḡalī Gulābī, a friend of M. Ibrāhīm Husayn, rebelled and set up as king Muẓaffar Husayn Ibrāhīm's young son, whom he had brought from the Dakhin. As mentioned above, the rebellion was crushed through Todar Mal's bravery. When the Rāja left, Mihr Ḡalī appeared again, and V. Kh., most of whose soldiers had joined the rebel, shut himself up in the fort of Ahmādābād. In one of the assaults, Mihr Ḡalī was killed by a bullet, and Muẓaffar Husayn Mirzā, from timidity, raised the siege. Notwithstanding this success, matters in Gujrāt did not improve, and oppressions became so numerous, that Akbar deposed V. Kh. and called him to Court.

In the 25th year, Akbar appointed him *vazīr* in the place of Shāh Mansūr of Shirāz (No. 122), and soon after governor of Audh.

In the 27th year, when M. Ḡazīz (No. 21) had been sent to Bihār, V. Kh. was ordered to join him with his contingent, and as after the flight of Maṣṣūm Khān sickness obliged Ḡazīz to return to Bihār, he left V. Kh. in charge of the province, till a new Śubadār should be appointed. V. Kh. made use of the opportunity, and moved against Qutlū Khān, ruler of Orīsā, whom he defeated (*vide p. 356*). Qutlū, in the following (29th) year, sent tribute, and was left in possession of Orīsā. V. Kh. returned to Tāndā, and applied himself, with the assistance of Śādiq Khān (No. 43) and Shāhbāz Khān-i Kambū (No. 80) to financial matters.

In the 31st year, Akbar ordered that each sūba should, in future, be ruled by two Amīrs, and Vazir Khān was appointed Śubadār of Bengal, with Muhibb Ḡalī Khān (No. 107) as assistant. In the following year, 995, V. Kh. died.

Shāhbāz Khān, who was Bakhshī of Bengal, allowed Mirzā Muḥammad Salīḥ, V. Kh.'s son, to take command of his father's contingent. But M. M. Salīḥ showed much inclination to rebel, and Akbar sent Mir Murād (282, or 380) to bring him and his contingent to Court. On the route, at Fathpūr Hanswah, he behaved so rebelliously, that Mir Murād imprisoned him with the assistance of the jāgīrdārs of the district, and took him fettered to Akbar. He was kept imprisoned for some time.

#### 42. Qalīj Khān.

He is called *Andajānī*, from Andajān, a province of *Farghāna*, south of the Sayhūn. His ancestors had been for many years serving under the Timūrides. His grandfather was a noble at Sultan Husayn Mirzā Bāyqrā's court.

The principal facts of his life have been mentioned on p. 35, note 2. In mentioning his appointment to Kūrat, the "iron fort", which Akbar, in the 17th year, conquered in one month and seventeen days, Abū'l-Faqīl

says that the Fort had been built in 947 (A.D. 1540-41), by Ṣafar Āghā, alias Khudāwand Khān, a Turkish slave of Sultān Mahmūd of Gujrāt. The *tarīkh* of its construction is characteristic (metre long *Ramal*).

سد بود بر سینه وجان فرنگی این بنای

" May this structure prove a barrier for the chest and the life of the Firingi." 1

Qulij Khān died at the age of eighty, on the 10th Ramazān 1022 (end of A.D. 1613),<sup>2</sup> at Peshawar. He was at his death a Commander of Six Thousand, Five Thousand horse.

The *Maṭāṣir* and *Badāoni* (III, p. 188) say that he belonged to the tribe of جانی قربانی *Jānī Qurbānī* (?); but for the latter word the MSS. have different readings, as *Qurbānī*, *Farbānī*, *Faryānī*, etc.

The *Maṭāṣir* copies from the *Zakhīrat*<sup>3</sup> *lkhawānīn* the following story which is said to have taken place in A.H. 1000, when Jaunpūr was Q.'s jāgīr. " Q. was building a house, when the working men in digging came to a cupolalike-structure. Q. and several other respectable men were called, and they remained on the spot till the newly discovered building was fully dug out. It had a door with an immense lock attached to it weighing one man. When forced open, an old man made his appearance, who asked the bystanders in Sanscrit, whether Rām Chandr's *avatār* (incarnation) had taken place; whether he had got back his Sītā; whether Krishnā's *avatār* had taken place at Mathurā; and, lastly, whether Muḥammad had appeared in Arābia. On receiving affirmative answers to these questions, the old man further wished to know, whether the Ganges still flowed. This also being affirmed, he expressed a wish to be taken out. Q. then put up seven tents, joined to each other, in each of which the sage remained for a day. On the 8th day he came out, and said prayers according to the way of Muhammadans. In sleep and

<sup>1</sup> The numbers added give 947. The last yd., though somewhat irregular, cannot be left out.

<sup>2</sup> So according to the *Tusuk-i-Jahāngīr* (ed. Sayyid Ahmad, p. 123, l. 1).

Misled by bad MSS., I mentioned on p. 35, note, the year 1035 as the year of his death. The *Mīrāt* 'I-C. Adam and the *Maṭāṣir* give as *tarīkh* of his death the Arabic words, *Almas' jaṣṣa yuṣib al-habīb ibz al-habīb*; " Death is the bridge which joins the beloved to the Beloved; " but the letters added give 1023, not 1022, as in the *Tusuk*.

For *līwāṣīn* in the last line of the note on p. 35, which is given in inferior MSS., better copies have *Chīn Qulij*, which is to be substituted for it.

His *takhalīf*, " Ulfati " has been mentioned above. The *Tabaqāt* says that another poet of the name *takhalīf* was in the service of Zayn Khān Koka (No. 34), and *Badāoni* (III, 188, 189) mentions two other poets of the name *takhalīf*.

*Qulij*, properly *qūlūj*, means in Turkish a sword, and " Qulij Khān " is the same as *Shamsukh Khān*. The word is variously spelled in MSS., sometimes with long vowels and a final ch.

eating he differed from other men ; he spoke to no one, and died after six months."

*Qulij Khān's sons.* 1. Mirzā Sayfū 'llah (No. 292). 2. Mirzā Chin-Qulij (No. 293), regarding whom *vide* below.

#### 43. Sādiq Khān, son of Bāqir of Harāt.

Other historians call him Sādiq Muḥammad Khān.<sup>1</sup> His father, Muḥammad Bāqir, had been *vazīr* to Qarā Khān Turkmān, ruler of Khurāsān. Qarā had rebelled against Shāh Tadmāsp, and fled to India. Sādiq entered Bayrām's service as *Rikābdār* (spur-holder),<sup>2</sup> and got soon after a *mansab*, and was made, after Bayrām's death, an *Amīr*. *Badd'onī* (II, 220) alludes to his services under Humāyūn in Qandahār, and the *Tabaqāt* says that he had been since his youth in Akbar's service.

After the conquest of Patna, Akbar returned by boat to Jaunpūr. On the road, in crossing the river at Chausā, a valuable elephant perished through S.'s carelessness. Akbar confiscated his jágir, excluded him from Court, and told him to go to Bhath (Bhath Ghorā, or Banda-Rewa), to get another elephant. After passing over "the heights and the low places" of fortune, Sādiq, in the 20th year, returned to Court with 100 elephants, and was restored to favour. He was made governor of *Gāraha*, vice Rāi Sarjan (No. 96). In the 22nd year (985), S., with several other grandees, was ordered to punish Rāja Madhukar, should he not submit peacefully. Passing the confines of Narwar, S. saw that kindness would not do ; he therefore took the fort of Karharā (کارھرہ), and cutting down the jungle, advanced to the river Dasthārā, close to which Ündchha lay, Madhukar's residence. A fight ensued. Madhukar was wounded and fled with his son Rām Sāh. Another son of his, Horāl Deo (*Mā'�eir*, Ho' al Rāo), and about 200 Rājpūts were killed. S. remained encamped in the Rāja's territory. Driven to extremities, Madhukar sent Rām Chand (No. 248), a relation of his, to Akbar at Bahira, and asked and obtained pardon. On the 3rd Ramazān, 986, Sādiq with the penitent Rāja arrived at Court.

Soon after S.'s *aqādī* were transferred to the Eastern Districts of the empire, so that he might take part in the suppression of the revolt in Bengal. In the 27th year, during the temporary absence of 'Azīz Koka

<sup>1</sup> Akbar disliked the names *Muhammad* and *Aḥmed* ; hence we find that Abū'l-Fayl leaves them out in this list. Similar omissions occurred above, as Muncim Khān (No. 11), Mirzā Čāzī (No. 21), for Muḥammad Muntīm and M. Muḥammad Č. zīz ; or, Shihāb Khān (No. 26), for Shihāb'-d-Dīn Ahmad Khān. More examples will be found below.

<sup>2</sup> *Rikābdār* "stirrup-holder, one that runs at the stirrup of a great man, retinue." The pointed corner of the plate that forms the front-rear of the Indian stirrup is used as a spur.—P.]

(No. 21), Śādiq and Muhibb Ḩālī Khān (No. 107), defeated Khabīṭa,<sup>1</sup> one of Maṣṣūm's officers, on the Ghandak near Hājipūr, and sent his head to Akbar. In the beginning of the 28th year, he paid his respects at Court, but was immediately ordered to rejoin Mīrzā Koka, who had again left for Bihār.

In the beginning of the 29th year, he was ordered to move to Vazīr Khān (No. 41), who at a place six *kos* from Bardwān was treating with Qutlū.<sup>2</sup> Through S.'s skill, a sort of peace was concluded, which confirmed Qutlū in the possession of Orīsā. S. then returned to his *tuyūl* at Patna.

When Shāhbāz Khān (No. 80) returned from his expedition to Bhāṭī, the *tuyūldārs* of Bengal and Bihār were ordered to move to him. S., however, was no friend of Shāhbāz. The mutual dislike rose to the highest pitch, when once S.'s elephant ran against Shāhbāz, who believed the accident premeditated : and Akbar sent Khwāja Sulaymān (No. 327) to Bengal to settle their differences. One was to remain in Bengal, the other to go to Bihār ; but S., in the 30th year, left Bengal without permission, and went to Court, where he was not admitted. But when Shāhbāz went from Bihār to Bengal, S. went again to Court, and was appointed governor of Multān.

When the Rawahānis in the District of Mount Terāh (तेराह), "which lies west of Pashawar, and is 32 *kos* long, and 12 *kos* broad," commenced disturbances, S., in the 33rd year, was ordered to bring them to obedience, which he did with much tact and firmness. After the return of Zayn Khān (No. 34) from Bijor, S. was sent there, to subjugate the Yūsfāzīs.

In the 36th year, Prince Mūrad was sent from Mālwā to Gūjrāt, and as Ismā'īl Qu'lī Khān (No. 46) had not given satisfaction as *Vakīl*, S. was appointed *mīlīq* to the Prince,<sup>3</sup> whom in the 40th year he accompanied to the Dakhin. Shāhbāz Khān, being one of the auxiliaries, the old enmity broke out again. After the siege of Ahmadnagar had been raised, S. distinguished himself in protecting the frontiers of Barār.

In the beginning of the 41st year he was made a Commander of Five Thousand. In the same year he defeated Sarāwar Khān, and made much

<sup>1</sup> Khabīṭa (खबीटा) was a Mughul, and had risen by bravery under Maṣṣūm-i Kābul, from a humble position, to the post of a Commander. In *Bādāoni* (Ed. Bibl. Indica, p. 310), he is called Khabīṭa Bahādur (खबीटा बहादुर) and Khāda (खादा) in my MS. of the *Tibiqat*, where, moreover, the event, according to the erroneous chronology of that history, is put in the 28th year.

<sup>2</sup> The spelling *Qutlū* is perhaps preferable to *Qatlū* if this name is a shortened form of *Qutlugh*.

<sup>3</sup> From several passages in the *Akharnāma* it is clear that *mīlīq* (pr. a tutor) means the name as *Vakīl* or *lāzīr*. The imperial princes kept up Courts of their own, and appointed their *lāzīra*, their *Hārāna*, *Bākkhāls*, etc. The appointment of the *Vakīl*, however, appears to have rested with the emperor.

booty. He was then made governor of Shâhpûr, which town Prince Murâd had founded six *kos* from Bâlîpûr.

Sâdiq died at Shâhpûr in the beginning of 1005. At Dholpûr, "which lies 20 *kos* from Agra, near the left bank on the Chambal river," S. had erected splendid buildings and a mausoleum. He had also done much for the cultivation of the surrounding country.

He was one of the best officers Akbar had.

*His sons.* 1. Zâhid Khân (No. 286), a Commander of Three Hundred and Fifty. In the 47th year, he was made a *Khân*, and, on the accession of Jahângîr, a Commander of Two Thousand.

2. Dost Muhammad (No. 287). 3. Yâr Muhammad (No. 288). "Neither of them was alive at the time of Shâh Jahân." *Maqâṣir.*

#### 11. Rây Râysingh, son of Rây Kalyân Mal (No. 93).

Rây Singh belonged to the Râthors of Bîkâinîr, and is the fourth descendant from Rây Mâldeo. His father, Kalyân Mal, was a friend of Bayrâm (p. 316), and paid, in the 15th year, his respects to Akbar at Ajmîr, when he together with his son entered the emperor's service. He also sent his brother's daughter to Akbar's harem. Kalyân Mal was in the 40th year a Commander of Two Thousand.

Rây Singh, in the 17th year, when Akbar made preparations to crush the rebellion in Gujrât, occupied Jodhpûr, the old seat of Mâl Deo, in order to prevent the rebels from invading the Dihli territory; but Ibrâhîm, after his defeat at Sarhîl, invaded Akbar's territory, and besieged Nâgor, which at that time was the *tugrî* of Khân-i Kalân (No. 16), and was defended by his son, Farrukh Khân (p. 339). R. came to his relief, and the Mirzâ had not only to raise the siege, but was pursued and defeated by R. In the following year also, R. distinguished himself in the engagement with Muhammad Husayn Mirzâ (p. 843).

In the 19th year, R. and Shâh Quli Mahram (No. 45) were ordered to punish Chandr Sen, son of Râja Mâl Doo; but as they were unable to take Siwâna, Chandr Sen's stronghold, notwithstanding the auxiliaries which Akbar had sent them at R.'s request, R., in the 21st year, was called to Court, and Shâhîbzâ Khân (No. 80) took the command. Before the end of the same year, however, R. and Tâson Muhammad Khân (No. 32) were sent against the refractory zamindârs of Jâlor and Narohî; but as they applied to Akbar for pardon, R. and Sayyid Hâshim of Bârha (No. 143) garrisoned Nâdot to watch the Râna of Udaipûr, and bring the rebels of those districts to obedience. As at this time Saltân Deoda, the zamindâr of Narohî, from distrust again assumed a hostile attitude, R. marched against Narohî and besieged it. During the siege,

R. called his family to his camp ; but Saltān Deoda fell upon the caravan, killed several relations of R., and then withdrew to Abūgarh.<sup>1</sup> R. in the meantime took Sarohi, and hastened to Abūgarh, which Saltān surrendered. R. left a garrison there, and took Saltān to Court.

In the 26th year, when Mirzā Muhammād Ḥakīm, Akbar's brother, threatened to invade the Panjab, R. together with several other grandees was sent in advance. They were soon followed by Prince Murād. When the imperial army, in the end of the same year, returned to Āgra, R. and several others were sent as *tuyāldārs* to the Panjab. In the 28th year he served in Bengal.

In the 30th year R. and Ismā'īl Qulī Khān (vide No. 46) led successfully an expedition against the Balūchis. In the following year (19th Rajab, 994), R.'s daughter was married to Prince Salīm. In the 35th year he went for some time to Bikānīr, and served, in the end of the 36th year, in Sindh under M. 'Abdu 'r-Rahīm (No. 29).

In the 38th year Akbar paid R. a visit of condolence. The son of Rājā Rāmchand Baghela of Bāndhū died suddenly on his way to Bāndhū, to which he had only lately, after the death of his father, been appointed. The young Rājā had married a daughter of R. Akbar interceded for their young children, and prevented R.'s daughter from burning herself. Soon after, R. stayed away from Court for some reason, during which time one of his servants complained of him to Akbar. The emperor called the man to Court ; but R. concealed him, and gave out he had run away. Akbar was annoyed, and excluded R. for some time from the darbārs ; but after some time he restored him and sent him as governor to Sūrat, with the order to assist in the Dakhin wars. R., however, delayed in Bikānīr, and when he had at last left, delayed on the road to Sūrat. Akbar advised him to be obedient ; but seeing that he would not go, called him to Court, but without calling him to attend the darbārs. After some time he was pardoned.

In the 45th year, R. was ordered to accompany Abū 'l-Fażl to Nāsik ; but as his son Dalpat<sup>2</sup> (No. 252) had caused disturbances in Bikānīr

<sup>1</sup> "Abūgarh is a fort near Sarohi, and not far from the frontier between Gujrāt and Ajmir." Abū 'l-Fażl says in the Akbarnāma (events of the 21st year) that the old name of Abūgarh was Arbus Achal, *Arbus* being the name of a spirit, who, disguised as a female, shows wanderers the way, and *Achal* meaning mountain. The fort on the top of this high mountain was difficult of access ; it could, moreover, hold out for a long time, as there were several springs and fields within it. My copies of the Sarāniā and the Akbarnāma have Saltān Deoda (سلطان دودا) for Saltān Deoda (سلطان دودا) of the Mačāir.

<sup>2</sup> For *Dalpat*, the *Tuzuk-i-Jahāngiri* (pp. 26, 116, and 120) has wrongly *Dalip*. The *Tuzuk* or the *sarohi* name of the *Pādshah-nāma* (Edit. Bibl. Indica, p. 635) have Sāraj Singh, for Nūr Singh. But the *Mačāir* and the first volume of the *Pādshah-nāma* have Sār Singh (pp. 297, 302, at the end of the first decade.)

(*vide* p. 386), R. got leave to go home. In the following year, he went again to Court. In the 48th year he served under Prince Salim against the Rānā of Udaipūr.

At the death of the emperor, R. was a Commander of Four Thousand. Jahāngīr, on his accession, made him a Commander of Five Thousand. When the emperor set out for the Panjab to pursue Khusrāw, R. was put in charge of the travelling harem; but on the road he left without order and went to Bīkānīr. In the second year, when Jahāngīr returned from Kābul, R., at the advice of Sharif Khān, presented himself before the emperor with a *fū'a* round his neck, to show his willingness to suffer punishment for his crimes, and was again pardoned. He died in 1021.

*His sons.* 1. *Dalpat* (No. 252). He was a Commander of Five Hundred. In the 36th year, he served in the Sindh war, but was looked upon as a coward. In the 45th year, when Akbar was in the Dakhin, Muẓaffar Ḥusayn Mirzā, in consequence of his differences with Khwājagī Fath'īllah had fled; and Dalpat, under the pretext of following him up, had gone to Bīkānīr and created disturbances. In the 46th year, his father brought him to his senses. D. asked to be pardoned, and was ordered again to come to Court.

In the third year of Jahāngīr's reign (1017), he appears to have offended the emperor; but at the request of Khān Jahān Lodi he was pardoned. After the death of his father, D. came from the Dakhin to Court, was appointed successor, and got the title of *Rāy*, although his younger brother (by another mother), Sūr Singh, claimed the right of succession, which Rāy Singh had promised him from affection to his mother. Sūr Singh, however, disgusted Jahāngīr by the bold way in which he preferred his claim.

D. was then ordered to join M. Rustam-i Ṣafawī (No. 8), the governor of Sindh. In the 8th year, it was reported to Jahāngīr that Sūr Singh had attacked and defeated his brother, who in consequence had created disturbances in Ḥiṣār. Hāshim, the Fawjdār of the Sarkār, caught him and sent him fettered to court, where he was executed as a warning to others.

For Dalpat's son, Mahes Dās, and grandson, Ratar, *vide* Pādishāhnāma, pp. 635, 723; 684, 729.

2. *Sūr Singh*. After the death of his brother he rose to favour. In Histories he is generally called *Rāo* Sūr Singh, a title which he received from Shāhjahān. He died in 1040. He had two sons, Karan and Satr Sāl, the former of whom inherited the title of *Rāo* (*vide* Pādishāhnāma II, p. 727).

*VII. Commanders of Three Thousand Five Hundred.*

45. *Shāh Qalī Maḥram-i Bahārīū.*

He was in Bayrām's service, and distinguished himself in the war with Hemū. It was Shāh Quli that attacked Hemū's elephant, though he did not know who his opponent was. The drivet, however, made him a sign, and he led the elephant with Hemū, whose eye had been pierced by an arrow, from the battle-field, and brought the wounded commander to Akbar.<sup>1</sup> Soon after, before the end of the first year, Sh. Q. served with Muḥammad Qāsim Khān (No. 40) against Ḥājī Khān in Nūgor and Ajmir.

In the third year, it was brought to Akbar's notice, that Sh. Q. was passionately attached to a dancing boy of the name of Qabūl Khān; and as the emperor had the boy forcibly removed,<sup>2</sup> Sh. Q. dressed as a Jogi, and went into the forests. Bayrām traced him with much trouble, and brought him back to court, where the boy was restored to him.

Like Bābā Zambūr, he remained faithful to Bayrām to the last, and was pardoned together with his master in Tilwāra (p. 332).

After Bayrām's death, he was rapidly promoted and made an Amir. In the 20th year, when Khān Jahān (No. 24) was sent from the Panjab to Bengal, Sh. Q. was appointed Governor of the Panjab, rising higher and higher in Akbar's favour.

It is said that the Emperor, from goodwill towards him, admitted him to his female apartments. After the first time he had been allowed to enter the Harem, he went home, and had his testicles removed (*maybūb*). From the circumstances, he was everywhere called *Maḥram*,<sup>3</sup> i.e., one who is admitted to the Harem and knows its secrets.

In the 34th year, Akbar, after his return from Zābulistān, crossed the Bahat (Jhelum) near Rasūlpūr, and encamped at Hailān. During his stay there, he mounted a female elephant, and was immediately attacked by a *maст* male elephant. Akbar was thrown down and sustained severe contusions. A rumour of his death spread over the whole country; in some provinces even disturbances broke out. The Rājpūts of Shaykhawat, especially, plundered the districts from Mewāt to Rewār; and in the

<sup>1</sup> "Before the end of the first year, Pīr Muḥammad was dispatched against Ḥājī Khān in Alwar, and as he withdrew, the imperialists took possession of the Sarkar of Alwar as far as Deorlā Sājāri [or Sākhāri], the birth-place of Hemū, and performed many brave deeds. They also caught Hemū's father alive, and brought him to Pīr Muḥammad, who asked him to embrace Islām. As he would not, he was killed by him. After gathering his spoils, Pīr M. returned to Akbar." *Sachchih from the Akbar-nāma.*

<sup>2</sup> For similar examples, *vide* p. 333, which also happened in the third year, and No. 37. p. 374.

<sup>3</sup> Or *Muḥrim*.

35th year, Akbar had to send Sh. Q. against them. He soon restored order.

In the 41st year, he was made a commander of Four Thousand, and soon after of Five Thousand. The *Tuzuk* says that in 1001 he had been a commander of Three Thousand for thirty years.

He died at Agra in 1010. At Narnaul, where he chiefly lived, he erected splendid buildings, and dug large tanks. When he felt death approaching, he gave the soldiers of his contingent two years' pay in advance, and left, besides, many legacies. As he had no heirs, his remaining property lapsed to the state (*Tuzuk*, p. 22).

#### 46. Ismā'īl Quli Khān, brother of Khān Jahān (No. 24).

He must not be confounded with No. 72. He was caught in the battle near Jālinthar (p. 317). He joined Akbar's service with his brother, under whom he mostly served. When his brother had died in Bengal, he came with the immense property he had left behind him to Court, and was favourably received. In the 30th year, he was sent against the Baluchis (vide No. 44). On his arrival in Baluchistān the people soon submitted, and their chiefs, Ghāsi Khān Wajhiyā and Ibrāhīm Khān, repented to Court, and were allowed to retain the country. In the 31st year, when Bhagwān Dās (No. 27), on account of his madness, had not been allowed to go to Zābulistān, I. Q. was sent there instead. But he committed certain improprieties and fell into disgrace, and was ordered to go from Bhaklā to Makkah. He begged hard to be forgiven; but he was not allowed to see the Emperor, and was sent against the Yūsufzā'is.

At that time epidemics were raging in Bijor, and the chiefs of the Yūsufzā'is came forward and submitted to I. Q., whilst Zayn Khān (No. 34), governor of Zābulistān pressed hard upon Jalāla Rawahāni, who had left Terāh and entered Bijor. Zayn Khān therefore entered the district, determined to use the opportunity to wipe off the disgrace of his former defeat. The arrival of Sādiq Khān (No. 43), however, who had been sent from Court, to occupy the district, and capture Jalāla, annoyed I. Q. still more, as he thought that that duty might have been left to him as Thānadar of the district. I. Q. forgot himself so far as to allow Jalāla to escape. He then went to Court, where he was severely reprimanded for his conduct.

In the 33rd year, he was made Governor of Gujrat. In the 30th year, when Prince Murād had been made Governor of Mālwa, I. Q. was appointed his *ādīs* or Vakil; but he gave no satisfaction, and was called to Court, Sādiq Khān having been appointed in his stead.

In the 39th year, he was sent to Kälpi, to look after his jagir. In the 42nd year (1003), he was made a Commander of Four Thousand.

He was given to luxury, and spent large sums on carpets, vessels, dresses, etc. He kept 1,200 women, and was so jealous of them, that whenever he went to Court, he put his seal over the strings attached to their night drawers. The women resented this and other annoyances, made a conspiracy, and poisoned him.

Three sons of his are mentioned below—1. Ibrâhim Quli (No. 322), a commander of Three Hundred : 2. Salim Quli (No. 357), and 3. Khâjû Quli (No. 358), both commanders of Two Hundred. They do not appear to have distinguished themselves.

### VII. Commanders of Three Thousand.

#### 47. Mirzâ Jânî Beg, ruler of Thathâ.

He belonged to the *Arghûn* clan, and therefore traced his descent to Chingiz Khân. Abû'l-Fazl in the Akbarshâma gives his tree as follows:—

Toli Khân.

Hulâgo Khân (the brother

of Mangst  
[Qâün]).

Abâgh (or, Abûghâ) Khân,  
[d. 663.]

Arghûn Khân, d. 690.

Four generations inter-

[vening.

Atkû Timûr

Shankal Beg Tarkhân

Several generations not  
known.

Abû'l-Khâliq Tarkhân.

Mirzâ Abû'l-'Ali

[Tarkhân.]

Of his ancestors Atkû Timûr had been killed in the war with Tuqtamish Khân, and the Emperor Timûr took care of Shankal Beg, and made him a *Tarkhân* (vide the note at the end of this biography).

Mirzâ Abû'l-'Ali, fourth ancestor of M. Jânî Beg, had risen to high dignities under Sultan Mahmûd, son of M. Abû Sa'îd, and received the government of Bukhârâ. He was treacherously killed, together with his five eldest sons, by Shaybâni Khân Uzbâk ; only his sixth son, M. Muhammad 'Isâ escaped. The *Arghûn* clan in Bukhârâ, being thus left without a head, emigrated to Khurâsân, where they attached themselves to Mir Zü'l-Nûn Beg Arghûn, who was the Amir 'l-Umarâ and Sipahsâlar of Sultan Husain Myrzâ. He also was *âdilq* and father-in-law to Prince Bodîz-z-Zâmnâ Mirzâ, and held Qandahâr as

M. Muhammad 'Iṣā ḥāfiẓ. When the prince's career ended, his  
 | [Tarkhān, d. 970. two sons, Radī'z-Zamān and Muqaffar Mīrzā,  
 M. Muhammad Bāqī proclaimed themselves kings of Khurāsān.  
 | [Tarkhān, d. 993. Anarchy prevailed; and matters grew worse,  
 Mīrzā Pāyanda Muham- when Shaybān Khān invaded the country.  
 | mad Tarkhān. Zu'l-Nūn Beg fell in battle against him.  
 Mīrzā Jānī Beg Tarkhān.

Mīrzā Ḥuṣīl Beg Tarkhān.

Shujā Beg, better known as Shāh Beg, Zū'l-Nūn's son, held Qandahār during the absence of his father, and succeeded him in the government. He was bent on conquest. In 890, he took Fort Sewe from Jām Nīzāmu'd-Dīn (generally called in Histories Jām Nandā), king of Sindh. He continued to interfere, as related by Abū'l-Fażl below in the Third Book, (Ṣūba of Sindh), and managed, at last, in 929, to conquer the country, thus compensating himself for the loss of Qandahār, which had been occupied by Bābar. A short time before his death, which took place in 930,<sup>1</sup> he invaded Multān, then in the hands of the Langāhs.

Shāh Beg Arghūn was succeeded by his son Mīrzā Shāh Husayn Arghūn, who took Multān from Sultān Husayn Langāh (vide Third Book, Ṣūba of Multān). M. Shāh Husayn Arghūn was afflicted with a peculiar fever, which only left him when he was on the river Indus. He therefore used to travel down the Indus for six months of the year, and upwards for the remaining portion. On one occasion, he went towards Bhakkar, when some of the nobles deserted him, and elected Mīrzā Muḥammad 'Isq, third ancestor of M. Jānī Beg, as their chief. M. Shāh Husayn, assisted by his foster brother, Sultān Maḥāmūd, Governor of Bkakhar, opposed him; but he had at last to come to terms, and ceded a large part of Sindh to M. 'Isq. On Shāh Husayn's death, in 963, the whole country fell to 'Isq.

In this manner the older branch of the Arghūns came to the throne of Thathā.

'Isq died in 975, and was succeeded by his son M. Muḥammad Bāqī, who successfully crushed the revolt of his younger brother, M. Jān Bābā. M. Bāqī, in 993, committed suicide during an attack of insanity; and as his son, M. Pāyanda Muḥammad, was also subject to fits of madness, the government passed into the hands of M. Jānī Beg, the son of M. Pāyanda.

<sup>1</sup> Shāh Beg was a learned man, like his renowned opponent Bābar. He wrote a commentary to the well-known Arabic grammar Kāfiyyah (کافیہ) and commentaries to the Maṭāfī (مطافی) and the Qaqā'id-i-Nasāfi (قاقید نسافی).

Akbar had often felt annoyed that, notwithstanding his frequent stays in the Panjab, M. Jānī Beg had shown no anxiety to pay him a visit. In the 35th year therefore (999), when the Khān Khānān was ordered to invade Qandahār, he was told to send some one to M. J. B., and draw his attention to this neglect; if no heed was paid, he was to invade Sindh on his return. Multān and Bhakkar being the *tuyūl* of the Khān Khānān, he did not move into Qandahār by way of Ghaznī and Bangash, but chose a round-about way through his jāgīr. In the meantime the conquest of Thathā had been determined upon at Court, and the Khān Khānān set out at once for Sindh (*vide* p. 356, and Brigg's *Firishta*). After bravely defending the country, M. J. B. had at last to yield. In the 38th year (1001), accompanied by the Khān Khānān, he paid his respects to Akbar at Lāhor, was made a Commander of Three Thousand, and received the Śūba of Multān as *tuyūl*, Sindh itself being assigned to M. Shāhrūkh (No. 7). But before this arrangement was carried out, a report reached Akbar that the Arghūn clan, about 10,000 men, women, and children, moved up the river, to follow M. J. B. to his new *tuyūl*, and that great distress had thereby been caused both among the emigrants and those who were left behind. Akbar felt that under such circumstances policy should yield to mercy, and M. J. B. was appointed to Sindh. Lāhari Bandar, however, became *khāliṣa*, and the Sarkār of Siwistān which had formerly paid *pishkash*, was parcelled out among several grandees.

In the 42nd year, M. J. B. was promoted to a command of Three Thousand and Five Hundred. He was much liked by Akbar for his character, religious views (*vide* p. 218-9), pleasing manners, and practical wisdom. It is perhaps for this reason that Abū 'l-Fażl has placed him first among the Commanders of Three Thousand, though names much more renowned follow. From his youth, M. J. B. had been fond of wine, but had not indulged in excesses; his habitual drinking, however, undermined his health, and brought on delirium (*sarsām*), of which he died, in 1008, at Burhānpur in the Dakhin, after the conquest of Āsir.

A short time before his death, he offended Akbar by declaring that had he had an Āsir, he would have held it for a hundred years.

M. J. B. was fond of poetry; he was himself a poet and wrote under the *takhallus* of *Halimī*.<sup>1</sup>

<sup>1</sup> Here follows in the *Maṭdairū 'l-Ūmarā*, a description of Sindh taken from the Third Book of the *Āṣīn*, concluding with the following remark:—

"At present (when the author of the *Maṭdair* wrote), the whole of Sindh is under Khudā Yār Khān Latī (لٹی). From a long time he had farmed (*iṭṭra kard*) the Śūba of Thathā, and the Sarkārs of Siwistān and Bhakkar. Subsequently when the districts on the other side of the Indus were ceded to Nādir Shāh, Khudā Yār Khān administered them for Nādir Shāh."

Mirzā Ghāzi Beg, son of M. Jānī Beg. At the death of his father, he was only 17 years old ; and though not at Court, Akbar conferred Sindh on him. He was opposed by Mirzā ē Isq Tarkhān, son of Mirzā Jān Bābā (brother of M. Muhammād Bāqī, grandfather of M. Jānī Beg) ; but Khusraw Khān Chirgīs, an old servant of the Arghūns and Vakīl to his father, espoused his cause, and M. ē Isq Tarkhān fled from Sindh. The army which M. Ghāzi Beg and Khusraw Khān had at their disposal, seems to have made them inclined to rebel against Akbar ; but the Emperor sent promptly Saifī Khān (No. 25) and his son Saifū llāh<sup>1</sup> to Bhakkar, and M. Ghāzi Beg came to Court, and was confirmed in the government of Sindh.

After the accession of Jahāngīr, M. Ghāzi Beg received Multān in addition to Sindh, was made a Commander of Seven Thousand, and was sent to relieve Qandahār (*Tuzuk*, pp. 33, 72, 109), which had been besieged by Husayn Khān Shāmlū, the Persian Governor of Harāt. He also received the title of *Farzand* (son). Shāh Abbās of Persia often tried to win him over, and sent him several *khilāts*.

He died suddenly at the age of twenty-five in 1018,<sup>2</sup> the word *Ghāzi* being the *Tārikh* of his death. Suspicion attaches to Lutfū llāh, his Vakīl and son of Khusraw Khān Chirgīs, who appears to have been treated unkindly. M. Ghāzi does not appear to have had children.

Like his father, he was a poet. He wrote under the *takhallus* of *Vaqā'ī*, which he had bought of a Qandahār poet. He played nearly every instrument. Poets like Tālibī of Amul, Mullā Murshid-i Yazdjirdī, Mir Ni'matū llāh Vacili, Mullā Asad Qışşa-khwān, and especially Fughfūrī of Gilān enjoyed his liberality. The last left him, because his verses were too often used for *dakhi* (*vide* p. 108. note 8). In his private life, M. Ghāzi was dissolute. Not only was he given to wine, but he required every night a virgin ; girls from all places were brought to him, and the

<sup>1</sup> Saifū llāh has been omitted to be mentioned on p. 351. He received the title of Nāshirān Khān in 1020 : *vide Tuzuk*, pp. 34, 96.

<sup>2</sup> So the *Mehāfir*. The *Tuzuk* (p. 109), perhaps more correctly, places the death of M. Ghāzi in the 7th year of Jahāngīr's reign, 1021.

After M. Ghāzi Beg's death, Sindh was taken away from the Turkhāns, and M. Rustam was appointed Governor (*vide* p. 314).

Khusraw Chirgīs tried to set up some ē Abdu'l-é Ali Tarīqān, whose pedigree is not known ; but Jahāngīr bestowed his favours on Mirzā ē Isq Tarkhān, son of M. Jān Bābā (uncle of M. Jānī Beg). He rose to the highest honours under Shāhjehān, and died more than a hundred years old, in 1062, at Sāmbhar. He had four sons—1. Mirzā ē Imāyat, who died in the 21st year of Shāhjehān ; 2. Mirzā Muhammād Salīh, who played some part during Awrangzēb's war with Dārī Khikoh ; 3. Fathū llāh, 4. M. ē Agil. Mirzā Bihruz, M. Muhammād Salīh's son, is mentioned as a Commander of Five Hundred under Shāhjehān.

women of the town of Thatha are said to have been so debauched, that every bad woman, even long after his death, claimed relationship with the Mir-i.

*Note on the meaning of the title of "Tarkhān".*

Abū 'l-Faḍl, in the Akbarnāma (38th year) has a valuable note regarding the meaning and the history of this ancient title. The title was hereditary, and but rarely given. Chingiz Khān conferred it on Qishiq and Bātā for having given him correct information regarding the enemy. The title in this case, as in all others, implied that the holder was excused certain feudal services, chiefly attendance at Court (*taklif-i bār*).<sup>1</sup> Chingiz Khān, moreover, did not take away from the two nobles the royal share of the plunder. Under Timūr, a Tarkhān had free access to every place of the palace, and could not be stopped by the macebearers; nor was he or his children liable to be punished for any crime, provided the number of his or their crimes did not exceed the number nine.<sup>2</sup>

Some say, a Tarkhān had seven distinctions and privileges—1. a *fabl*; 2. a *tūmāntogh*; 3. a *naqqādān*; 4. he can confer on two of his men a *qushūn togh*, or *charī togh*;<sup>3</sup> 5. his *Qur* (p. 116) was carried (*qür-i ū niz bardāron*). Among the Mughuls no one but the king was allowed to use a quiver. 6. He could enclose (*qurq*) a forest as his private hunting ground, and if any one entered the enclosure, he forfeited his personal liberty. 7. He was looked upon as the head of the clan to which he belonged. In the state hall the Amirs sat behind him to his right and left arranged in form of a bow (*komādnidr*).

When Tughluq Timūr conferred this title upon an Amir,<sup>4</sup> he put all financial matters (*dād o sitād*) as far as a Hazāri (?) in his charge; nor were his descendants, to the ninth generation, liable to be called to account; but should their crimes exceed the number nine, they were to be called to account. When a Tarkhān had to answer for blood shed by him (*pādās-i khān*), he was placed on a silver-white horse two years old, and a white cloth was put below the feet of the animal. His statement was made by a chief of the Barlās clan (vide p. 364 note), and the

[<sup>1</sup> *Taklif* duty.—P.]

<sup>2</sup> Nine was looked upon as an important number by the Mughuls. Thus kings received nine presents, or the present consisted of nine pieces of the same article. Hence also the Chaghtāi *tuguz* (or *tuguz* or *tuquz*), nine came to mean a present, in which sense it occurs in the *Pādiabkhāna* and the *Sālamgir-nāma*, especially in reference to presents of stuffs, as *hast tuguz pārcha*, "a present of seven pieces of cloth."

<sup>3</sup> Vide p. 52.

<sup>4</sup> The MSS. call him *gūj* or *gūy*, with every variety of diacritical points.

sentence was communicated to him by a chief of the Arkiwat (اکیوات) clan. His neck vein was then opened, the two chiefs remaining at his side, and watching over him till he was dead. The king was then led forth from the palace, and sat down to mourn over him.

Khizr Khwāja in making Mir Khudādād a Tarkhān, added three new privileges. 1. At the time of wedding feasts (*tūj*), when all grandees have to walk on foot, and only the *yasāwal* (chief mace-bearer) of the king on horseback to keep back the crowds, the Tarkhān also proceeds on horseback. 2. When during the feast the cup is handed to the king from the right side, another cup is at the same time handed to the Tarkhān from the left. 3. The Tarkhān's seal is put on all orders; but the seal of the king is put to the beginning of the last line and below his.

Abū 'l-Fażl, in concluding these remarks, says that these distinctions are extraordinary enough; he believes it possible that a king may grant a virtuous man immunity for nine crimes; but he thinks it absurd to extend the immunity to nine generations.

#### 48. Iskandar Khān, a descendant of the Uzbak Kings.

He distinguished himself under Humāyūn, who on his return to India made him a Khān. After the restoration, he was made Governor of Āgra. On Hemū's approach, he left Āgra, and joined Tardi Beg at Dihli. Both opposed Hemū, Iskandar commanding the left wing (*jūranghār*). His wing defeated the right wing (*burunghār*) and the van (*harāwal*) of Hemū, and hotly pursued them, killing many fugitives. The battle was almost decided in favour of the Imperialists, when Hemū with his whole force broke upon Tardi Beg, and put him to flight. The victorious Iskandar was thus obliged to return. He afterwards joined Akbar at Sarhind, fought under Khān Zamān (No. 13) against Hemū, and received after the battle for his bravery, the title of Khān 'Alam.

As Khizr Khwāja Khān,<sup>1</sup> the Governor of the Panjab, had retreated

<sup>1</sup> Khizr had descended from the kings of Mughulistān; but according to the *Tehaqī* from the kings of Kāshghār. He was a grandee of Humāyūn, left him on his flight to Persia, and was with M. Askari in Qandahār, when Humāyūn on his return besieged that town. Before the town surrendered, Khizr Khwāja threw himself down from the wall, managed to reach Humāyūn's tent, and implored forgiveness. He was restored to favour, was made *Amīr 'l-Umārā*, and married Gulbadan Begam, H.'s sister. When Akbar marched against Hemū, Khizr Khān was made Governor of the Panjab and ordered to operate against Sikandar. Sūr, who during Humāyūn's lifetime had retreated to the Sāwālikā, leaving Hājjī Khān Sāntāni in Lāhor, Khizr Khān moved against Sikandar, whom he met near a place called in the MSS. *Kh.* selected two thousand horsemen to reconnoitre; but Sikandar was on the alert, fell upon the detachment, and defeated the Imperialists. *Kh.* without further fighting retreated to Lāhor. Sikandar used the respite, and collected a large army, till Akbar himself had to move against him. Finding Akbar's army too strong, Sikandar shut himself up in Mānkot. After a siege of six months, Sikandar bribed Shamsu 'd-Din Atgah (No. 15) and Pir Muhammad (No. 20) who prevailed

before Sikandar Khān Sūr, and fortified himself in Lāhor, leaving the country to the Afghāns, Akbar appointed Iskandar to move to Siyālkot and assist Khizr Khwāja.

Afterwards he received Audh as *tuyūl*. "From want of occupation," he rebelled in the tenth year. Akbar ordered Ashraf Khān (No. 74) to bring him to Court but Isk. joined Khān Zamān (No. 13). Together with Bahādur Khān (No. 22), he occupied Khāyrābād (Audh), and attacked Mir Mu<sup>sin</sup>izzu 'l-Mulk (No. 61). Bahādur ultimately defeated the Imperialists; but Isk. had in the first fight been defeated and fled to the north of Audh.

When in the 12th year Khān Zamān and Bahādur again rebelled, Isk. in concert with them occupied Audh. He was attacked by Muhammad Quli Khān Barīs (No. 31), and besieged in Avadh. When Isk. heard that Khān Zamān and Bahādur had been defeated and killed, he made proposals of peace, and managed during the negotiation to escape by boat with his family to Gorākhpūr, which then belonged to Sulaymān, king of Bengal. He appears to have attached himself to the Bengal Court, and accompanied, in 975, Bāyazid, Sulaymān's son, over Jhārkand to Orīsā. After Sulaymān's return from the conquest of Orīsā,<sup>1</sup> Isk.'s presence in Bengal was looked upon as dangerous, as Sulaymān wished at all hazards to be at peace with Akbar, and the Afghāns waited for a favourable opportunity to kill Iskandar. He escaped in time, and applied to Mun<sup>im</sup> Khān, who promised to speak for him. At his request, Isk. was pardoned. He received the Sarkār of Lakhnau as *tuyūl*, and died there in the following year (980).

49. Āṣaf Khān 'Abd<sup>u</sup> 'l-Majid (of Hirāt), a descendant of Shaykh Abū Bakr-i Taybādī.

His brother Vazir Khān has been mentioned above (No. 41). Shaykh Zayn<sup>u</sup> 'd-Dīn Abū Bakr-i Taybādī<sup>2</sup> was a saint (*rāhib kamāl*) at the time of Timūr. When Timūr, in 782, set out for the conquest of Hirāt, which was in the hands of Malik Ghayāq<sup>u</sup> 'd-Dīn, he sent, on his arrival at

upon Akbar to pardon him. Sikandar sent his son Abd<sup>u</sup> r-Rehmān with some elephants as *pishkash*, and was allowed by Akbar to occupy Bihār as *tuyūl* (vide p. 235). Mānkot surrendered on the 27th Rāmaḍān 964. Sikandar died two years later.

It is difficult to say why Ab<sup>u</sup> 'l-Faqīl had not entered Khizr Khān in the List of Grandees. His name is given in the *Tāberīzī*. Similarly Khwāja Mu<sup>sin</sup>īm and Mir Shāh 'Abd<sup>u</sup> 'l-Maqāfi are left out. For Kh.<sup>u</sup>'s son, vide No. 153.

<sup>1</sup> On Sulaymān's return from Orīsā, he appointed Khān Jahān Lodhl, his Amir-ul-Umarā, Governor of Orīsā. Qutb Khān, who subsequently made himself king of Orīsā, was then Governor of Pūri (Jagganāth) Bād. II, 174.

<sup>2</sup> He died A.H. 791. His biography is given in Jāmī's *Nayḥāt<sup>u</sup> 'l-Uṣūl*. Taybād belongs to Jām-i Khurāsān.

Tāybād, a messenger to the Shaykh, to ask him why he had not paid his respects to the conqueror of the world. "What have I," replied the Shaykh, "to do with Timūr?" Timūr, struck with this answer, went himself to the Shaykh, and upbraided him for not having advised Malik Ghiyāṣ. "I have indeed done so," said the Shaykh, "but he would not listen, and God has now appointed you over him. However, I now advise you, too, to be just, and if you likewise do not listen, God will appoint another over you." Timūr afterwards said that he had seen many dervishes; every one of them had said something from selfish motives, but not so Shaykh Abū Bakr, who had said nothing with reference to himself.

Khwāja 'Abdu'l-Majid was a Grandee of Humāyūn, whom he served as Diwān. On Akbar's accession, he also performed military duties. When the Emperor moved to the Panjab, to crush Bayrām's rebellion, 'Abdu'l-Majid received the title of *Āṣaf Khān*, regarding which vide the note after this biographical notice. Subsequently Āṣaf was appointed Governor of Dihlī, received a flag and a drum, and was made a Commander of Three Thousand. When Fattū, a servant of 'Adli, made overtures to surrender Fort Chanāq (Chunar), Ā., in concert with Shaykh Muḥammad Ghaws, took possession of it, and was appointed Governor of Kara-Mānikpūr on the Ganges. About the same time, Ghāzi Khān Tannūrī, an Afghān noble who had for a time been in Akbar's services, fled to Bhath Ghorā, and stirred up the Zamindārs against Akbar. Ā., in the 7th year, sent a message to Rāja Rām Chand, the ruler of Bhath, to pay tribute to Akbar, and surrender the enemies. But the Rāja prepared for resistance. Ā. marched against the Rāja, defeated him, and executed Ghāzi Khān. The Rāja, after his defeat, shut himself up in Bāndhūl,<sup>1</sup> but obtained Abbar's pardon by timely submission, chiefly through the influence of several Rāja's at Court. Ā. then left the Rāja in peace; but the spoils which he had collected and the strong contingent which he had at his disposal (vide p. 251, l. 29), made him desirous of further warfare and he planned the famous expedition against Gadha-Katangah.<sup>2</sup>

<sup>1</sup> Abū'l-Fażl in the events of the 42nd year of the Akbarname, says that Qāsim 'd-Dīn-i-Khilji besieged Bāndhūl in vain.

<sup>2</sup> Gadha (Gurb, Gurhā, Gurrab) lies close to Jabalpūr in Central India. Katangah is the name of two small places, one due south of Jabalpūr below lat. 22° as on the map in Journal A. S. B. Decr. 1837, pl. lvii; another apparently larger place of the same name lies N.W. of, and nearer to, Jabalpūr and Gadha, about lat. 23° 30', as on the map of Central India in Sir J. Malcolm's Malwa; but both are called so the maps Kātengh. In Muhammadan Histories, the country is generally called Gadha-Katangah. Abū'l-Fażl says, it had an extent of 150 fars by 80 fars, and there were in ancient times 30,000 flourishing cities. The inhabitants, she says, are all Gondī, who are looked upon by Hindīs as very low.

The Rājas of Gadha-Katangah are generally called the Gadha-Mandī Rājas. Mandī lies S.E. of Jabalpūr, on the right side of the Narbaddāh.

or Gondwanah, south of Bhāth, which was then governed by Durgāwati,<sup>1</sup> the heroine of Central India. Her heroic defence and suicide, and the death of her son, Bir Sāh, at the conquest of Chaurāgadh (about 70 miles west of Jabalpūr) are well-known. The immense spoils which Ā. carried off, led him temporarily into rebellion, and of the 1,000 elephants which he had captured, he only sent 200 to Court. But when Khān Zamān (No. 13), in the 10th year, rebelled and besieged Majnūn Qāsqhāl (No. 50) in Mānikpūr, Ā. came with 5,000 troopers to his relief, presented himself before Akbar, who had marched against Khān Zamān, and handed over the remainder of the Gadha spoils. He thereby regained Akbar's confidence and was appointed to follow up the rebels. At this juncture the imperial Mutāsaddis, whom Ā. before had handsomely bribed, reported, from envy, his former unwillingness to hand over the spoils, and exaggerated his wealth. Hypocritical friends mentioned this to Ā.; and afraid of his personal safety, he fled to Gadha (Safar, 973).

Akbar looked upon his flight as very suspicious, and appointed Mahdi Qāsim Khān (No. 36) to Gadha. Ā. then left Central India "with a sorrowful heart", and joined, together with his brother (No. 41), Khān Zamān at Jaunpūr. But he soon saw that Khān Zamān only wanted his wealth and watched for a favourable moment to kill him. Ā. therefore made use of the first opportunity to escape. Khān Zamān had sent his brother Bahādur (No. 22) against the Afghāns, and Ā. was to accompany him. Vazir Khān, whom Khān Zamān had detained, managed likewise to escape, and was on the road to Mānikpūr, which Ā. had appointed as place of rendezvous. No sooner had Ā. escaped than Bahādur followed him up, defeated his men, and took Ā. prisoner. Bahādur's men immediately dispersed in search of plunder, when suddenly Vazir Khān fell over Bahādur. Bahādur made some one a sign to kill Ā., who sat fettered on an elephant, and Ā. had just received a wound in his hand and nose, when Vazir in time saved his life, and carried him away. Both reached, in 973, Kārah, and asked Muza�ar Khān (No. 37) to intercede for them with the emperor. When Muza�ar, in 974, was called by the emperor to the Panjab, he took Vazir with him, and obtained full pardon for the two brothers. Ā. was ordered to join Majnūn Qāsqhāl at Kara-Mānikpūr. His bravery in the last struggle with Khān Zamān induced Akbar, in 975, to give him Piyāg as tuyūl, vice Hājī Muhammad Sistāni (No. 50), to enable him to recruit a contingent for the expedition against

<sup>1</sup> Capt. Steemson in his "History of the Gurha Mandale Rājas", Journal A.S. Bengal, vol. vi, p. 627, spells her name Duryhoutee. He calls her son Bir Nardin. Vide also Dūrdāsati, ii, 33.

Rānā Udai Singh. Ā. was sent in advance (*mangalā*). In the middle of Rabi' I, 975, Akbar left Āgra for Chitor. The Rānā had commissioned Jay Mal, who had formerly been in Mirtha, to defend the fort, whilst he himself had withdrawn to the mountains. During the siege, which lasted four months and seven days, Ā. distinguished himself, and when, on the 25th Sha'bān 975, the fort fell Ā. was made Governor of Chitor.

Neither the *Ma'ārif*, nor the *Tabaqāt*, mentions the year of his death. He must have been dead in 981, because the title of Āṣaf Khān was bestowed upon another noble.<sup>1</sup>

*Note on the Title of "Āṣaf Khān".*

Āṣaf was the name of the Vazir of Sulaymān (Solomon), who like his master is proverbial in the East for his wisdom. During the reign of Akbar three grāndees received this title. Bādā, onI, to avoid confusion, numbers them Āṣaf Khān I, II, and III. They are :—

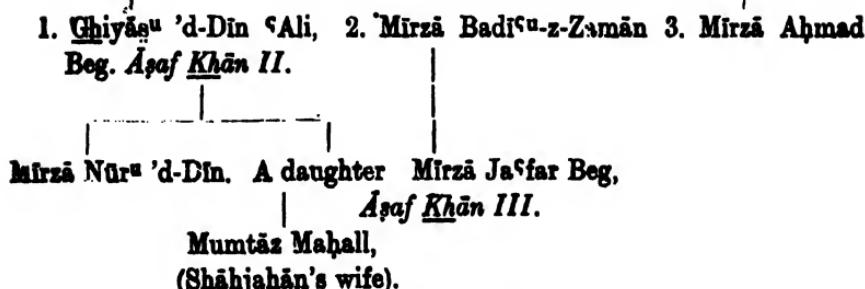
‘Abdu ’l-Majid, Āṣaf Khān I, d. before 981 (No. 49).

Khwāja Mirzā Ghīyāṣu ’d-Dīn ‘Ali Āṣaf Khān II, d. 989 (No. 126).

Mirzā Ja’far Beg Āṣaf Khān III (No. 98).

The three Āṣafs were Diwāns or Mir Bakshis. The third was nephew to the second, as the following tree will show :—

Aghā Mullā Dawātdār.



Jahāngīr conferred the title of “Āṣaf Khān” (IV) on Abū ’l-Hasan, elder brother of Nūr Jahān, and father of Mumtāz Mahall (or Tāj Bibi, Shāhjahān's wife), whose mother was a daughter of Āṣaf Khān II. During the reign of Shāhjahān when titles containing the word *Dawla*<sup>2</sup> were

<sup>1</sup> Stewart (History of Bengal, p. 120) says, ‘Abdu ’l-Majid Āṣaf Khān officiated in 1013 for Mān Singh in Bengal. This is as impossible as his statement on p. 113, that Farid ’d-Dīn Bakhārī (No. 99) is the author of the History of the Emperors of Jahāngīr.

<sup>2</sup> They had been in use among the Khalifas and the Ghaznavids. Thus Yāmūn ’d-Dawla which title Shāhjahān bestowed on Abū ’l-Hasan Āṣaf Khān IV, had also been the title of Maḥmūd of Ghazni when prince. The kings of the Dakhin occasionally conferred titles

revived, *Āṣaf Khān* was changed to *Āṣaf 'd-Dawla*, and this title was conferred on *Āṣaf 'd-Dawla Jumlatu 'l-Mulk Asadjang* (Shāhjahān-Awrang-zeb), a relation of *Āṣaf Khān IV*. Under Ahmad Shāh, lastly, we find *Āṣaf 'd-Dawla Amīru 'l-Mamālik*, whose name like that of his father, *Nizāmu 'l-Mulk Aṣaf Jāh*, occurs so often in later Indian History.

#### 50. Majnūn Khān-i Qāqshāl.<sup>1</sup>

He was a grandee of Humāyūn, and held Nārnaul as *jāgīr*. When Humāyūn fled to Persia, Hājī Khān besieged Nārnaul, but allowed Majnūn Khān to march away unmolested, chiefly at the request of Rāja Bihāri Mal, who, at that time, was with Hājī Khān (*vide p. 347*).

On Akbar's accession, he was made Jūgīrdār of Mānikpūr, then the east frontier of the Empire. He remained there till after the death of Khān Zamān (No. 13), bravely defending Akbar's cause. In the 14th year, he besieged Kālinjar. This fort was in the hands of Rāja Rām Chand, ruler of Bhath, who during the Afghan troubles had bought it for a heavy sum, from Bijli Khān, the adopted son of Pahār Khān. When, during the siege, the Rāja heard of the fall of Chitor and Rantambhūr, he surrendered Kālinjar to M. (29th Safar, 997). Akbar appointed M. Commander of the Fort, in addition to his other duties.

In the 17th year (980), he accompanied Munīsim Khān (No. II) on his expedition to Gorakhpūr. At the same time the Gujrātī war had commenced, and as Bābā Khān Qāqshāl<sup>2</sup> had words with Shāhbāz Khān (No. 80), the Mir Tozak, regarding certain arrangements, he was reproved by Akbar. But the rumour spread in Munīsim's army that Bābā Khān Jabārī (Majnūn's son), Mirzā Muḥammad, and other Qāqshāls, had killed Shāhbuz Khān, and joined the rebellion of the Mirzās in Gujrāt; and that Akbar had therefore ordered Munīsim to imprison Majnūn. In consequence of these false rumours, M. and others of his clan withdrew from Munīsim, who in vain tried to convince them of the absurdity of the rumours; but

with Durlu. This is very likely the reason why Akbar conferred the title of Azādu 'd-Dawla on Mir Pathū 'Ibāb of Shirāz, who had come from the Dakhin.

The title *Malik*, so common among the Pathāns, was never conferred by the Mughul (Chaghtāi) Kings of Delhi.

Titles with *Jang*, as *Firāz-jang*, *Xusrat-jang*, etc., came into fashion with Jahāngīr.

<sup>1</sup> Name of a Turkish chn. Like the Uzbeks, they were disliked by Akbar, and rebelled. Majnūn Khān was certainly the best of them.

<sup>2</sup> Bābā Khān Qāqshāl also was a grandee of Akbar, but Abū 'l-Fażl has left him out in this list. Like Majnūn he distinguished himself in the war with Khān Zamān and the Mirzās. During Munīsim's expedition to Bengal, the Qāqshāls received extensive jāgīrs in Ghorāghāt. Bābā Khān was looked upon as the head of the clan after Majnūn's death. He rebelled with Maṣṣūm Khān-i Kābulī, partly in consequence of Muzaffar Khān's (No. 37) exactions, and assumed the title of Khān Khānān. He died in the same year in which Muzaffar died, of cancer in the face (*Khūra*), which he said he had brought or himself by his faithlessness.

when M. soon after heard that Bābū Khān and Jabārī had been rewarded by Akbar for their brave behaviour in the Gujrāti war, he was ashamed of his hastiness, and rejoined Muṇsim who, in the meantime, had taken Gorākhpur.

M. accompanied Muṇsim on his Bengal expedition. When, in 982, Dāūd, retired to Orisā, and Kālā Pahār,<sup>1</sup> Sulaymān Manklī and Bābū Manklī had gone to Ghorāghāt, Muṇsim sent M. against them. M. conquered the greater part of Northern Bengal, and carried off immense spoils. On the death of Sulaymān Manklī, the acknowledged ruler of Ghorāghāt, a great number of the principal Afghān nobles were caught, and M. with the view of securing peace, married the daughter of Sulaymān Manklī to his son Jabārī. He also parcelled out the whole country among his clan. But Bābū Manklī and Kālā Pahār had taken refuge in Kūch Bihār, and when Muṇsim was in Kātak, they were joined by the sons of Jalālu 'd-Din Sūr, and fell upon the Qāqshāls. The latter, without fighting, cowardly returned to Tāndā, and waited for Muṇsim, who, on his return from Orisā, sent them with reinforcements to Ghorāghāt. The Qāqshāls re-occupied the district. Majnūn died soon after at Ghorāghāt.

The *Tabaqāt* says that he was a Commander of Five Thousand, and had a contingent of 5,000 troopers.

His son Jabārī,<sup>2</sup> distinguished himself by his zeal and devotion. The enforcing of the *Dāgh* law led him and his clan into rebellion. Jabārī then assumed the title of Khān Jahān. When the Qāshāls left Maṇḍūm (p. 344), Jabārī went to Court. Akbar imprisoned him, but pardoned him in the 39th year.

### 51. Shujā'at Khān, Muqim-i 'Arab.

He is the son of Tardi Beg's sister (No. 12). Hūmāyūn made Muqim-a Khān. On the emperor's flight to Persia, he joined Mirzā 'Askari. When Hūmāyūn took Qandahār on his return, Muqim, like most old nobles,

<sup>1</sup> The renowned conqueror of the temple of Jagannath at Pūri in S. Orisā. *Vide* below Third Book, Sūbas of Bengal and Orisā. A minute description of his conquest is given in the *Makhzan-i Afghāni* and by Stirling in his Account of Orissa, Asiatic Researches, vol. xv. But Stirling's account, taken as it is from the Pūri Vynsavali (a chronicle kept for the last six hundred years in the temple of Pūri) differs considerably from the Akbarnāma. Kālā Pahār was killed by a gun-shot in one of the fights between Maṇḍūm and Qutbū of Orisā, and 'Aziz Koka (*vide* p. 344) which, in 990, took place between Khalgāw (Colgong) and Uadhī (near Rajmahall).

Bābū Manklī subsequently entered Akbar's service (*vide* No. 202). European historians generally spell his name Bābū Māngalī, as if it came from the Hindi *māngal*, Tuesday. This may be correct; for common people in India do still use such names. But *manklī* is perhaps preferable. Two of Timūr's ancestors had the same name. The Turkish *manklī* means *ulu*, *khalīd*, spotted.

<sup>2</sup> The best MSS. of the Akbarnāma, Badāoni, and the Maṇdūr have *Jabbārī*. Stewart (p. 100) calls him *Jabbārī* (?)

presented himself before the emperor with a sword hanging from his neck, and was for a short time confined. After his release, he remained with Mun'im Khân (No. 11) in Kâbul, and followed him to India, when Akbar called Mun'im to take Bayrâm's place.

In the 9th year, Muqim distinguished himself in the pursuit of 'Abdu 'llâh Khân Uzbak (No. 14), "the king of Mandû," and received the title of Shujâ'at Khün, which Akbar had taken away from the rebellious 'Abdu 'llâh.

In the beginning of the 15th year, Akbar honoured him by being his guest for a day.

In the 18th year, he accompanied the Emperor on his forced march to Ahmâdâbâd (p. 343). Once he slandered Mun'im, and Akbar sent him to the Khân Khânâ to do with him what he liked; but Mun'im generously forgave him, and had him restored.

In the 22nd year, he was made a Commander of Three Thousand, and Governor and Commander-in-Chief of Mâlwah.

In 988, when troubles in Bihâr and Bengal had broken out, Shujâ'at Khân, at Akbar's order, left Sârangpûr for Fathpûr (*Bâdâ'oni* II, 284). At the first stage, Iwaz Beg Barlás who complained of arrears of pay and harsh treatment of the men, created a tumult, made a man of the name Hâjî Shihâb Khân leader, fell upon Shujâ'at's tent, and killed his son Qawim Khân.<sup>1</sup> Shujâ'at himself was mortally wounded. Some of his adherents, at last, managed to put the dying Sh. on an elephant, and led him off to Sârangpûr. Though Sh. had expired before they reached the town, they did not spread the news of his death, and thus kept the greater part of the soldiers together, and joined Akbar in Sârangpûr.

Akbar punished the rebels severely. According to p. 294, Akbar once saved Shujâ'at's life in the jungles.

From *Bâdâ'oni* (II, 284), we learn that Qawim Khân was a young man, renowned for his musical talents.

Muqim Khân (No. 386) is Shujâ'at Khân's second son. He was promoted under Akbar to a Commandership of seven hundred.

Qâ'im Khân was the son of Muqim Khân. Qâ'im's son Abâlu 'r-Râhim, was under Jahângîr a Commander of seven hundred and 400 horse, got the title of Tarbiyat Khün, and was made in the 5th year, Fawjdâr of Alwar. Qâ'im's daughter, Sâliha Bânu, was received (3rd year) by Jahângîr in his harem, and went by the title of Pâdishâh Mahall. She adopted Miyân Joh, son of the above, Abdu 'r-Râhim. Miyân Joh was

<sup>1</sup> No the Ma'âdrî and the Akbarnâma. *Bâdâ'oni* (II, 284) has Qâ'im Khân; but this is perhaps a mistake of the native editors of the Bibl. Indica.

killed by Mahābat Khān when near the Bahat (Jhelam) he had taken possession of Jahāngīr's person.

No. 52. Shāh Budāgh Khān, a descendant of Uymāq<sup>1</sup> of Miyānkāl, Samarqand.

The Turkish *Budāgh* means "a branch of a tree". He distinguished himself under Humāyūn and was made by Akbar a Commander of Three Thousand.

In the 10th year he accompanied Mir Mu'izzu'l-Mulk (No. 61) against Bahādur (No. 22). Though the imperialists were defeated, B. Kh. fought bravely and was captured. His son 'Abdu'l-Matlab (No. 83) ran away. In the 12th year, B. Kh. went with Shihābu'd-Din Alīmad (No. 26) against Mīrzās in Mālwah, received Sārangpūr as *tuyūl*, fought under 'Azīz Koka (No. 21) in the battle of Patan (18th Ramaḍān 980), and was for a long time Governor of Mandū, where he died. The *Tabaqāt* says, he had the title of *Amīr*'l-Umarā. He was alive in 984, when he met Akbar at Mohini.

Inside Fort Mandū, to the south, close to the walls, he had erected a building, to which he gave the name of *Nīlkāntha*, regarding the inscriptions on which the *Mā'ājir* gives a few interesting particulars.

53. Husayn Khān (Tukriya), sister's son of Mandī Qāsim Khān (No. 36.)

"He is the Bayard and the Don Quixote of Akbar's reign." In his *jihāds* he was *sans peur*, and his private life *sans reproche*; he surpassed all grandees by his faithfulness and attachment to his masters, but his contingent was never in order; he was always poor, though his servants, in consequence of his liberality, lived in affluence. He slept on the ground, because his Prophet had enjoyed no greater luxuries; and his motto in fight was "death or victory"; and when people asked him why he did not invert the order and say "victory or death", he would reply, "O! I so long to be with the saints that have gone before."

He was the patron of the historian Badāoni,<sup>2</sup> who served Husayn as almoner to his estate (Shamsābād and Patyāl).

<sup>1</sup> There were two tribes of the Qarā Turks called: میان کالہ or میان گیماق. They were renowned in India as horsemen. Hence میان as the word is generally spelt by Mughul Historians, means a kind of superior cavalry; ride Tuzuk, p. 147, l. 17. How this Turkish word lost its original meaning in India, may be seen from p. 57, l. 1 of the second volume of my Aīn text, where 'Abd'u'l-Fazl applies the word to Rājpūt cavalry of the Rāhor clan. The word is pronounced *gimāq* in India.

The meaning of Miyān Kālī is still unclear to me. To judge from 'Abd'u'l-Fazl's phrase it must be the name of the head or founder of a clan. The adjective Miyān Kālī occurs frequently. Two Miyān Kālīs may be found below among the list of learned men (Qāfi 'Abdu'l-Samīk) and the poet (Qāsim-u-Kāthī).

<sup>2</sup> See my Essay on Badāoni and his Works in J. A. S. Bengal, for 1869, p. 120.

Husayn Khān was not only sister's son, but also son-in-law to Mahdī Qāsim Khān (No. 36). He was in Bayrām's service. In the second year, after the conquest of Mānkot, Akbar made him Governor of Lāhor, where he remained four months and four days. When Akbar in Ṣafar 965, marched to Dihlī, he appointed H. Kh. Governor of the Panjāb. During his incumbency, he showed himself a zealous Sunnī. As the Christians did with the Jews, he ordered the Hindūs as unbelievers to wear a patch (Hind. *ukrā*) near the shoulders, and thus got the nickname of *Tukriya* "Patcher".

Like Shāh Quli Khān Maḥram (No. 45), he stuck to Bayrām to the last, and did not meet Akbar at Jhūjhār; but after Bayrām had been pardoned, he entered Akbar's service. When Mahdī Qāsim Khān, from dislike to Gādha, went by way of the Dakhin to Makkah, H. Kh. accompanied him a short distance on the road. On his return, he reached Satwās in Mālwah, when the rebellion of the Mirzās broke out, and in concert with Muqarrib Khān, the *tuyūldār* of that place, he tried to fortify himself in Satwās. But Maqarrib lost heart and fled; and H. Kh. was forced to leave the Fort, and asked Ibrāhim Husayn Mirzā for an interview. Though urged to join the Mirzā, H. Kh. remained faithful to Akbar.

In the 12th year, when Akbar moved against Khān Zamān, H. Kh. was to take a command, but his contingent was not ready. In the 13th year his jāgīr was transferred from Lakhnau, where he and Eadūoni had been for about a year, to Kānto Gola.<sup>1</sup> His exacting behaviour towards Hindūs and his religious expeditions against their temples annoyed Akbar very much. In the 19th year, when the Emperor went to Bihār, H. Kh. was again absent; and when Akbar returned after the conquest of Hājipūr, he confiscated H.'s jāgīr; but on satisfying himself of his harmlessness, he pardoned him, restored his jāgīr, and told him to get his contingent ready. His *manīa*, however, again overpowered him. He made an expedition against Bassantpur in Kamū:n, which was proverbially rich, and got wounded by a bullet in the shoulder. Akbar was almost convinced that he had gone into rebellion, and sent Sādiq Khān (No. 43) to him to bring him by force to Court. H. Kh. therefore left Garh Muktesar, with the view of going to Munīm Khān, through whose influence he hoped to obtain pardon. But he was caught at Bürha, and was taken to Faṭhpur Sikri, where in the same year (1603) he died of his wounds.

<sup>1</sup> Elliot (Index, p. 235, First Edition) has by mistake *Lakhnor* (on the Rāmganga) instead of *Lakhnau* (in Aūdh), and he calls Husayn Khān a *Kashmīrī*. This must be an oversight.

The Tabaqāt says, he was a Commander of Two Thousand; but according to the Akbarnāma, he had since the 12th year been a Commander of Three Thousand.

His son, Yūsuf Khān, was a grandee of Jahāngīr. He served in the Dakhin in the corps of 'Azīz Kokā (No. 21), who, in the 5th year, had been sent with 10,000 men to reinforce Prince Parwiz, the Khān Khānān, and Mān Singh, because on account of the duplicity of the Khān Khānān (*Tuzuk* p. 88) the imperialists were in the greatest distress (*vide pp. 344 and 357*). Yūsuf's son, 'Izzat Khān, served under Shāhjahān, (*Pādīshāhī*. II, 121).

#### 54. Murād Khān, son of Amir Khān Mughul Beg.

His full name is Muhammad Murād Khān. In the 9th year he served under Aṣaf Khān (No. 48) in Gaḍha Katanga. In the 12th year, he got a jāgīr in Mālwā, and fought under Shihāb<sup>ū</sup> 'd-Dīn Ahmad against the Mirzās. After the Mirzās had returned to Gujrāt, M. got Ujjain as *tuyūl*.

In the 13th year, the Mirzās invaded Mālwā from Khandesh, and Murād Khān, together with Mir 'Azīz<sup>ū</sup> llah, the Diwān of Mālwah, having received the news two days before the arrival of the enemies, shut themselves up in Ujjain, determined to hold it for Akbar. The Emperor sent Qulij Khān (No. 42) to their relief, when the Mirzās retreated to Māndū. Followed up by Qulij and Murād they retreated at last across the Narbaddāh.

In the 17th year, the Mirzās broke out in Gujrāt, and the jāgirdārs of Mālwah assembled under the command of M. 'Azīz Koka (No. 21). Murād held a command in the left wing, and took part, though not very actively, in the confused battle near Patan (Ramazān, 980).

In 982, he was attached to Munīm's expedition to Bengal. He conquered for Akbar the district of Faṭhābād, Sarkār Boglā (S.E. Bengal), and was made Governor of Jalesar (Jellasore) in Orīsā, after Dā'ūd had made peace with Munīm.

When in 983, after Munīm's death, Dā'ūd fell upon Nazar Bahādur, Akbar's Governor of Bhadrak (Orīsā), and treacherously killed him, Murād wisely retreated to Tānḍa.<sup>1</sup>

Subsequently M. was again appointed to Faṭhābād, where he was when the Bengal rebellion broke out. Murād at Faṭhābād Qiyā Khān in

<sup>1</sup> As Munīm left Thānabādārī in Bhadrak and Jalesar, Dā'ūd must have been restricted to Kāṭak proper. Munīm's invasion of Orīsā was certainly one of the most daring exploits performed during Akbar's reign.

Having mentioned Kāṭak, I may here state that the name "Aṭak" (Attork, in the Panjab) was chosen by Akbar who built the town, because it rhymes with Kāṭak. The two frontier towns of his empire were to have similar names. *Akbarnāma*.

Orisā, Mirzā Najāt at Sātgāw, were almost the only officers of Akbar's Bengal corps that did not take part in the great military revolt of 988. Qiyā was killed by Qutlū (p. 366), and Murād died at Fathābād immediately after the first outbreak of the revolt in 988, "before the veil of his loyalty was rent".

After his death, Mukand, the principal Zamīndār of Fathābād, invited Murād's sons to a feast, and treacherously murdered them.

*Vide No. 369.*

### 55. Hāji Muhammed Khān of Sīstān.

He was in the service of Bayrām, who was much attached to him. In 961, when Bayrām held Qandahār, rumours of treason reached Humāyūn. The Emperor went from Kābul to Qandahār, and personally investigated the matter, but finding Bayrām innocent, he went back, taking Hāji Muhammed with him, who during the investigation had been constantly referred to as inclined to rebellion.<sup>1</sup>

After the conquest of Hindūstān, H. M. at Bayrām's request, was made a Khān, and was rapidly promoted.

In the 1st year of Akbar's reign, H. M. was ordered to accompany Khizr Khwāja'n (p. 365, note 2) on his expedition against Sikandar Sūr. Tardī Beg's (No. 12) defeat by Hemū had a bad effect on the Emperor's cause; and Mullū 'Abdu'llāh Makhdūm' l-Mulk who, though in Akbar's service, was said to be devoted to the interests of the Afghān's, represented to Sikandar that he should use this favourable opportunity and leave the Sawālikhs. As related above Khizr Khwāja moved against Sikandar, leaving H. M. in charge at Lāhor. Being convinced of Makhdūm's treason, H. M. tortured him, and forced him to give up sums of money which he had concealed.

In 966, Bayrām fell out with Pir Muhammed (No. 20), and deprived him of his office and emoluments which were given to H. M. When Bayrām fell into disgrace, he sent H. M. with several other Amirs to Dihlī with expressions of his humility and desire to be pardoned. But H. M. soon saw that all was lost. He did not receive permission to go back to Bayrām. After Bayrām had been pardoned (p. 318) H. M. and Muhammed Tarṣī Khān (No. 32) accompanied him on his way to Hijāz as far as Nāgor, then the frontier of the Empire. Once, on the road, Bayrām charged H. M. with faithlessness, when the latter gently reminded him that he had at least never drawn his sword against his master.

<sup>1</sup> Hāji Muhammed is the name to whom Erskine's remark refers quoted by Kiphus-stone (Fifth Edition), p. 470 note.

H. M. was present in almost every campaign, and was promoted to the post of *Sikha-zārī*. In the 12th year, when Akbar set out for the conquest of Chitor, he sent H. M. and Shībāb<sup>u</sup> 'd-Dīn Ahmad (No. 26) from Gāgrūn against the sons of Sultān Muhammād Mirzā, who had fled from Sambhal and raised a revolt in Mālwāh. H. M. then received the *Sarkār* of Mandū *as jāgīr*.

In the 20th year, H. M. accompanied Mūnīm Khān on his expedition to Bengal and Oṛīsā, and got wounded in the battle of Takarōi (20th Zī Qaṣīda, 982). He then accompanied the Khān Khānān to Gaur, where soon after Mūnīm's death he, too, died of malaria (983).

*Note on the Battle of Takarōi, or Mughulmārī, in Ḥisād.*

This battle is one of the most important battles fought by Akbar's generals. It crushed the Afghāns, and decided the possession of Bengal and Upper Oṛīsā. The MSS. of the *Akkarnāma* and the *Maṭāpīr* have نکر و می Takarōi, and تکر و نی Takarōi. My copy of the *Sawāniḥ* has the former spelling. A few copies of the *Akkarnāma* have تکر و نک نکر و نک Nakrōi. In *Baddāonī* and the *Tabaqāt* the battle of Takarōi is called the battle of بجورہ (vide p. 334) which may be *Bajhorah*, *Bachhorah*, *Bajhor*, or *Bachhor*. Stewart's account of Mūnīm's Oṛīsā expedition (5th Section), differs in many particulars from the *Akkarnāma* and the *Tabaqāt*. He places the battle in the environs of Kaṭak, which is impossible, and his "Bukhtore" is a blunder for بچورہ ba-chittūā, "in Chittuā," the final *alif* having assumed the shape of a *re*, and the *ت* that of *ك*. The Lucknow lithograph of the *Akkarnāma*, which challenges in corruptness the worst possible Indian MS., has *ba-chitor*, "in Chitor."

The *Akkarnāma*, unfortunately, gives but few geographical details. Todar Mal moved from Bardwān over Madāran<sup>1</sup> into the Pargana of Chittuā (چٹوہ), where he was subsequently joined by Mūnīm. Dā'ud had taken up a strong position at هارپور Harpūr or Haripūr, "which lies intermediate (بے زکھ) between Bengal and Oṛīsā." The same phrase (بے زکھ), in other passages of the *Akkarnāma*, is applied to Chittuā itself. Dā'ud's object was to prevent the Imperialists from entering Oṛīsā into which led but few other roads; "but Ilyās Khān Langāh

<sup>1</sup> Madāran lies in Jahānbādī, a Pargana of the Hūgllī district, between Bardwān and Mednāpūr (Midnapore). Regarding the importance and history of this town, *vide my "Places of Historical Interest in the Hūgllī District"*, in the April Proceedings of the As. Soc. of Bengal for 1874.

showed the victorious army an easier road," and Muncim entered the country; and thus turned Dā'ūd's position. The battle then takes place (20th ZI Qa'da, 982, or A.D., 3rd March, 1575). After the battle Todar Mal leads the pursuit and reaches with his corps the town of Bhadrak. Not long after, he writes to Muncim to come and join him, as Dā'ūd had collected his troops near Kaṭak, and the whole army moves to Kaṭak, where a peace was concluded, which confirmed Dā'ūd in the possession of Kaṭak.

Now from the facts that the battle took place soon after the Imperialists had left Chittuā, which lies a little E.E.N. of Midnipur (Midnapore), and that after the victory Rāja Todar Mal, in a pursuit of several days, pushed as far as Bhadrak, I was led to conclude that the battle must have taken place near Jalesar (Jellasore), and probably north of it, as Abū 'l-Faḍl would have mentioned the occupation of so large a town. On consulting the large Trigonometrical Map of Orīsā lately published, I found on the road from Midnipur to Jalesar the village of Mogulmāree<sup>1</sup> (*Mughulmārī*, i.e., *Mughul's Fight*) and about seven miles southwards, half way between *Mughulmārī* and Jalesar, and two miles from the left bank of the Soobanreeka river, the village of Tookaroe.

According to the map the latitude of *Mughulmārī* is 22°, and that of Tookaroe, 21° 53' nearly.

There can be no doubt that this Tookaroe is the تکاری, *Takarōi*, of the *Akkarnāma*.

The battle extended over a large ground. *Badā'onī* (II, p. 195, l. 3) speaks of *three, four kos*, i.e. about six miles, and thus the distance of *Takarōi* from *Mughulmārī* is accounted for.

I can give no satisfactory explanation of the name تکاری, by which the battle is called in the *Tabaqāt* and *Badā'onī* (II, 194, l. 2). It looks as if the name contained the word *chaur* which occurs so often in the names of Parganas in the Jalesar and Balesar districts.

In *Badā'onī* (Edit. Bibl. Indica, p. 196) and the *Tabaqāt*, it is said that Todar Mal in his pursuit reached کلکالہ کا *Kalkalghāt* (?), not Bhadrak.

*List of Officers who died in 983, after their return from Orīsā, at Gaur, of malaria.*

- |                                   |                                |
|-----------------------------------|--------------------------------|
| 1. Muncim Khān, Khān Khānān,      | 2. Hāji Khān Sistānī (No. 55). |
| (18th Rajab). <i>Vide</i> p. 334. | 3. Haydar Khān (No. 66).       |

<sup>1</sup> Another "Mughulmārī" lies in the Bardwān district between Bardwān and Jahānābād (Hugli district) on the old high road from Bardwān over Madiran to Midnipur.

4. Mirzā Quli Khān, his brother.
5. Ashraf Khān (No. 74).
6. Muṣinu 'd-Dīn Ahmad (No. 128).
7. Laṣl Khān (No. 209).
8. Hāji Yūsuf Khān (No. 224).
9. Shāh Tāhir (No. 236).
10. Hāshim Khān.
11. Muhsin Khān.
12. Qunduz Khān.
13. Abū'l-Husayn.
14. Shāh Khalil.

**56. Afṣal Khān, Khāwja Sultān Ḡāl<sup>1</sup>-yi Turbatī.**

Regarding *Turbatī* vide No. 37. He was *Mushrif* (accountant) of Humāyūn's Treasury, and was, in 956, promoted to the post of *Mushrif-i Buyūtāt* (store accountant). In 957, when Mirzā Kāmrān took Kābul, he imprisoned A. Kh., and forced him to pay large sums of money. On Humāyūn's return to India, A. Kh. was made *Mir Bakhshī*, and got an *qalam*. He was together with Tardī Beg (No. 12) in Dihlī, when Humāyūn died. In the battle with Hemū, he held a command in the centre (*qol*), and his detachment gave way during Hemū's charge. A. Kh., together with Pir Muḥammad (No. 20) and Ashraf Khān (No. 74), fled from the battlefield, partly from hatred towards Tardī Beg—the old hatred of Khurāsānis towards Uzbaks—and retreated to Akbar and Bayrām. As related above, Tardī Beg was executed by Bayrām for this retreat, and A. Kh. and Ashraf Khān were convicted of malice and imprisoned. But both escaped and went to Makkah. They returned in the 5th year, when Bayrām had lost his power, and were favourably received at Court. A. Kh. was made a Commander of three thousand.

"Nothing else is known of him." *Ma'āṣir*.

**57. Shāhbeg Khān, son of Irbāhim Beg Ḥarīk (?).**<sup>2</sup>

He is sometimes called *Beg Khān* (p. 327). He was an *Arghūn*; hence his full name is *Shāh Beg Khān Arghūn*. Under Jahāngīr he got the title of *Khān Dawrān*.

He was in the service of Mirzā Muḥammad Ḥakīm of Kābul, Akbar's brother, and was Governor of Peshāwar. When after the Prince's death, Mān Singh, in 993, crossed the Nīlāb (p. 362) for Kābul, Shāh Beg took M. M. Ḥakīm's two sons, Kay Qubāb and Afrāsiyāb, to Akbar, and received a *mansab*. Sh. B. distinguished himself in the war with the Yūsufzā'is, and got *Khushbāb as jāgīr*. He then served under the Khān Khānān in Sindh, and was for his bravery promoted to a command of 2,500. In the 39th year Akbar sent him to Qandahār (p. 327), which,

<sup>1</sup> The word Ḡāl has been omitted in my text edition on p. 224.

<sup>2</sup> So the *Ma'āṣir*. My MSS. of the Āṣir have Ḥārīk, which may be Ḥarīk, Ḥarmāk, Ḥarib, etc. Some MSS. read clearly Ḥarmāk.

Muzaffar Husayn had ceded. During the time of his Governorship Sh. B. succeeded in keeping down the notorious Kākar ~~tribe~~ tribe. In the 42nd year, he was made a Commander of 3,500. In the 47th year, Ghaznīn was placed in his charge (*vide* No. 63).

Immediately after the accession of Jahāngīr, Husayn Khān Shāmlū, the Persian Governor at Hirāt, thinking Akbar's death would lead to disturbances, made war upon Sh. B. and besieged Qandahār, which he hoped to starve out. To vex him, Sh. B. gave every night feasts on the top of the castle before the very eyes of the enemies (*Tuzuk*, p. 33). One day Husayn Khān sent an ambassador into the Fort, and Sh. B., though provisions had got low, had every available store of grain spread out in the streets, in order to deceive the enemies. Not long after, Husayn Shāh received a reprimand from Shāh Abbās for having besieged Qandahār "without orders", and Husayn Khān, without having effected anything, had to raise the siege.

When Jahāngīr in 1016 (18th Safar) visited Kābul,<sup>1</sup> Sh. B. paid his respects, was made a Commander of 5,000, and received the title of Khān Dāwārān. He was also made Governor of Kābul (in addition to Qandahār), and was ordered to prepare a financial settlement for the whole of Afghānistān. After having held this office till the end of 1027 he complained of the fatigues incident to a residence in Kābul, horse-travelling and the drizzly state of the atmosphere of the country,<sup>2</sup> paid in the beginning of 1028 his respects at Court (*Tuz.*, p. 257), and was appointed Governor of Thatha.<sup>3</sup> He resigned, however, in the same year (*Tuz.*, p. 275) and got the revenue of the Pargana of Khushāb assigned as pension (75,000 Rs.).

Before he went to Thatha, he called on Aṣaf to take leave and Aṣaf recommended to him the brothers of Mullā Muhammad of Thatha, who had been a friend of Aṣaf. Shāhbeg had heard before that the Mullā's brothers, in consequence of Aṣaf's support, had never cared for the Governors of the province; hence he said to Aṣaf, "Certainly, I will take an interest in their welfare, if they are sensible (*sarḥisāb*); but if not, I shall fay them." Aṣaf got much annoyed at this, opposed him in everything, and indirectly forced him to resign.

<sup>1</sup> According to the *Tuzuk* (p. 53), Sh. B. then held the Pargana of Shor as *jāgīr*, regarding which *vide* Elliot's Index, first edition, p. 198.

<sup>2</sup> The text has *qaṭra*, which is mentioned as a peculiarity of Kābul. I do not know whether I have correctly translated the term.

<sup>3</sup> Sayyid Ahmad in his edition of the *Tuzuk* (p. 266) makes him governor of *Patna*—a confusion of *ṭāq* and *wālī*.

Sh. B. was a frank Turk. When Akbar appointed him Governor of Qandahār, he conferred upon him an *‘alam* and a *nappārā* (p. 52); but on receiving the *insignia*, he said to Farid (No. 99), “What is all this trash for? Would that His Majesty gave me an order regarding my *mansab*, and a *jāgīr*, to enable me to get better troopers for his service.’ On his return, in 1028, from Kābul, he paraded before Jahāngīr his contingent of 1,000 picked Mughul troopers, whose appearance and horses created much sensation.

He was much given to wine drinking. He drank, in fact, wine, *cannabis*, opium, and *kūknār*, mixed together, and called his beverage of four ingredients *Chār Bughrā* (p. 93, l. 2), which gave rise to his nickname *Chār Bughrā Khur*.

*His sons.* 1. *Mirzā Shāh Muḥammad Ghaznīn Khān*, a well educated man. Jahāngīr, in 1028, made him a Commander of One Thousand, six-hundred horse.

2. *Ya‘qūb Beg*, son-in-law to *Mirzā Jaffar Āṣaf Khān* (III), (No. 98), a Commander of Seven Hundred, 350 horse. The *Ma‘āṣir* says, he was a fatalist (*azalparast*), and died obscure.

3. *Asad Beg* (Tuz., p. 275), a Commander of Three Hundred, 50 horse. The *Ma‘āṣir* does not mention him.

The *Tuzuk*, p. 34, mentions a *Qāsim Beg Khān*, a relation of Sh. B. This is perhaps the same as No. 350.

Shāhbeg *Khān Arghān* must not be confounded with No 148.

58. *Khān ‘Alam Chalma Beg*,<sup>1</sup> son of Hamdam who was *Mirzā Kāmrān*’s foster brother.

Chalma Beg was Humāyūn’s *safarchī*, or table attendant. *Mirzā Kāmrān* had, in 960, been blinded, and at the Indus asked for permission to go to Makkah. Before he left, Humāyūn, accompanied by some of his courtiers, paid him a visit, when the unfortunate prince, after greeting his brother, quoted the verse—

کالا گوشه درویش برق لک ساید که سایه همچو تو شاهی نکند برس او

“The fold of the poor man’s turban touches the heaven, when a king like thee casts his shadow upon his head.”

And immediately afterwards he said the following verse *extempore*:—  
بر جانم از تو هرچه رسد جای منت است گر ناوک جناست و گر خنجرستم

<sup>1</sup> For *Chalma*, the MSS. of the *Āṣir* have, at this place, *Hālma*. In No. 100, the name occurs. The *Ma‘āṣir* and good MSS. of the *Alternatives* have *Chalmak*. Turkish dictionaries give *chalmak* (چلمک) in the meaning of wild goat’s dung and *chalmā* (چلمه) in that of *dastır*, a turban.

In the Edit. Bibl. Indica of Badāoni, *Khān ‘Alam* is wrongly spelt *پلما*, instead of *خلمه*.

" Whatever I receive at thy hands is kindness, be it the arrow of oppression or the dagger of cruelty."

Humāyūn felt uncomfortable and tried to console him. He gave next day orders that any of Kāmrān's old friends might accompany him free to Makkah; but as no one came forward, he turned to Chalmah Beg, and said, " Will you go with him, or stay with me ? " Chalmah Beg, though he knew that Humāyūn was much attached to him, replied that he thought he should accompany the Prince in the " gloomy days of need and the darkness of his solitude ". The Emperor approved of his resolution, and made liberal provisions for Kāmrān and his companion.

After Kāmrān's death, Chalma Beg returned to India, and was favourably received by Akbar, who made him a Commander of 3,000, bestowing upon him the title of Khān 'Ālam. He served under the emperor against the Mirzās in Gujrāt, and was present in the fight at Sarnāl (p. 353, No. 27).

In the 19th year, when Akbar moved against Dā'ūd in Patna, Khān 'Ālam commanded a corps, and passing up the river in boats towards the mouth of the Ghandak, effected a landing, though continually exposed to the volleys of the enemies. Akbar praised him much for his daring. In the same year he was attached to Mun'im's corps. In the battle of Takaroi (p. 406), he commanded the *harāwal* (van). He charged the Afghāns, and allowing his corps to advance too far, he was soon hard pressed and gave way, when Mun'im sent him an angry order to fall back. But before his corps could be brought again into order, Gūjar Khān, Dā'ūd's best general, attacked the Imperialists with his line of elephants, which he had rendered fierce looking by means of black Yak tails (*qutās*) and skins of wild beasts attached to them. The horses of the Imperialists got frightened, nothing could make them stand, and their ranks were utterly broken. Kh. 'Ā's horse got a sword cut, and reared, throwing him on the ground. He sprang up, and mounted it again, but was immediately thrown over by an elephant, and killed by the Afghāns who rushed from all sides upon him (20th *Zi Qaṣda*, 982).

It is said that before the battle he had presentiment of his death, and begged of his friends, not to forget to tell the Emperor that he had willingly sacrificed his life.

Kh. 'Ā. was a poet and wrote under the *Takhallus* of *Hamdāmī* (in allusion to the name of his father).

A brother of his, Muzaffar, is mentioned below (No. 301) among the Commanders of Three Hundred, where for مُذَفَّرٌ, in my Text edition, p. 229, read مُذَفَّرٌ.

59. Qāsim Khān, Mir Baḥr Chamanārāī (?) Khurāsān.<sup>1</sup>

He is the son of Mirzā Dost's sister, who was an old servant of the Timūrides. When Mirzā Kāmrān was, in 954, besieged in Kābul, Humāyūn had occupied Mount Aqābīn, which lies opposite the Fort of Kābul. Whilst the siege was going on, Qāsim Khān and his younger brother, Khwājagi Muḥammad Husayn (No. 241) threw themselves down from a turret between the Āhanin Darwāza and the Qāsim Barlās bastion, and went over to Humāyūn, who received them with distinction.

Soon after Akbar's accession, Q. Kh. was made a Commander of Three Thousand. He superintended the building of the Fort of Āgra, which he completed "after eight years at a cost of 7 *krors* of tankas, or 35 lacs of rupees. The Fort stands on the banks of the Jamna river, E. of the town of Āgra, on the place of the old Fort, which had much decayed. The breadth of the walls is 30 yards, and the height from the foundation to the pinnacles 60 *gaz*. It is built of red sandstone, the stones being well joined together and fastened to each other by iron rings which pass through them. The foundation everywhere reaches water".<sup>2</sup>

In the 23rd year, Q. was made Commander of Āgra. In the beginning of Sha'ban 995 (32nd year), he was ordered to conquer Kashmir, "a country which from its inaccessibility had never tempted the former kings of Dihli." Though six or seven roads lead into Kashmir, the passes are all so narrow that a few old men might repel a large army. The then ruler of Kashmir was Ya'qūb Khān, son of Yūsuf Khān Chak. He had fortified a pass;<sup>3</sup> but as his rule was disliked, a portion of his men went over to Q., whilst others raised a revolt in Srinagar. Thinking it more important to crush the revolt, Ya'qūb left his fortified position, and allowed Q. to enter the country. No longer able to oppose the Imperialists, he withdrew to the mountains, and trusted to an active guerilla warfare;

<sup>1</sup> I am doubtful regarding the true meaning of the odd title *chaman-ārāī*: Khurāsān, "Ruler of Khurāsān." The Ma'āsir, not knowing what to do with it, has left it out. *Mir Baḥr* means "admiral". If *chamanārāī* Kh. be a genitive, the words mean, "Admiral of the ruler of Khurāsān," which from his biography does not appear to be correct. His brother (No. 241) is styled *Mir Bar*, an officer whose duties seem to have been confined to looking after arrangements during trips, hunting expeditions, etc.

<sup>2</sup> The old Fort of Āgra was called *Bādalgaṛh* (Bad. I, 429). It suffered much during the earthquake of 911 (3rd Ṣafar), and was nearly destroyed during an explosion which happened in 982.

The Fort *Bādalgaṛh* *śikharī*, not *śikha*, which Elliot (Index, First Edit., p. 229) identifies with the Fort of Āgra, cannot be the old Fort of Āgra, because *Bādāmī* (I, 327) clearly says that it was a lofty structure at the foot of the Fort of Gwāliār, not "one of the Forts dependent on Gwāliār".

For *Udatigṛh*, on the same page in Elliot, read *Uṭigṛh* (*śikha*). It was a Fort in the Sarkār of Mandiār, on the left side of the Chambal. Our maps have *Ootgir* or *Deogurh*.

<sup>3</sup> Called in the MSS. *کھل کھل*. The word *khalat*, means "a mountain" or "a mountain-pass". [Bad. II, 353, *کھل کھل*—B.]

but disappointed even in this hope, he submitted and became "a servant of Akbar". The Kashmiris, however, are famous for love of mischief and viciousness, and not a day passed without disturbances breaking out in some part of the country. Q., tired of the incessant petty annoyances, resigned his appointment (*vide* No. 35). In the 34th year he was made Governor of Kābul. At that time a young man from Andajān (Farghāna) gave out that he was a son of Shāhrūkh.<sup>1</sup> He met with some success in Badakhshān, but was defeated by the Tūrān Shāh. The pretender then made friendship with the Zābuli Hazāras, and when Q., on one occasion, had repaired to Court, he entered Akbar's territory giving out that he was going to pay his respects to the Emperor. But Hāshim Beg, Q.'s son, who officiated during the absence of his father, sent a detachment after the pretender, who now threw himself on the Hazāras. But Hāshim Beg followed him, and took him a prisoner to Kābul. Q., on his return from India, let him off and even allowed him to enter his service. The pretender, in the meantime, rearranged his old men, and when he had five hundred together, he waited for an opportunity to fall on Q. At this juncture, Akbar ordered the pretender to repair to Court. Accompanied by his ruffians, he entered at noon Q.'s sleeping apartments, when only a few females were present, and murdered his benefactor (1002). Hāshim Beg soon arrived, and fired upon the pretender and his men. In the *melée*, the murderer was killed.

For Qāsim's brother, *vide* No. 241, and for his son, No. 226.

60. Bāqī Khān (elder), brother of Adham Khān (No. 19).

His mother is the same Māhum Anaga, mentioned on p. 340. "From Badāoni (II, 340) we learn that Bāqī Khān died in the 30th year as Governor of Gādha-Katanga." This is all the *Maṭāqīr* says of him.

His full name is Muḥammad Bāqī Khān Koka. From Badāoni II, 81, we see that Bāqī Khān took part in the war against Iskandar Khān and Bahādur Khān (972-3), and fought under Muṣizzūl-Mulk (No. 61).

<sup>1</sup> In 1016 another false son of Mirzā Shāhrūkh (p. 326) created disturbances and asked Jahāngīr for assistance against the Tūrāns.

The fate of Mirzā Shāhrūkh's second son, Mirzā Husayn, is involved in obscurity. "He ran away from Burhānpur, went to sea and to Persia, from where he went to Badakhshān. People say that he is still alive (1016); but no one knows whether this new pretender is Shāhrūkh's son or not. Shāhrūkh left Badakhshān about twenty-five years ago, and since then the Badakhshis have set up several false Mirzás, in order to shake off the yoke of the Uzbaks. This pretender collected a large number of Uymāqs (p. 371, note 2) and Badakhshi Mountaineers, who go by the name of *Gharjas* [غراج, whence *Gharjastān*], and took from the Uzbaks a part of the country. But the enemies pressed upon him, caught him, and cut off his head, which was carried on a spear all over Badakhshān. Several false Mirzás have since been killed; but I really think their race will continue as long as a trace of Badakhshis remain on earth." *Turuk-i-Jahāngīr*, p. 57.

in the battle of Khayrābād, in which Budāgh Khān (No. 52) was captured. The battle was lost, chiefly because Bāqī Khān, Mahdi Qāsim Khān (No. 36), and Husayn Khān Tukriya (No. 53) had personal grievances—their Uzbak hatred—against Mu<sup>c</sup>izz<sup>u</sup> l-Mulk and Rāja Todār Mal.

### 61. Mīr Mu<sup>c</sup>izz<sup>u</sup> l-Mulk-i Mūsawī of Mashhad.

He belongs to the Mūsawī Sayyids of Mashhad the Holy, who trace their descent to 'Alī Mūsā Rażā, the 8th Imām of the Shi'ahs. A branch of these Sayyids by a different mother is called *Rażawī*.

In the 10th year, Akbar moved to Jaunpūr to punish Khān Zamān (No. 13), who had dispatched his brother Bahādur and Iskandar Khān Uzbak (No. 48) to the district of Sarwār.<sup>1</sup> Against them Akbar sent a strong detachment (*vide* No. 60) under Mu<sup>c</sup>izz<sup>u</sup> l-Mulk. Bahādur, on the approach of the Imperialists, had recourse to negotiations, and asked for pardon, stating that he was willing to give up all elephants. M. M., however, desired war, and though he granted Bahādur an interview, he told him that his crimes could only be cleansed with blood. But he reported the matter to Akbar, who sent Lashkar Khān (No. 90) and Rāja Todār Mal to him, to tell him that he might make peace with Bahādur, if he was satisfied with his good intentions. But here also the rancour of the Khurāsānis towards the Uzbaks decided matters, and Todār Mal only confirmed M. M. in his resolution.<sup>2</sup> Although a few days later the news arrived that Akbar had pardoned Khān Zamān, because he sent his mother and his uncle Ibrāhīm Khān (No. 64) to Court as guarantees of his loyalty, M. M. attacked Bahādur near Khayrābād. Muḥammad Yār, son of Iskandar Khān's brother, who commanded the van of the rebels, fell in the first attack, and Iskandar who stood behind him, was carried along and fled from the field. The Imperialists, thinking that the battle was decided, commenced to plunder, when suddenly Bahādur, who had been lying in wait, fell upon M. M.'s left wing and put it to flight. Not only was Budāgh Khān (No. 52) taken prisoner but many soldiers went over to Bahādur. Flushed with victory, he attacked the

<sup>1</sup> Most MSS. have بار. The Edit. Bibl. Indica of Badāoni, p. 78, has ساروار Sardār; but again بار on p. 83. There is no doubt that the district got its name from the Sarwār river (ساروار، ایساخواہ، ایساخواہ).

<sup>2</sup> Badāoni says Todār Mal's arrival was "nephis on Mu<sup>c</sup>izz<sup>u</sup> l-Mulk's fire". Throughout his work, Badāoni shows himself an admirer of Khān Zamān and his brother Bahādur. With Mu<sup>c</sup>izz<sup>u</sup> l-Mulk a Shi'ah of the Shi'ahs, he has no patience. "Mu<sup>c</sup>izz<sup>u</sup> l-Mulk's ideas," he says, were "I and nobody else"; he behaved as proudly as Firzān and Shaddād; for pride is the inheritance of all Sayyids of Mashhad. Hence people say: "All-i Mashhad ba-jas Imām-i akhund, La fātūlāh bar farānd-i akhund," "O people of Mashhad, with the exception of your Imām [Mūsā Rażā], may God's curse rest upon all of you. And also, "The surface of the earth rejoices in its inhabitants; how fortunate would it be, if a certain Mashhad vanished from the surface of the earth."

centre, where the grandees either fled or would not fight from malice (*vide* No. 60). Todar Mal's firmness was of no avail, and the day was lost.

After the conquest of Bihār, M. M. got the Pargana of Ara (Arrah) as *jāgīr*. In the 24th year, the nobles of Bihār under Maṣṣūm-i Kābulī, *tuyūldār* of Patna, rebelled. They won over M. M., and his younger brother Mir ‘Ali Akbar (No. 62); but both soon left the rebels, and M. M. went to Jaunpūr recruiting, evidently meditating revolt independently of the others. In the 25th year, Akbar ordered Asad Khān Turkmān, *jāgīrdār* of Mānikpūr, to hasten to Jaunpūr and convey M. M. with all his suspicious adherents to Court. Asad Khān succeeded in catching M. M., and sent him by boat to the Emperor. Near Itāwah, however, the boat "foundered", and M. M. lost his life.

### 62. Mir ‘Ali Akbar (younger), brother of the preceding.

He generally served with his brother, and held the same rank. In the 22nd year he presented Akbar, according to the *Tabaqāt* with a *Mawlūdnāma*, or History of the birth of the Emperor. It was in the handwriting of Qāzī Ghiyāṣ ‘d-Din-i Jāmī, a man of learning, who had served under Humāyūn, and contained an account of the vision which Humāyūn had in the night Akbar was born. The Emperor saw in his dream the new born babe, and was told to call his name Jalāl ‘d-Din Muḥammad Akbar. This *Mawlūdnāma* Akbar prized very much, and rewarded Mir ‘Ali Akbar with a pargana<sup>1</sup> as *in‘ām*.

When his brother was sent to Bihār, M. ‘A. A. was ordered to accompany him. He established himself at Zamāniya, which "lies 6 *kos* from Ghāzipūr (*vide* p. 336), and rebelled like his brother in Jaunpūr. After the death of his brother, Akbar ordered M. ‘Aziz (No. 21), who had been appointed to Bihār, to send M. ‘A. A. fettered to Court. Notwithstanding his protests that he was innocent, he was taken to the Emperor, who imprisoned him for life.

### 63. Sharif Khān, brother of Atga Khān (No. 15).

He was born at Ghaznīn. After Bayrām's fall, he held a *tuyūl* in the Panjab, and generally served with his elder brother Mir Muḥammad Khān (No. 16).

On the transfer of the *Atga Khayl* from the Panjab, Sh. was appointed to the Sarkār of Qannawj. In the 21st year, when Akbar was at Mohini, he sent Sh., together with Qāzī Khān-i Badakhshī (No. 144), Mujāhid Khān, Subbān Quli Turk, against the Rānā. He afterwards distinguished

<sup>1</sup> Called in the *Maṣṣāfir* ፲፻ (though it cannot be Nuckles in Bengal); in my copy of the *Sawāniyat* ፲፻; but Nadīnah in Sambhal appears to be meant.

himself in the conquest of Kōbhalmir. In the 25th year, he was made *atāq* to Prince Murād, and was in the same year sent to Mälwah as Governor, *Shujā'at Khān* (No. 51) having been killed. His son Bāz Bahādur (No. 188) was ordered to join his father from Gujrāt. In the 28th year, he served against Muzafrār, and distinguished himself in the siege of Bahrōch, which was held for Muzafrār by Chirkis-i Rūmī and Naṣīrā, brother of Muzafrār's wife. The former having been killed, Naṣīrā escaped in the 7th month of the siege, through the trench held by Sharif, and the Fort was taken. In the 30th year, he was sent with Shihābū 'd-Dīn (No. 26) to the Dakhin, to assist Mīrzā 'Azīz (No. 21).

In the 35th year he went from Mälwah to Court, and was made in the 39th year Governor of Ghaznīn, an appointment which he had long desired. There he remained till the 47th year, when Shāh Beg (No. 57) was sent there.

"Nothing else is known of him." *Ma'tāṣir.*

His son, Bāz Bahādur (No. 188), held a *jāgīr* in Gujrāt, and was transferred to Mälwah as related above. He served in the siege of Asir, and

the *āhmānagar* war. In the 46th year, he was caught by the Talingahs, but was released, when Abū 'l-Fażl made peace, and the prisoners were exchanged.

#### *IX.—Commanders of Two Thousand and Five Hundred.*

##### 64. Ibrāhim Khān-i Shaybānī (uncle of Khān Zamān, No. 13).

He served under Humāyūn. After the conquest of Hindūstān, Humāyūn sent him with Shāh Abū 'l-Mafālī to Lāhor, to oppose Sikandar Sūr, should he leave the Sawālikas. After the fall of Mānkot, he received the Pargana of Sarharpūr,<sup>1</sup> near Jaunpūr, as *jāgīr*, and remained with Khān Zamān. During Khān Zamān's first rebellion, Ibrāhim Khān and Khān Zamān's mother repaired at Mun'im Khān's request to Court as hostages of his loyalty. Ibrāhim appearing, as was customary, with a shroud and a sword round his neck, which were only taken off when the Emperor's pardon had been obtained.

In the 12th year, however, Khān Zamān again rebelled, and Ibrāhim went with Iskandar (No. 48) to Audh. When the latter had gone to Bengal, Ibrāhim, at Mun'im's request, was pardoned, and remained with the Khān Khānān.

<sup>1</sup> It is difficult to reconcile this statement with Badāoni II, 23, where Sarharpūr, which "lies 18 kōs from Jaunpūr", is mentioned as the *jāgīr* of Abū 'r-Rahmān, Sikandar Sūr's son, who got it after the surrender of Mānkot.

In the *Tabaqāt*, Ibr. is called a Commander of Four Thousand.

His son, Ismā'īl Khān; held from Khān Zamān the town of Sandelah in Audh. In the 3rd year, Akbar gave this town to Sultān Husayn Khān Jalā'ir. Ismā'īl opposed him with troops which he had got from Khān Zamān; but he was defeated and killed.

### 65. Khwaja Jalālu 'd-Dīn Māhmūd Bujuq, of Khurāsān.

The MSS. of the Ā'in have *Muhammad*, instead of *Māhmūd*, which other histories have, and have besides a word after *Muhammad* which reads like العَنْ and بَعْنَ. This should be no doubt بَعْنَ *bujuq*, the *scriptio defectiva* of the Turkish بُجُوق *bujūq*, "having the nose cut," as given in the copy of the *Ma'āṣir*.

Jalālu 'd-Dīn was in the service of M. 'Askarī. He had sent him from Qandahār to Garmsīr, to collect taxes, when Humāyūn passed through the district on his way to Persia. The Emperor called him, and Jalāl presented him with whatever he had with him of cash and property, for which service Humāyūn conferred on him the title of *Mīr Sāmān*, which in the circumstances was an empty distinction. On Humāyūn's return from Persia, Jalāl joined the Emperor, and was ordered, in 959, to accompany the young Akbar to Ghaznīn, the *tuyūl* of the Prince. His devotion to his master rendered him so confident of the Emperor's protection that he treated the grandees rudely, and incessantly annoyed them by satirical remarks. In fact, he had not a single friend.

Akbar on his accession made him a Commander of Two Thousand Five Hundred, and appointed him to Ghaznīn. His enemies used the opportunity and stirred up Mūnīm Khān, who owed Jalāl an old grudge. Jalāl soon found his post in Ghaznīn so disagreeable that he determined to look for employment elsewhere. He had scarcely left Ghaznīn, when Mūnīm called him to account. Though he had promised to spare his life, Mūnīm imprisoned him, and had a short time after his eyes pierced. Jalāl's sight, however, had not been entirely destroyed, and he meditated a flight to India. Before he reached the frontier, Mūnīm's men caught him and his son, Jalālu 'd-Dīn Māṣūd.<sup>1</sup> Both were imprisoned and shortly afterwards murdered by Mūnīm.

This double murder is the foulest blot on Mūnīm's character, and takes us the more by surprise, as on all other occasions he showed himself generous and forbearing towards his enemies.

<sup>1</sup> He must not be confounded with the Jalālu 'd-Dīn Māṣūd mentioned in *Tuzuk*, p. 67, who "ate opium like cheese out of the hands of his mother".

66. Haydar Muhammad Khān, Akhta Begi.

He was an old servant of Humāyūn, and accompanied him to Persia. He gave the Emperor his horse, when, in the defeat near Balgh, Humāyūn's horse had been shot. On the march against Kāmrān, who had left Kābul for Afghanistān, the imperialists came to the River Surkhāb, Haydar, with several other faithful Amirs, leading the van. They reached the river Siyāh-āb, which flows near the Surkhāb, before the army could come up. Kāmrān suddenly attacked them by night; but Haydar bravely held his ground. He accompanied the Emperor to Qandahār and to India, and was appointed to Bayānah (*Bad.* I, 463), which was held by Ghāzi Khān Sūr, father of Ibrāhim Khān. After the siege had lasted some time, Haydar allowed Ghāzi to capitulate; but soon after, he killed Ghāzi. Humāyūn was annoyed at this breach of faith, and said he would not let Haydar do so again.

After Akbar's accession, H. was with Tardī Beg (No. 12) in Dihlī, and fought under Khān Zamān (No. 13) against Hemū. After the victory, he went for some reason to Kābul. At Munṣim's request he assisted Ghanī Khān (*vide* p. 333) in Kābul. But they could not agree, and H. was called to India. He accompanied Munṣim in the 8th year, on his expedition to Kābul and continued to serve under him in India.

In the 17th year, H. served with Khān-i Kalān (No. 16) in Gujrāt. In the 19th year, he was, together with his brother Mirzā Qulī, attached to the Bengal Army, under Munṣim. Both died of fever, in 983, at Gaur (*vide* p. 407).

A son of H. is mentioned below (No. 326).

Mirzā Qulī, or Mirzā Qulī Khān, Haydar's brother, distinguished himself under Humāyūn during the expedition to Badakhshān. When Kāmrān, under the mask of friendship, suddenly attacked Humāyūn, M. Q. was wounded and thrown off his horse. His son, *Dost Muḥammad*, saved him in time.

According to the *Tabaqāt*, M. Q. belonged to the principal grandees (*umarā-i kibār*), a phrase which is never applied to grandees below the rank of Commanders of One Thousand. His name occurs also often in the *Akbarnāma*. It is, therefore, difficult to say why his name and that of his son have been left out by Abū 'l-Fażl in this list.

67. Ictimād Khān, of Gujrāt.

He must not be confounded with No. 119.

Ictimād Khān was originally a Hindū servant of Sultān Mahmūd, king of Gujrāt. He was "trusted" (*iṭtimād*) by his master, who had allowed him to enter the harem, and had put him in charge of the women.

It is said that, from gratitude, he used to eat camphor, and thus rendered himself impotent. He rose in the king's favour, and was at last made an Amīr. In 961, after a reign of 18 years, the king was foully murdered by a slave of the name of Burhān, who besides killed twelve nobles. I<sup>c</sup>timād next morning collected a few faithful men, and killed Burhān. Sultān Mahmūd having died without issue, I<sup>c</sup>t. raised Razi<sup>u</sup> 'l-Mulk, under the title of Ahmad Shāh, to the throne. Razi was a son of Sultān Ahmad, the founder of Ahmadābād; but as he was very young, the affairs of the state were entirely in I<sup>c</sup>t.'s hands. Five years later, the young king left Ahmadābād, and fled to Sayyid Mubārak of Bukhārā.<sup>1</sup> a principal courtier; but I<sup>c</sup>t. followed him up, defeated him, and drove him away. Sultān Ahmad then thought it better to return to I<sup>c</sup>t., who now again reigned as before. On several occasions did the king try to get rid of his powerful minister; and I<sup>c</sup>t. at last felt so insecure that he resolved to kill the king, which he soon afterwards did. I<sup>c</sup>t. now raised a child of the name of Nathū (نھو) <sup>2</sup> to the throne, "who did not belong to the line of kings"; but on introducing him to the grandees, I<sup>c</sup>t. swore upon the Qur'ān that Nathū was a son of Sultān Mahmūd; his mother when pregnant had been handed over to him by Sultān Mahmūd, to make her miscarry; but the child had been five months old, and he had not carried out the order. The Amīrs had to believe the story, and Nathū was raised to the throne under the title of Sultān Muzaaffar.

This is the origin of Sultān Muzaaffar, who subsequently caused Akbar's generals so much trouble (*vide pp. 344, 354, 355*).

I<sup>c</sup>t. was thus again at the head of the government; but the Amīrs parcelled out the country among themselves, so that each was almost independent. The consequence was that incessant feuds broke out among them. I<sup>c</sup>t. himself was involved in a war with Chingiz Khān, son of I<sup>c</sup>timād<sup>u</sup> 'l-Mulk, a Turkish slave. Chingiz maintained that Sultān Muzaaffar, if genuine, should be the head of the state; and as he was strengthened by the rebellious Mirzās, to whom he had afforded protection against Akbar, I<sup>c</sup>t. saw no chance of opposing him, left the Sultān, and went to Dūngarpūr. Two nobles, Alif Khān and Jhujhār Khān took Sultān Muzaaffar to him, went to Chingiz in Ahmadābād and killed him (Chingiz) soon after. The Mirzās, seeing how distracted the country was, took possession of Bahrōch and Sūrat. The general confusion only increased, when Sultān Muzaaffar fled one day to Sher Khān Fulādi and

<sup>1</sup> Regarding this distinguished Gujrātī noble, *vide* the biography of his grandson, S. Hāmid (No. 78).

<sup>2</sup> Some MSS. read Nakhā.

his party, and I<sup>c</sup>t. retaliated by informing Sher Khān that Nathū was no prince at all. But Sher Khān's party attributed this to I<sup>c</sup>t.'s malice, and besieged him in Ahmādābād. I<sup>c</sup>t. then fled to the Mirzās and soon after to Akbar, whose attention he drew to the wretched state of Gujrāt.

When Akbar, in the 17th year, marched to Patan, Sher Khān's party had broken up. The Mirzās still held Bahroch; and Sultān Muzaffar, who had left Sher Khān, fell into the hands of Akbar's officers (*vide* No. 361). I<sup>c</sup>timād and other Gujrāti nobles had in the meantime proclaimed Akbar's accession from the pulpits of the mosques and struck coins in his name. They now waited on the Emperor. Baroda, Cham-pānīr, and Sūrat were given to I<sup>c</sup>t. as *tuyūl*; the other Amirs were confirmed, and all charged themselves with the duty of driving away the Mirzās. But they delayed and did nothing; some of them, as I<sup>c</sup>timādū'l-Mulk, even fled, and others who were attached to Akbar, took I<sup>c</sup>t. and several grandees to the Emperor, apparently charging them with treason. I<sup>c</sup>t. fell into disgrace, and was handed over to Shāhbāz Khān (No. 80) as prisoner.

In the 20th year, I<sup>c</sup>t. was released, and charged with the superintendence of the Imperial jewels and gold vessels. In the 22nd year, he was permitted to join the party who under Mīr Abū Turāb (*vide* p. 207) went to Makkah. On his return he received Patan as *jāgīr*.

In the 28th year, on the removal of Shihābū'd-Dīn Ahmād (No. 26), he was put in charge of Gujrāt, and went there accompanied by several distinguished nobles, though Akbar had been warned; for people remembered I<sup>c</sup>t.'s former inability to allay the factions in Gujrāt. No sooner had Shihāb handed over duties than his servants rebelled. I<sup>c</sup>t. did nothing, alleging that Shihāb was responsible for his men; but as Sultān Muzaffar had been successful in Kāthiwār, I<sup>c</sup>t. left Ahmādābād, and went to Shihāb, who on his way to Court had reached Kari, 20 *kos* from Ahmādābād. Muzaffar used the opportunity and took Ahmādābād, Shihāb's men joining his standard.

Shihāb and I<sup>c</sup>t. then shut themselves up in Patan, and had agreed to withdraw from Gujrāt, when they received some auxiliaries, chiefly a party of Gujrātis who had left Muzaffar, to try their luck with the Imperialists. I<sup>c</sup>t. paid them well, and sent them under the command of his son Sher Khān, against Sher Khān Fūlādī, who was repulsed. In the meantime, M. 'Abdū'r-Rahīm (No. 29) arrived. Leaving I<sup>c</sup>t. at Patan, he marched with Shihāb against Muzaffar.

I<sup>c</sup>timād died at Patan in 996. The *Tabaqat* puts him among the Commanders of Four Thousand.

In Abū 'l-Faṣl's opinion, Gujratis are made up of cowardice, deceit, several good qualities, and meanness ; and I<sup>c</sup>timād was the very type of a Gujrati.

68. Pāyanda Khān, Mughul, son of Hāji Muhammad Khān Koki's brother.

Hāji Muhammad and Shāh Muhammad, his brother, had been killed by Humāyūn for treason on his return from Persia. Hāji Muhammad was a man of great daring, and his value, when he was faithful, was often acknowledged by the Emperor.

Pāyanda, in the 5th year of Akbar's reign came with Mun<sup>c</sup>im from Kābul, and was ordered to accompany Adham Khān (No. 19) to Mālwa. In the 19th year, he accompanied Mun<sup>c</sup>im to Bengal. In the 22nd year, he served under Bhagwān Dās against Rānā Partāb. In the Gujrāt war, he commanded M. 'Abdu 'r-Rahīm's (No. 29) harāwal.

In the 32nd year, he received Ghorāghāt as jāgīr, whither he went.

This is all the Ma<sup>c</sup>āṣir says regarding Pāyanda.

His full name was Muḥammad Pāyanda. He had a son Wali Beg who is mentioned below (No. 359).

From the *Tuzuk*, p. 144, we see that Pāyanda died in 1024 A.H., Jahāngīr, in 1017, had pensioned him off, as he was too old. *Tuz.*, p. 68.

69. Jagannāth, son of Rāja Bihārī Mal (No. 23).

He was a hostage in the hands of Sharafu 'd-Din Ḥusayn (No. 17 ; vide p. 339). After some time he regained his freedom and was well received by Akbar. He generally served with Mān Singh. In the 21st year, when Rānā Partāb of Maiwār opposed the Imperialists, Jagannāt'h during an engagement when other officers had given way, held his ground, and killed with his own hands the renowned champion Rām Dās, son of Jay Mal. In the 23rd year, he received a jāgīr in the Panjāb, and was, in the 25th year, attached to the van of the army which was to prevent Mirzā Muḥammad Ḥakim from invading the Panjāb. In the 29th year, he again served against the Rānā. Later he accompanied Mirzā Yūsuf Khān (No. 35) to Kashmīr. In the 34th year, he served under Prince Murād in Kābul, and accompanied him, in the 36th year, to Mālwa, of which the Prince had been appointed Governor. In the 43rd year, after several years' service in the Dakhin, he left Murād without orders, and was for some time excluded from Court. On Akbar's return from the Dakhin, J. met the emperor at Rantānbhūr, his jāgīr, and was then again sent to the Dakhin.

In the 1st year of Jahāngīr, he served under Prince Parwiz against

the Rānā, and was in charge of the whole army when the emperor, about the time Khusraw had been captured, called Parwiz to Court (*Tusuk*, p. 33). In the same year, J. suppressed disturbances which Dalpat (p. 386) had raised at Nāgor.

In the 4th year, he was made a Commander of Five Thousand, with 3,000 horse.

*Rām Chand*,<sup>1</sup> his son. He was under Jahāngīr a Commander of Two Thousand, 1,500 horse.

*Rāja Manrūp*, a son of Rām Chand. He accompanied Prince Shāhjahān on his rebellion, and got on his accession a Command of Three Thousand, with 2,000 horse. He died in the 4th year of Shāhjahān. He had a son *Gopdī Singh*.

70. *Makhsūs Khan* (younger), brother of *Safid Khān* (No. 25).

He served under his brother in Multān. In the 23rd year, he served under Shāhbāz Khān (No. 80) against Gajpatī, and three years later he accompanied Prince Murād to Kābul, where he also served under Akbar, who had gone thither and pardoned his brother, M. Muḥammad Ḥakīm.

Subsequently, *Makhsūs* served under Prince Salim. In the 49th year, he was a Commander of Three Thousand.

He was alive in the beginning of Jahāngīr's reign. The author of the *Maṭdīr* has not recorded the date of his death.

He had a son Maqṣūd who did not get on well with his father, for which reason Jahāngīr would not give him a *mansab*.

71. The author of the Ā'In, *Abū 'l-Fażl*, son of Shaykh Mubārak of Nāgor.

*Abū 'l-Fażl*'s biography will be found elsewhere.

#### X. Commanders of Two Thousand.

72. *Ismā'il Khān Dulday*.

Dulday, or Dūlday, is the name of a subdivision of the Barlās clan (*vide* p. 364, note).

The *Maṭdīr* calls him *Ismā'il Quli Beg Dulday*. A similar difference was observed in the name of Husayn Quli Khān (No. 24), and we may conclude that *Beg*, at least in India, was considered a lower title than *Khān*, just as *Beglar Begī* was considered inferior to *Khān Khānān*.

*Ismā'il Quli* was a grandee of Bābar and Humāyūn, distinguished in the field and in council. When Humāyūn besieged Qandahār, and the grandees one after the other left M. Ḩaskarī, Ism. also joined the Emperor, and was appointed, after the conquest of Qandahār, Governor of Pāwar.

<sup>1</sup> The *Tusuk*, p. 74, calls him *Karm Chand*. *Vide* also *Pādīchihndīwa*, I, b. 28.

When Kābul was besieged, Ism. and Khizr Khwāja (*vide* p. 394, note) attacked Sher 'Ali, an officer of Mirzā Kāmrān, who at the prince's order had followed up and plundered the Persian caravan (*qāfīla-yi-wildāyāt*) on its way to Chārīkān;<sup>1</sup> but as the roads were occupied by the Imperialists, Sher 'Ali could not reach Kābul, and marched towards Ghaznīn, when he was overtaken and defeated. Ism. and Khizr spoiled the plunderer, and went again to Humāyūn. A short time after, Ism. and several other grandees left the emperor, because they resented the elevation of Qarācha Khān, and followed Mirzā Kāmrān to Badakhshān. Humāyūn followed them up and caught them together with Kāmrān, Ism. among them. Ism. was, however, pardoned at Munṣim's request.

Ism. accompanied the emperor on his march to India, and was sent, after the capture of Dihli together with Shāh Abū 'l-Ma'ālī to Lāhor.

"Nothing else is known of him." *Ma'āsir*.

### 73. Mir Babus (?), the Ighur (Uighur ?).

The Ighurs are a well known Chaghtāi tribe. The correct name of this grandee is a matter of doubt, as every MS. has a different *lectio*; *vide* my Text edition, p. 224, note 6. The *Ma'āsir* has left out the name of this grandee; nor do I find it in the List of the *Tabaqāt*.

### 74. Ashraf Khān Mir Munshi, Muhammad Aṣghar. of Sabzwār (?).

He was a Ḥusayni Sayyid of Mashhad (*Ma'āsir*, *Mirātū 'l-Ālam*). The author of the *Tabaqāt* says, he belonged to the 'Arabshāhī Sayyids; "but people rarely make such fine distinctions." Abū 'l-Fażl says, he was of Sabzwār; but in the opinion of the *Ma'āsir*, this is an error of the copyists.

Ashraf Khān was a clever writer, exact in his style, and a renowned calligrapher, perhaps the first of his age in writing the *Ta'kīq* and *Nasta'kīq* character (pp. 107-8). He also understood *jafar*, or witchcraft.<sup>2</sup>

Ashraf was in Humāyūn's service, and had received from him the post and title of Mir Munshi. After the conquest of Hindūstān, he was made Mir Ārz and Mir Mal. At Akbar's accession, he was in Dihli, and took part in the battle with Hemū (p. 394, No. 48). He was imprisoned by Bayrām, but escaped and went to Makkah. He returned in 968, when Akbar was at Māchhīwārā on his way to the Siwāliks where Bayrām

<sup>1</sup> So the *Ma'āsir*. Our maps have Chariker (lat. 35°, long. 69), which lies north of Kābul, and has always been the centre of a large caravan trade. Istālīf (اٽلیف), or اسٹالیف lies half-way between Kābul and Chariker. (Dowson, v., 225, has Chārīkārān.—B.)

<sup>2</sup> *Jaf* divination, etc.—P.]

was. He was well received and got a *mansab*. In the 6th year, when the emperor returned from Malwa, he bestowed upon him the title of *Ashraf Khān*.

In the 19th year, he went with Muncim to Bengal, was present in the battle of Takaroi, and died in the twentieth year (983)<sup>1</sup> at Gaur (*vide p. 407*).

*Ashraf* was a poet of no mean pretensions.

His son, Mir Abu'l-Muzaffar (No. 240) held a Command of 500. In the 38th year, he was Governor of Awadh.

*Ashraf's* grandsons, Husayni and Burhāni held inferior commands under Shāhjahān.

#### 75. Sayyid Mahmūd of Bārha (Kundliwāl).

"Sayyid Mahmūd was the first of the Bārha Sayyids that held office under the Timūrides." He was with Sikandar Sūr (*Badā'īnī* II, 18) in Mānkot, but seeing that the cause of the Afghāns was hopeless, he left Sikandar and went over to Akbar. He was a friend of Bayrām, and served in the first year under 'Ali Quli Khān Zamān (No. 13) against Hemū. In the second year, he took part in the expedition against Hājī Khān in Ajmir (*vide* Nos. 40, 45). In the 3rd year, he conquered with Shāh Quli Mahram (No. 45) Fort Jaitāran,<sup>2</sup> and served in the same year under Adham Koka against the Bhadauriyabs of Hatkāntha (*vide p. 341, l. 8*).

After Bayrām's fall, Sayyid Mahmūd got a jāgīr near Dihli. In the 7th year, he brought Muncim Khān to Court (*vide p. 333*). In the 17th year, he served under the Khān-i Kalān (No. 16) and the emperor in Gujrāt, was present in the battle of Sarnāl, and followed up Mirzā Ibrāhim Husayn. On every occasion he fought with much bravery. Towards the end of the 18th year, he was sent with other Sayyids of Bārha, and Sayyid Muhammad of Amroha (No. 140) against Rāja Madhukar, who had invaded the territory between Sironj and Gwāliyār. S. Mahmud drove him away, and died soon after, in the very end of 981.

Sayyid Mahmūd was a man of rustic habits, and great personal courage and generosity. Akbar's court admired his valour and chuckled at his boorishness and unadorned language; but he stood in high favour with the emperor. Once on his return from the war with Madhukar he gave in the State hall a verbal account of his expedition, in which his

<sup>1</sup> The *Mīrātī* says in the tenth year (973), as stated on p. 101, note 6. This is clearly a mistake of the author of the *Mīrātī*.

<sup>2</sup> The best MSS. have *wālīr*. The name is doubtful. Akbar passed it on one of his marches from Ajmir over Pāli to Jālor.

" I " occurred oftener than was deemed proper by the assembled Amirs. " You have gained the victory," interrupted Åsaf Khân, in order to give him a gentle hint, " because His Majesty's good fortune (*iqbâl-i pâdishâhi*) accompanied you." Mistaking the word " Iqbâl " for the name of a courtier, " Why do you tell an untruth ? " replied Mahmûd, " Iqbâl-i Pâdishâhi did not accompany me : I was there, and my brothers ; we licked them with our sabres." The emperor smiled, and bestowed upon him praise and more substantial favours.

But more malicious were the remarks of the Amirs regarding his claim to be a Sayyid of pure blood. Jahângîr (*Tuzuk*, p. 366) also says that people doubt the claim of the Bârha family to be Sayyids. Once Mahmûd was asked how many generations backwards the Sayyids of Bârha traced their descent. Accidentally, a fire was burning on the ground near the spot where Mahmûd stood. Jumping into it, he exclaimed, " If I am a Sayyid, the fire will not hurt me ; if I am no Sayyid, I shall get burnt." He stood for nearly an hour in the fire, and only left it at the earnest request of the bystanders. " His velvet-slippers showed, indeed, no trace of being singed."

For Sayyid Mahmûd's brother and sons, *vide* Nos. 91, 105, and 143.

*Note on the Sayyids of Bârha (Sâdât-i Bârha).*

In MSS. we find the spelling بارہ bârha, and بارہ bardh. The lexicographer Bahâr-i 'Ajam (Tek Chand) in his grammatical treatise, entitled *Jawâhiru'l-Hurûf*, says that the names of Indian towns ending in ب form adjectives in ت, as تاتا, *Tatta* or ثاثا Thatha, forms an adjective تاتوی tâtawî : but of بارہ no adjective is formed, and you say سادات-i bârha instead of سادات-i bârhawî.

The name *Bârha* has been differently explained. Whether the derivation from the Hindi numeral *bârah*, 12, be correct or not, there is no doubt that the etymology was believed to be correct in the times of Akbar and Jahângîr ; for both the *Tabaqât* and the *Tuzuk* derive the name from 12 villages in the Duâb (Muzaffarnagar District), which the Sayyids held.

Like the Sayyids of Bilgrâm, the Bârha family trace their origin to one Sayyid Abû 'l-Farah of Wâsiت<sup>1</sup>; but their *nasabnâma*, or genealogical tree, was sneered at, and even Jahângîr, in the above-quoted passage from the *Tuzuk*, says that the personal courage of the Sayyids of Bârha—but

<sup>1</sup> " From him are descended the most renowned Musalmân families in Northern India, the Bârha and Bilgrâm Sayyids, and in Khyrâbâd, Futtâhpore Huwâ, and many other places, branches of the same stem are found." C. A. Elliot, *The Chronicles of Ossâo*, Allahabad, 1802, p. 99.

nothing else—was the best proof that they were Sayyids. But they clung so firmly to this distinction, that some of them even placed the title of Sayyid before the titles which they received from the Mughul emperors, as Sayyid Khān Jahān (Sayyid Abū 'l-Muẓaffar) and several others.

But if their claim to be Sayyids was not firmly established, their bravery and valour had become a by-word. Their place in battle was the van (*harāwāl*) ; they claimed to be the leaders of the onset, and every emperor from the times of Akbar gladly availed himself of the prestige of their name. They delighted in looking upon themselves as Hindūstānis (*vide* p. 336). Their military fame completely threw to the background the renown of the Sayyids of Amrohāl, of Mānikpūr, the Khānzādas of Mewāt, and even families of royal blood as the Ṣafawis.

The Sayyids of Bārha are divided into four branches, whose names are 1. *Tihanpūrī* ; 2. *Chalbanūrī* or *Chātrauri*<sup>1</sup> ; 3. *Kundīwāl* ; 4. *Jagnerī*. The chief town of the first branch was Jānsath ; of the second, Sambalhāra ; of the third, Majhāra ; of the fourth Biḍauli on the Jamna. Of these four lines Muhammadan Historians, perhaps accidentally, only mention two, viz., the *Kundīwāl* (كوندلي وال) to which Sayyid Mahmūd (No. 75) belonged ; and the *Tihanpūrī* (تهنپوري), of which Sayyid Khān Jahān was a member.

The Histories of India do not appear to make mention of the Sayyids of Bārha before the times of Akbar ; but they must have held posts of some importance under the Sūrs, because the arrival of Sayyid Mahmūd in Akbar's camp (p. 424) is recorded by all historians as an event of importance. He and other Sayyids, were moreover, at once appointed to high *mansabs*. The family boasts also traditionally of services rendered to Humāyūn ; but this is at variance with Abū 'l-Fażl's statement that Sayyid Mahmūd was the first that served under a Timuride.

The political importance of the Sayyids declined from the reign of Muḥammad, Shāh (1131 to 1161) who deposed the brothers Sayyid 'Abdu 'llah Khān and Sayyid Husayn 'Ali Khān, in whom the family reached the greatest height of their power. What a difference between the rustic and loyal Sayyid Mahmūd and Akbar, and the above two

<sup>1</sup> *Vide* Sir H. Elliot's Glossary (Beames' Edition) I, p. 11 and p. 297. On p. 12 of the Glossary read Sayyid Mahmūd twice for Sayyid Muḥammad ; Sayyid 'Ali Agher for Sayyid 'Ali Asaf Dīlr Khān for Dēb Khān. Instead of Chalbanūrī (or Chātrauri), which Mr. R. J. Leeds, C.S., gives in his valuable Report on the Castes and Races of the Muzaffarnagar District (Glossary, p. 297 ff.), Sir H. Elliot has Chentraudi.

brothers, who made four Timurides emperors, dethroned and killed two and blinded and imprisoned three.<sup>1</sup>

The Sayyids of Bārha are even nowadays numerous and "form the characteristic element in the population of the Muzaffarnagar district" (Leeds' Report).

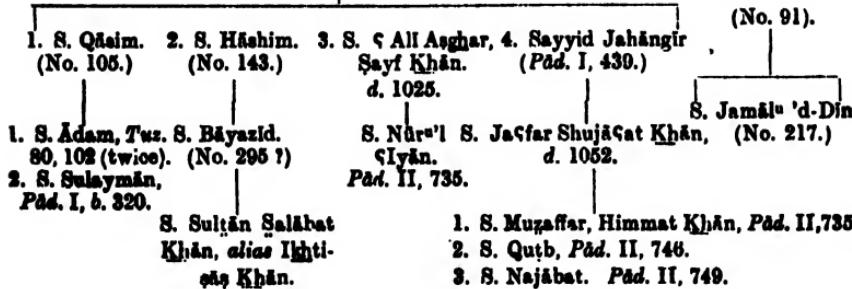
Abū 'l-Fażl mentions nine Sayyids in this List of grandees, viz. :—

- |   |                              |
|---|------------------------------|
| 1. Sayyid Mahmūd (No. 75).              | 6. Sayyid Jamālu 'd-Dīn (No. |
| 2. Sayyid Aḥmad, his brother (No. 91).  | 217), son of 2.              |
| 3. Sayyid Qāsim (No. 105). } sons of 1. | 7. Sayyid Chajhū (No. 221).  |
| 4. Sayyid Hāshim (No. 143). }           | 8. Sayyid Bāyazid (No. 295). |
| 5. Sayyid Rājū (No. 165).               | 9. Sayyid Lād (No. 409).     |

The Akbarnāma mentions several other Sayyids without indicating to what family they belong. Thus S. Jamālu 'd-Dīn, a grandson of S. Mahmūd (*vide* under 91); S. Sālim; S. Fāṭḥ Khān (Bad. II, 180); etc.

The following trees are compiled from the *Tuzuk*, *Pādishāhnāma*, and *Maṭāṣir*.

(a) Sayyid Mahmūd of Bārha, Kūndīwāl. —————— Sayyid Ahmad, his brother. (No. 91).



(b) Sayyid Dilir Khān (Ṣabd. 'l-Wahhāb), d. 1042.

1. S. Hasan, Pad. I, b. 323. 2. S. Khalil 'llah, Pad. I, b. 323.

(c) Sayyid Hisabe Khān, d. 1047. —————— Sayyid Ṣālam, his brother.

S. Zabardast. Perished with Prince Shujāt in Rakhang (Arracan).

<sup>1</sup> They made Farrukh Siyar, Rafīq 'd-Darajat, Rafīq 'd-Dawla and Muhammad Shah emperors; they dethroned and killed Jahāndār Shāh and Farrukh Siyar, whom they had moreover blinded; and they blinded and imprisoned Princes Aqsaq 'd-Dīn, Ḳāli Tabār, and Humāyūn Bakht.

(d) Sayyid Khân Jahân-i Shâhjahâni, Tihânpûrī —————— A brother.  
 (alias S. ÇAbdu 'l-Muzaffar Khân), d. 1055.

1. S. Mansûr.	2. Sher Zamân,	3. S. Munawwar, Lashkar Khân. title, S. Muzaffar Khân.	1. S. ÇAli, Pad. II, 748.
		S. Wajîh 'd-Dîn Khân.	2. S. Firûz, İhtiyâc, Khân, d. 1077.

The *Pâdishâhnâma* (I, b., 312, 319; II, p. 733, 734, 735, 741, 752) mentions also S. Mâkhan, d. 9th year of Shâhjahân; S. Sikhan; S. ÇAbdu 'llâh; S. Muhammad, son of S. Afzal; S. Khâdim; S. Sâlîr; S. Shihâb.

(e) Sayyid Qâsim, Shahâmat Khân [Châtraur] —————— a brother  
 (was alive in the 24th year of  
 Awrangzib).

1. S. Nûrat Yâr Khân  
 (under Muhammad Shâh).

(f) Sayyid Husayn Khân, d. 1120.

1. S. Abû Sa'îd Khân.	2. Çhayrat Khân.	3. Hasan Khân.
(g) Sayyid ÇAbdu 'llâh Khân [Tihânpûr]. alias Sayyid Miyân (under Shâh Çâlam I.)		

1. S. Hasan ÇAli Khân; title Quçbu 'l-Mulk S. ÇAbdu 'llâh Khân.	2. Amir 'l-Mamâlik S. Husayn ÇAli Khân. (killed by Muhammad Shâh).
3. Sayf 'd-Dîn Husayn ÇAli Khân.	4. S. Najm 'd-Dîn ÇAli Khân

For the following notes, I am indebted to R. J. Leeds, Esq., C.S., Mirzapore, who kindly sent me two Urdu MSS. containing a short family history of the *Sâddâ-i Bârka*, composed in 1864 and 1869 by one of the Sayyids themselves. As Mr. Leeds has submitted together with his Report "a detailed account in English of the history of the Sayyids," the following extracts from the Urdu MSS. will suffice.

The date of the arrival in India of the above-mentioned Abû 'l-Farah from Wâsit is doubtful. The two MSS. mention the time of Iltîtmish (Altamah), and trace the emigration to troubles arising from Hulâgu's invasion of Baghdad and the overthrow of the empire of the Khalifas; while the sons of Abû 'l-Farah are said to have been in the service of Shihâb 'd-Dîn Ghori—two palpable anachronisms.

Abû 'l-Farah is said to have arrived in India with his twelve sons, of whom four remained in India on his return to his country. These four brothers are the ancestors of the four branches of the Sayyida. Their names are:—

1. Sayyid Dâ'ud, who settled in the mawâfi of Tihânpûr.
2. Sayyid Abû 'l-Faşî, who settled in the qâsiâ of Chhatsonâr ('Qutubnâr).

3. Sayyid Abū 'l-Fazā'īl, who settled in the *mawza*<sup>c</sup> of *Kündī*.
4. Sayyid Najmū 'd-Dīn Husayn, who settled in the *mawza*<sup>c</sup> of *Jhujar*.

These four places are said to lie near Patiyālā in the Panjāb, and have given rise to the names of the four branches. Instead of *Chhatbanūrī*, the name of the second branch, the MSS. have also *Chhātraudi*, جھاتروئی, or جھاتروزی, and *Jagnerī* (جگنیری) instead of *Jhujarī* (جھجیری), although no explanation is given of these alterations.

From Patiyālā the four brothers went to the Duāb between the Ganges and Jamna, from where a branch was established at Bilgrām in Audh.

The etymology of *bārha* is stated to be uncertain. Some derive it from *bāhir*, outside, because the Sayyids encamped *outside* the imperial camp ; some from *bārah imām*, the twelve Imāms of the Shi'ahs, as the Sayyids were Shi'ahs ; some derive it from twelve (*bārah*) villages which the family held, just as the district of Balandshahr, Tahṣil Anūpshahr, is said to contain a *bārha* of Pathāns, i.e. 12 villages belonging to a Pathān family ; and others, lastly, make it to be a corruption of the Arabic *abrār*,<sup>1</sup> pious.

The descendants of S. Dā'ūd settled at *Dhāsrī* ; and form the *Tihan-pūrī* branch, those of S. Abū 'l-Fażl at Sambalhaṛā, and form the *Chhatbanūrī* or *Chhātraupī* branch ; those of S. Abū 'l-Fazā'īl went to Majhaṛā, and are the Kündīwāls ; and those of S. Najmū 'd-Dīn occupied Bidaulī, and form the *Jhujarī*, or *Jagnerī* branch.

#### A. The *Tihanpūrīs*.

The eighth descendant of S. Dā'ūd was S. Khān Qir (?). He had four sons :—

1. *Sayyid 'Umar Shahīd*, who settled in Jānsāth, a village then inhabited by Jāts and Brahmins. To his descendants belong the renowned brothers mentioned on p. 428 (g).

The occurrence of the name *'Umar* shows that he, at any rate, was no Shi'ah.

2. *Sayyid Chaman*, who settled at Chatora (چٹارہ), in the Pargana of Joli-Jānsāth. To his descendants belongs S. Jalāl, who during the reign

[<sup>1</sup> Plural.—P.]

<sup>1</sup> The word *abrār* occurs also in the lists of Pathān nobles in the *Tārikh-i Mirdāshahī*. The title of *qāribat*, which is mentioned in the same work, appears to be the same as the later *qārib* or *qārib*, *qarib*, the officer in charge of the *qārī* (p. 116). But the name *Khān Qir* is perhaps wrong ; the MSS. calls him *خان قریب*, or *خان قرب*, *خان فر* or *خان قر* (?).

of Shāhjahān<sup>1</sup> is said to have founded Kharwa Jalālpūr in the Ilāqa of Sirdhana, district Mirath. His son S. Shams left the imperial service; hence the family declined. He had two sons, Asad 'Alī and 'Alī Aṣghar, whose descendants still exist in Chatora and Jalālpūr respectively. They are very poor, and sold in 1843–44 the bricks of the ruined family dwelling, in Chatora for Rs. 10,000 to the Government for the construction of works of irrigation. The buildings in Chatora are ascribed to S. Muham-mad Ṣalāḥ Khān, who served in Audh, and died childless.

3. *Sayyid Hund* (لہ). He settled at Bihāri, Muzaffarnagar. He had six sons:—

I. *Sayyid Quṣb*, whose descendants occupy the village of Bilāspūr in the Muzaffarnagar District. From this branch come the Ratheri Sayyids.

II. *S. Sulṭān*, whose descendants hold Sirdhāoli.<sup>2</sup>

III. *S. Yūsuf*, whose posterity is to be found in Bihāri and Vhalna (one MS. reads *Dubalna*).

IV and V. *S. Jān* and *S. Mān*, had no offspring.

VI. *S. Naṣīr*<sup>“</sup> *'d-Dīn*. To his descendants belongs S. Khān Jahān-i Shāhjahānī, p. 428 (d). On him the Sayyids appear to look as the second founder of their family. His first son, *S. Maṇṣūr*, built Maṇṣūrpūr and his descendants hold nowadays Maṇṣūrpūr and Khatauli; his second son *Muẓaffar* Khān [Sher Zamān] built Muzaffarnagar, where his descendants still exist, though poor or involved.

4. *Sayyid Ahmad*. He settled at جالی in Joli-Jānsāth, where his descendants still are. The MSS. mention Tātār Khān, and Diwān Yār, Muham-mad Khān as having distinguished themselves in the reign of Awrangzib.

#### B. *The Chhatbanūrī, or Chhdīraurī, Clan.*

One of the descendants of S. Abū 'l-Faṣl is called S. Ḥasan Faṣhrū 'd-Dīn who is said to have lived in the reign of Akbar at Sambalhāra, the rājas of which place were on friendly terms with the family. His son, S. Nadhah, is said to have had four sons:—

I. *Sayyid 'Alī*.

II. *Sayyid Ahmad*, a descendant of whom, S. Rawshan 'Alī Khān, served under Muham-mad Shāh.

<sup>1</sup> The Pāṭīchahāns, though very minute, does not mention S. Jalāl and S. Shams. A S. Jalāl is mentioned Tuz., p. 30. He died of his wounds received in the fight at Bhairowāl (vide No. 93).

[<sup>2</sup> Sandhāoli?—P.]

*III. S. Taj<sup>u</sup> 'd-Dīn*, whose son, S. 'Umar settled at Kakrauli.

*IV. S. Sālār* (perhaps the same on p. 428*d*, last line of) who had two sons S. Haydar Khān, and S. Muhammad Khān. The descendants of the former settled at Mirānpūr, which was founded by Nawab S. Shahāmat Khān, evidently the same as on p. 428. S. Muhammad Khān settled at Khatora ("a village so called, because it was at first inhabited by Kā'iths"). Among his descendants are S. Nusrat Yār Khān (p. 428) and Rukn<sup>u</sup> 'd-Dawla.

### C. The Kündliwāls.

S. Abū 'l-Fazā'il settled at Majhara,<sup>1</sup> which is said to have been so called because the site was formerly a jungle of *mūnj*<sup>1</sup> grass. The MSS. say that many Sayyids of the branch are *mafsūd<sup>u</sup>* khabar, i.e. it is not known what became of them. The Kündliwāls which now exist, are said to be most uneducated and live as common labourers, the condition of Majhara<sup>1</sup> being altogether deplorable.

The Kündliwāls are now scattered over Majhara,<sup>1</sup> Hāshimpūr, Tisang,<sup>2</sup> Tandera, etc.

### D. The Jagnerīs.

The son of S. Najm<sup>u</sup> 'd-Dīn, S. Qamar<sup>u</sup> 'd-Dīn, settled at Bidauli. A descendant of his, S. Fakhru 'd-Dīn, left Bidauli and settled at بکری in Joli-Jānsāth, and had also zamindāris in Chandauri Chandaura, Tulasipūr, and Khari. Nowadays many of this branch are in Bidauli, Ilāqa Pānipat, and Dihli.

\* \* \*

The chief places where the Sayyids of Bārha still exist are Mirānpūr, Khatauli, Muzaffarnagar, Joli, Tis-ha, Bakhera, Majhara, Chataura, Sambalhara, Tisang, Bilāspūr, Morna, Sandhā, olli, Kailā, odha, Jānsāth.

[<sup>1</sup> On maps Munjherah.—B.]

[<sup>2</sup> As this place is said to have been founded by Hizābūr Khān [p. 427 (c.)] it would seem as if this Sayyid also was a Kündliwāl. His brother, S. 'Alām perished with Prince Shujā<sup>u</sup> in Arracan; and it is noticeable that of the 22 companions of the unfortunate prince, ten were Bārha Sayyids, the remaining twelve being Mughals.

The value of the above-mentioned two Urdu MSS. lies in their geographical details and traditional information. A more exhaustive History of the Sādīt-i Bārha, based upon the Muhammadan Historians of India—now so accessible—and completed from inscriptions and sanads and other documents still in the possession of the clan, would be a most welcome contribution to Indian History, and none are better suited for such a task than the Sayyids themselves.

There is no doubt that the Sayyids owe their renown and success under the Timurides to the Kündliwāls, who are the very opposite of *Mafṣūd<sup>u</sup> 'l-Māhar*.

After the overthrow of the Tihanpūrī brothers (p. 428, (g)), many emigrated. Sayyids of Bārha exist also in Lakhnau, Bareli, Āwla, in Audh ; also in Nagina, Maiman, and Chāndpur in the Bijnor district. A branch of the Jolī Sayyids is said to exist in Purnia (Bengal), and the descendants of the saint ‘Abdu ’llāh Kirmānī of Birbhūm claim likewise to be related to the Bārha Sayyids.

During the reign of Awrangzib, the Sayyids are said to have professed Sunni tendencies.

The political overthrow of the Sādāt-i Bārha under Muhammad Shāh (*vide* Elphinstone, Vth edition, p. 693) was followed by the disastrous fight at Bhainsi (بھینسی), which lies on the Khatauli road, where the Sayyids were defeated by the Imperialists, and robbed of the jewels and gold vessels which their ancestors, during their palmy days, had collected.

#### 76. ‘Abdu ’llāh Khān Mughul.

I cannot find the name of this grandee in the *Maṭāqir* or the *Tabaqat*. He has been mentioned above, p. 322, l. 10. Akbar’s marriage with his daughter displeased Bayrām, because ‘Abdu ’llāh’s sister was married to Kāmrān, of whose party Bayrām believed him to be. When Bayrām, during his rebellion (p. 332) marched from Dīpālpur to Jālindhar, he passed over Tihāra, where Abdu ’llāh defeated a party of his friends under Wali Beg (No. 24).

‘Abdu ’llāh Khān Mughul must not be confounded with ‘Abdu ’llāh Khān Uzbak (No. 14).

#### 77. Shaykh Muhammad-i Buḥārī.

He was a distinguished Hindūstānī Sayyid, and maternal uncle (*tughrā* (?)) to Shaykh Farid-i Buḥārī (No. 99). Akbar liked him for his wisdom and faithfulness. Fattū Khāṣṣa Khayl Afghan handed over the Fort of Chanāṛ to Akbar, through the mediation of Shaykh Muhammad.

In the 14th year, Akbar gave him a *tayyāl* in Ajmir, and ordered him to take charge of Shaykh MuṣṭIn-i Chishti’s tomb, as the *khāddims* were generally at feud about the emoluments and distribution of vows presented by pilgrims. Nor had the efficacy of their prayers been proved, though they claimed to possess sufficient influence with God to promise offspring to the barren and childless.

In the 17th year, Shaykh M. was attached to the corps under Mirzā ‘Arix (No. 21), whom Akbar had put in charge of Ahmadābād. After the Emperor’s victory at Sarnāl, Ibrahim Mirzā joined Husayn Mirzā, Shāh Mirzā, and ‘Āqil Mirzā, at Patan (Gujrāt); but having quarrelled with them, he left them, and invaded the District of Āgra. The other

three Mirzás remained in Patan and entered into a league with the Fuládi party (*vide* No. 67). Mirzā ‘Aziz had been reinforced by the Málwa contingent under Qutbu ‘d-Din (No. 28), Shāh Budāgh (No. 52), and Maṭlab Khān (No. 83). His army was further increased by the contingent of Shaykh M., whom Akbar had ordered to move from Dholqā to Sūrat. Mirzā ‘Aziz Koka left Sayyid Hāmid (No. 78) in Ahmādābād, and moved against the Mirzás in Patan. The Mirzás and Sher Khān Fuládi, however, wished to delay the fight, as their reinforcements had not arrived, and Sher Khān sent proposals of peace through Shaykh M. to M. ‘Aziz. Shāh Budāgh advised M. ‘Aziz not to listen to them, as the enemies only wished to gain time, and ‘Aziz drew up his army. He himself, Shāh Budāgh, Muṣīn ‘d-Din-i Faranqīdī (No. 128), Maṣṣūm Khān and his son, and Maṭlab Khān (No. 83) stood in the centre (*qol*) ; Qutbu ‘d-Din (No. 28), and Jamālu ‘d-Din Injū (No. 164), on the right wing ; Shaykh Muhammad, Murād Khān (No. 54), Shāh Muhammad (No. 95), Shāh Fakhr ‘d-Din (No. 88), Muzaffar Mughul, Pāyanda (No. 68), Hāji Khān Afghān, and the son of Khawā Khān, on the left wing ; Dastam Khān (No. 79), Nawrang Khān (*vide* p. 354), Muḥammad Qulī Toqbāl (No. 129), and Mihr ‘Alī Sildoz (No. 130), led the van (*harāwal*) ; Bāz Bahādur (No. 188) occupied the *Altimash* (between the van and the commander) ; and Mirzā Muqīm and Chirgis Khān formed the reserve behind the centre. The centre of the enemies was held by Sher Khān Fuládi and Junayd-i Katarānī ; the right wing by the three Mirzás ; the left wing by Muḥammad Khān (Sher Khān’s eldest son) and Sādāt Khān ; and their van was led by Badr Khān, younger son of Sher Khān. The battle then commenced in the neighbourhood of Patan, 18th Ramazān, 980 (22nd January, 1573). The left wing of the Imperialists was defeated by the Mirzás. Murād Khān (No. 54) preferred to look on. Shāh Muhammad (No. 95) was wounded, and carried off by his men to Ahmādābād. Shaykh Muhammad himself was killed with several of his relations, as the son of Sayyid Shahā ‘d-Dīn, and Sayyid Jaṣṣāf, brother of Shaykh Farīd (No. 99). The Mirzás also fell upon Shāh Fakhr ‘d-Din and repulsed him. Qutbu ‘d-Din even was hard pressed, when M. ‘Aziz by a timely attack with his centre put the enemies to flight. As usual, the soldiers of the enemies had too early commenced to plunder.

Sher Khān fled to Jūnāgadh, and the Mirzás to the Dakhin.

78. Sayyid Hāmid-i Bulkhārī.

Sayyid Hāmid was the son of S. Mirān, son of S. Mubārik. Sayyid Mubārik was a Gujrātī Courtier (*vide* p. 419, note) who, it is said, arrived

from Buhkārā with but a horse. One day he was attacked by a *mast* elephant, when he discharged an arrow that entered the forehead of the animal so deep, that only the notch of the arrow was visible. From this event, the people of Gujrāt swore by S. Mubārak's arrow. He gradually rose to higher dignities. When I<sup>t</sup>timād Khān (No. 67) raised Nathū to the throne, under the title of Mughaffar Shāh, S. Mubārak got several Mahalls of the Patan, Dholqa, and Dandoqa (W. of the Peninsula) Districts. After his death, Dholqa and Dandoqa were given to his son Sayyid Mirān, and after him to his grandson Sayyid Hāmid.

When Akbar, on his invasion of Gujrāt, arrived on 1st Rajab, 960, at Patan, Sayyid Hāmid went over to him, and was favourably received. During the war of Mirzā 'As̄i Koka with the Mirzás (vide No. 77), S. H. was put in charge of Almadābād. In the 18th year, Dholqa and Dandoqa were again given him as *tugūl*. Subsequently, he served under Qutb<sup>u</sup> 'd-Dīn in Kambhājīt.

In the 22nd year he was appointed to Multān, and served in the end of the same year with M. Yusuf Khān-i Razawī (No. 35), against the Balūchis. In the 25th year, when M. Muhammād Hanīm invaded Lāhor, S. H. with the other *tugūldārs* of the Panjab assembled and joined the army of Prince Murād, S. H. commanding the left wing. He also served under Akbar in Kābul. On the Emperor's return he was permitted to go from Sirhind to his *jāgr*.

In the 30th year he served under Mān Singh in Kābul. On his arrival at Peshāwar, his *jāgr*, S. H. sent most of his men to Hindūstān, and lived securely in Bigrām (on our Maps, Beghram), leaving his affairs in the hands of a man of the name of Mūsa. This man oppressed the Māhmand and Gharbah (?) Khayl tribes, "who have ten thousand homes near Peshāwar." The oppressed Afghāns, instead of complaining to Akbar, chose Jalāla-yi Tarīkī as leader, and attacked S. H. He first resolved to shut himself up in Bigrām; but having received an erroneous report regarding the strength of the enemies, he left the town, and was defeated and killed (31st year). The *Mādāfir* says he was killed in 993. In this fight forty of his relations and clients also perished. The Afghāns then besieged the Fort, which was held by Kamāl, son of S. H. He held it till he was relieved.

S. Kamāl, during Akbar's reign, was promoted to a command of Seven Hundred, and, on the accession of Jahāngīr, to a Haziriship. He was made Governor of Dilhi, vice Shaykh 'Abdu'l-Wahhāb, also a Buhārī Sayyid (Tas. p. 35, l. 8 from below). Kamāl served under Farīd-i Buhārī (No. 99) in the expedition against Prince Khurāw, and commanded

the left wing in the fight near Bhairowāl, rendering timely assistance to the Sayyids of Bārha who, as was customary, led the van.

Sayyid Ya'qūb, son of S. Kamāl, was a Commander of Fifteen Hundred, 1,000 horse, and died in the third year of Shāhjahān's reign. The *Ma'āṣir* says, in the 2nd year.

The two lists of Shāhjahān's grandees given in the *Pādiashikhnāma* (I, b., 322; II, 740) mention another son of Sayyid Hāmid, of the name of Sayyid Bāqir, who held a Command of Five Hundred, 400 horse.

### 79. Dastam Khān, son of Rustam-i Turkistāni.

The correct name of this grandee is *Dastam* دستم, a very unusual name though most MSS. of the Ā'īn and many of the Akbarnāma give رستم, *Rustum*. The *Ma'āṣir* correctly places his name under the letter *D*.

His father's name was Rustam. His mother—her name is not clearly written in the MSS. of the *Ma'āṣir* and *Akbarnāma*, which I have seen, either *Najība* or *Bakhya*—was a friend of Māhum Anaga (*vide* No. 19) and had free access to the Harem. Dastam appears to have been a play-fellow of Prince Akbar.

Dastam Khān in the 9th year, served under Mu'izzu 'l-Mulk (No. 61) against 'Abdu 'llāh Khān Uzbak (No. 14). In the 17th year he served under Mirzā 'Aziz Koka in the battle of Patan (*vide* No. 7), distinguished himself in the war with Muhammad Husayn Mirzā, and got a flag. In the 22nd year he was appointed to the Šuba of Ajmir, and got Rantambhūr as *tuyūl*. His administration was praiseworthy ; he kept down the rebellious, and protected the oppressed.

In the 25th year Uchlā, son of Balbhadr, and Mohan, Sūr Dās, Tilūksī, sons of Rāja Bihārī Mal's brother, came without permission from the Panjāb to Lūni (?), their native town, and caused disturbances. Dastam, from a wish not to be too hard on Kachhwāhas, advised them to return to obedience ; but his leniency only rendered the rebels more audacious. Akbar then ordered D. to have recourse to threats, and if this was not sufficient, to proceed against them. D. had at last to do so ; but he did it hastily, without collecting a sufficient number of troops. In the fight,<sup>1</sup> the three nephews of the Rāja were killed. Dastam received a

<sup>1</sup> The geographical details given in the Akbarnāma are unsatisfactory.

Abū 'l-Faṣl mentions the *Qaṣba* (small town) of Lūni (لونی) as the birth-place of the Kachhwāha rebels ; the fight, he says, took place in a village (*mawza*) of the name of *Shergarh* شرگارہ, and Dastam died at *Shergarh*, which is also called a *Qaṣba*. But the Akbarnāma leaves the reader to find out where these three places are. The *Tābagat*, in its list of grandees, fortunately says that Dastam Khān was killed in the neighbourhood of Rantambhūr. The only places near Rantambhūr which resemble the above three are Bounīsī, Tohra, and Shergarh, as given on the Trig. Map of the Jodhpur Territory for 1850. The road from Shergarh (about 4 miles S.E. of Rantambhūr) to Bounīsī is bisected

wound from Uchlā, who had attacked him from an ambush. Wounded as he was, he attacked Uchlā, and killed him. Immediately afterwards he fainted and fell from his horse. His men put him again on horseback—a usual expedient, in order not to dishearten the soldiers. The rebels were totally defeated and their estates plundered (988).

Dastam died of his wounds, two days later, at Sherpur. Akbar said that even D.'s mother could not feel the loss of her son as much as he did, because D., with the exception of three years, had never been away from him.

The *Ma'āṣir* says he was a Commander of Three Thousand. Rantanbhūr was then given to Mirzā 'Abdurrahim (No. 29) as jāgir.

A son of Dastam is mentioned below (No. 362).

#### 80. Shāhbāz Khān-i Kambū.

Regarding the tribe called *Kambū*, *vide* Beames' Edition of Sir H. Elliot's Glossary, I, 304. The Persian hemistich quoted (*Metre Hazaj*) :—

[اگر قطع الرجال فتد بسہ کس کم انس کیری]

[یکے افغان ددم کتبو سیوم بد ذات کمشیری]

"The Afghāns are the first, the Kambūs the second, and the Kashmīris the third, set of scoundrels"

must be very modern; for during the reigns of Akbar and Jahāngīr, it was certainly a distinction to belong to this tribe, as will be seen just now.

The sixth ancestor of Shāhbāz was Ḥājī Ismā'īl, a disciple of the renowned saint Bahā'u d-Dīn Zakariyā of Multān. Once a beggar asked the saint to give him an *ashrafī*, or gold muhr, for the name of every prophet he would mention; but as Bahā'u d-Dīn could not pay the money, Ḥājī Ismā'īl took the beggar to his house, and gave him an *Ashrafī* for each of the ten or twenty names he mentioned. Another time, Ḥājī Ismā'īl acknowledged to the saint that his power of understanding was defective whereupon the saint prayed for him, and from that time the Kamī'ūs are proverbial in Hindūstān for sagacity and quickness of apprehension.

Shāhbāz at first devoted himself to a life of abstinence and austerity, as his ancestors had done; but the excellent way in which he performed

by the Banas River. Rantanbhūr lies in the angle formed by the confluence of the Chambal and the Banas, and Bounlee lies about 3½ miles N.W. of it. There are two villages of the names of *Tokra*, one about 3 miles S.W. of Bounlee, and the other S. of it, on the right bank of the Banas. *Bounlee*, or *Baūlī*, would be بونلی, or بولی, which will be found below as the head of a Pargana in Sarkār Rantanbhūr, and the change of ب to پ is very simple. The greatest difference lies in *Sherpur* and *Shergarh*.

The Akbarnāma says the fight took place on the 10th Abān of the 25th year

the duties of *kotsāl*, drew Akbar's attention to him, and he was made an Amir and appointed *Mir Tozak* (quarter master).

In the 16th year, when Lashkar Khān (No. 90) fell into disgrace, Sh. was appointed Mir Bakshahī. In the 21st year he was sent against the rebels in Jodhpūr, especially against Kallah, son of Rāy Rām, and grandson of Rāy Māldeo, and was ordered to take Fort Siwāna. Shāhbāz first took Fort Daigur (?),<sup>1</sup> where a large number of Rāthor rebels were killed; after this he took Dūnāra, from where he passed on to Siwānah, which on his arrival capitulated (984).

In the same year, Shāhbāz was sent against Rāja Gajpati.<sup>2</sup> This Rāja was the greatest Zamindār in Bihār, and had rendered good services during Munīsim's expedition to Bengal. But when Dā'ud, king of Orīsā, invaded Bengal after Munīsim's death at Gaur in 983, Gajpati rebelled and plundered several towns in Bihār. Farhat Khān (No. 145) fuyūldār of Āra, his son Farhang Khān, and Qarātāq Khān, opposed the Rāja, but perished in the fight. When Shāhbāz approached, Gajpati fled; but Sh. followed him up, and gave him no rest, and conquered at last Jagdespūr, where the whole family of the Rāja was captured. Sh. then conquered Shergadh, which was held by Sri Rām, Gajpati's son. About the same time, Sh. took possession of Rahtās. Its Afghan commander, Sayyid Muhammad, who commanded the Fort on the part of Junayd-i Kararānī, had been hard pressed by Muzaffar (No. 37); he therefore fled to Shāhbāz, asked for protection, and handed over the Fort. Sh. then repaired to court, where he received every distinction due to his eminent services.

In the 23rd year (986) Sh. marched against the proud Rānā Partāb, and besieged the renowned Fort of Kōbhalmīr (called on our maps Komalhair, on the frontier between Udaipūr and Jodhpūr, lat. 25° 10'). The Rānā, unable to defend it, escaped in the disguise of a *Sannāsi* when the fort was taken. Goganda and Udaipūr submitted likewise. Sh. erected no less than 50 thānas in the hills and 35 in the plains, from Udaipūr to Pūr Mandāl. He also prevailed upon the rebellious Daudā, son of Rāy Surjan Hādā (No. 96), to submit, and took him to Court. After this, Sh. was sent to Ajmīr, where disturbances frequently occurred.

<sup>1</sup> The MSS. have *Dāndā*, which I cannot find on the maps. There are many places of a similar name, S.W. of Jodhpūr, near which it must lie. *Dāndā* (most MSS. have *Dāndā*) lies on the right bank of the Lāni, S.W. of Jodhpūr. Here Shāhbāz crossed (*Subdā*) and went to Siwānah, which lies N.W. S. of Dūnāra, about 10 miles from the left bank of the Lāni.

<sup>2</sup> So according to the best MSS. Stewart calls him *Gujjī*, the Lakhnau Akbarnāma (III, 140) *Kajī*, and the Edit. Bibl. Indica. of Badāoni, *Kachī*, (p. 179, 284, 285) and *Kajī* (p. 237), which forms are also found in the Lakhnau edition of the Akbarnāma.

When the military revolt of Bengal broke out, Sh. was ordered to go to Bihār; but he did not agree with M. 'Aziz Koka—for Sh. could not bear to be second or third—and carried on the war independently of him, defeated 'Arab Bahādur, and marched to Jagdaspūr. At that time the report reached him that Ma'sūm Khān Farankhūdī (No. 157) had rebelled, and 'Arab Bahādur and Niyābat Khān had joined him. Sh. therefore marched to Audh, and met the enemies near Sultānpūr Bilkari, 25 kos from Awadh (Fayzābād). Ma'sūm, by a timely centre-attack, put Sh. to flight, and followed him up, Sh. fighting all the way to Jaunpūr, a distance of 30 kos. Accidentally a rumour spread in the army of the enemy that Ma'sūm had been killed, which caused some disorder. At this moment, Sh.'s right wing attacked the enemy, Ma'sūm got wounded, and withdrew to Awadh (Fayzābād). Sh. now pursued him, and seven miles from that town, after a hard fight, totally routed him. Ma'sūm could not hold himself in Awadh, and his army dispersed.

After this, Sh. again went to court, where he was received by the emperor on his return from Kābul. At court, Sh. generally gave offence by his pride; and when once, at a parade, the Bakhshis had placed the young Mirzā Khān (No. 29) above him, he gave vent openly to his anger, was arrested, and put under the charge of Rāy Sāl Darbārī (No. 106).

But an officer of Sh.'s usefulness could ill be spared, and when M. 'Aziz in the 28th year applied for transfer from Bihār, Sh. with other Amirs was sent there. He followed up Ma'sūm Khān Kābuli to Ghorāghāt, and defeated him. He then followed him to Bhāṭī (p. 365), plundered Baktarāpūr, the residence of 'Isq, took Sunnārgāw, and encamped on the Brahmaputra. 'Isq afforded Ma'sūm means and shelter; but being hard pressed by the imperialists, he made proposals of peace: an Imperial officer was to reside at Sunnārgāw; Ma'sūm was to go to Makkah; and Sh. was to withdraw. This was accepted, and Sh. crossed the river expecting the terms would be carried out. But the enemy did nothing; and when Sh. prepared to return, his officers showed the greatest insubordination, so that he had to retreat to Tāndā, all advantage being thus lost. He reported matters to Court, and the *tuyūldārs* of Bihār were ordered to join him. Sh. then took the field and followed up Ma'sūm. In the 30th year, he and Ṣādiq Khān (*vide* No. 43) quarrelled. Subsequently, Sh. marched again to Bhāṭī, and even sent a detachment "to Kokra (कोक्रा), which lies between Orisā and the Dakhin". Mādhū Singh, the Zamindār of the district, was plundered, and had to pay tribute. In the 32nd year, when Sā'id (No. 25) was made Governor of Bengal, and the disturbances had mostly been suppressed, Sh. returned

to Court. In the 34th year, he was made *Kotwali* of the army. He was then sent against the Afghāns of Səwād ; but he left his duties without orders, and was again imprisoned.

After two years he was released, was made *atāq* to M. Shāhrūkh, who had been appointed to Mālwa, and was on his way to Prince Murād in the Dakhin. During the siege of Ahmednagar, the inhabitants of Shahr-i Naw, "which is called *Burhānbād*," asked the Imperialists for protection but as they were mostly Shi'as, Sh., in his bigotry, fell upon them, plundered their houses, especially the quarter called *Langer-i-Duwāzda Imām*, the very name of which must have stunk in Sh.'s nostrils. The inhabitants "seeing that they could not rely on the word of the Mughuls" emigrated. The Prince was irritated ; and when Sādiq Khān (No. 43) was appointed his *atāq*, Sh. left without permission for Mālwa. Akbar gave his *jāgrī* to Shāhrūkh, and transferred Shāhbāz.

In the 43rd year Sh. was sent to Ajmir as Commander of the *mangaldā* of Prince Salim (Jahāngīr), whom Akbar had asked to go from Ilāhābād against the Rānā. But Sh. was now about seventy years old, and as he had been in the habit of eating quicksilver, he commenced to suffer from pain in his hands and wrists. He got well again, but had in Ajmir another attack ; he rallied again, but died suddenly in the 44th year (1008). Salim took quickly possession of Sh.'s treasures, went back to Ilāhābād without having done anything, and continued in his rebellious attitude towards his father.

Shāhbāz had expressed a dying wish to be buried in Ajmir within the hallowed enclosure of Mu'in-i Chishti. But the custodians of the sacred shrine refused to comply, and Sh. was buried outside. At night, however, the saint appeared in the dreams of the custodians, and told them that Shāhbāz was his favourite, whereupon the hero was buried inside, north of the dome.

Shāhbāz was proverbial for his rigid piety and his enormous wealth. His opposition to Akbar's "Divine Faith" had been mentioned above (p. 197). He would neither remove his beard to please the emperor, nor put the word *murid* (disciple) on his signet. His Sunnī zeal, no doubt, retarded his promotion as much as his arrogance ; for other less deserving officers held higher commands. He observed with great strictness the five daily prayers, and was never seen without a rosary in his hand. One day the emperor took a walk along the tank at Fathpūr and seized Shāhbāz's hand to accompany him. It was near the time of the *ṣaṣr*, or afternoon prayer, and Sh. was restless and often looked up to the sun.

not to miss the proper time. Ḥakim Abū 'l-Faṭḥ (No. 112) saw it from a distance, and said to Ḥakim 'Alī who stood near him, "I shall indeed call Shāhbāz a pious man, if he insists on saying the prayer alone, as he is with the emperor"; (for the prayer had been abolished by Akbar at Court). When the time of prayer had come, Sh. mentioned it to the emperor. "Oh," replied Akbar, "you can pray another time, and make amends for this omission." But Sh. drew away his hand from the grasp of the emperor, spread his *dupatta* shawl on the ground, and said not only his prayer but also his *vird* (voluntary daily religious exercise), Akbar his head slapping all the while, and saying, "Get up!" Abū 'l-Faṭḥ stepped up and interceded for Shāhbāz, whose persistency he admired.

Abū 'l-Faṭḥ says that Shāhbāz was an excellent and faithful servant; but he blames him for his bigotry. In liberality, he says, he had no equal, and people whispered that he found the *Pāras* stone (*vide* Book III, Śūba of Mālwa). His military contingent was always complete and in good order; during his fights near the Brahmaputre he had 9,000 horse. Every Thursday evening he distributed 100 *Ashrafis* to the memory of the renowned *Ghawṣ* 'z-siqlayn (?) ('Abdu 'l-Qādū-i Jilāni). To the Kambūs he gave so much, that no Kambū in India was in bad circumstances.

During the time he was Mir Bakhs̄ī he introduced the *Dāgh* law, the most important military reform of Akbar's reign (*vide* pp. 252, 265, 266).

Shāhbāz's brother, Karamu 'llāh, was likewise pious. He died in 1002 at Saronj (*Maṭāqīr*). The *Maṭāqīr* mentions a son of Shāhbāz, Ilhāmu 'llāh. He was *Wāqi'a-nawīs* (p. 268) of the Sarkār of Baglāna, where he died.

The *Tuzuk* (p. 248) mentions another son of his, Ranbāz Khān, who during the reign of Shāhjahān was a Commander of Eight Hundred, 400 horse. He was, in the 13th year, *Bakhs̄ī* and *Wāqi'a-nawīs* of the corps which was sent to Bangash. He held the same rank in the 20th year of Shāhjahān's reign.<sup>1</sup>

### 81. Darwīsh Muhammād Uzbak.

The *Maṭāqīr* says nothing about this grandee; the MSS. of the *Tabaqat* merely say that he was dead in 1001.

<sup>1</sup> Ranbāz Khān is wrongly called *Niyaz Khān* in the Ed. Bibl. Indica of the Pādišāh, I. b., p. 314; but in II, p. 740, of the same work, *Ranbāz Khān* as in the *Tuzuk*.

Sayyid Ahmad's edition of the *Tuzuk*, p. 159, says that Ranbāz's name was *Khībū 'Nah*; but this is a most extraordinary name, and therefore likely to be wrong. It should, perhaps, be *Habibū 'Uthīk*.

In the list of Akbar's grandees in the *Tabaqat*, Nizām says, "At present (in 1001) Shāhbāz is Mir Bakhs̄ī of Mālwa."

From the *Akbarnāma* (Lucknow edition, II, p. 137) we see that he was a friend of Bayrām. He was sent by Bayrām together with Muẓaffar Ḡālī (No. 37, and p. 332, l. 6) to Sher Muhammad Dīwāna, who dispatched both fettered to Court.

His name occurs again in the *Akbarnāma* (Lucknow edition, II, p. 250 —where for *Darvīsh Uzbak Khwāja*, read *Darvīsh Uzbak o Muẓaffar Khwāja*). From the fact that Abū 'l-Fażl has given his name in this list, it is evident that Akbar pardoned him on Bayrām's submission.

82. Shaykh Ibrāhim, son of Shaykh Müṣa, elder brother of Shaykh Salim of Fathpūr Sikri.

His father, Shaykh Müṣa, lived a retired life in Sikri. As Akbar had at first no children, he asked the Sikri Shaykhs to pray for him, which they did; and as at that time one of Akbar's wives became pregnant (with Salim), Akbar looked upon the Shaykhs with particular favour. To this lucky circumstance, the Sikri family owes its elevation.

Shaykh Ibrāhim lived at first at Court, chiefly in the service of the princes. In the 22nd year he was made Thānahdār of Lāqlā, and suppressed the disturbances. In the 23rd year he was made Governor of Fathpūr Sikri. In the 28th year he served with distinction under M. Ḡāzīz Koka (No. 21) in Bihār and Bengal, and was with Vazir Khān (No. 41) in his expedition against Qutlū or Orīsā. When Akbar, in the 30th year, went to Kābul, he was made Governor of Āgra, which post he seems to have held till his death in 999 (36th year).

According to the *Tabaqāt*, he was not only the brother but also the son-in-law of Shaykh Salim-i Sikriwāl.

83. Abdu 'l-Maṭlab Khān, son of Shāh Budāgh Khān (No. 52).

The *Maṭāqīr* makes him a Commander of Two Thousand Five Hundred.

Abdu 'l-Maṭlab accompanied Sharafu 'd-Dīn Husayn (No. 17) on his expedition to Mīrtha. In the 10th year he served together with his father under Mu'izzu 'l-Mulk (No. 61) against Iskandar and Bahādur Khān, and fled from the battlefield of Khayrābād. In the 12th year he served under Muhammad Quli Khān Barlās (No. 31) against Iskandar Khān in Audh. He then retired to his *tuyūl* in Mālwā.

In the 17th year he belonged to the auxiliaries of M. Ḡāzīz Koka and was present in the battle of Patan (p. 433). In the 23rd year, when Qutbū 'd-Dīn's men (No. 28) brought Muẓaffar Husayn Mirzā from the Dakhin to Court, Abdu 'l-Maṭlab attached himself as convoy and saw the Mirzā safely to Court. In the 25th year he accompanied Ismā'il Quli Khān (No. 46) on his expedition against Niyābat Khān Ḡārab. In the

following year he received a reprimand for having murdered Fath Dawlat, son of 'Alī Dost. He was, however, subsequently pardoned, and was put in command of the left wing of the army which was sent to Kābul. In the 27th year, Akbar honoured him by being his guest in Kālpī, his jāgīr.

In the 30th year he accompanied M. 'Aziz Koka to the Dakhin, and was sent, two years later, against Jalāla Tārīkī, the Afghān rebel. One day, Jalāla fell upon the van of the Imperialists, which was commanded by Beg Nūrin Khān (No. 212), Salim Khān (No. 132), and Sheroya Khān (No. 168). They were in time, and, assisted by Muḥammad Quli Beg, routed Jalāla, who escaped to the mountains. 'Abdu 'l-Matlab "had not the good fortune of even mounting his horse to take part in the fight". He seems to have taken this to heart; for when the victorious army returned to Bangash, he had an attack of madness and was sent to Court. He died soon after.

His son, Sherzād, was under Jahāngīr, a Commander of Three Hundred, 200 horse.

#### 84. I'tibār Khān, the Eunuch.

His name, like that of many other Eunuchs, was 'Ambar. He was one of Bābar's Eunuchs. When Humāyūn left Qandahār for 'Irāq, he despatched I'tibār and others to conduct Maryam Makāni (Akbar's mother) to his camp. In 952 he left Kābul and joined the emperor, who attached him to Prince Akbar's suite.

In the 2nd year of Akbar's reign he accompanied Akbar's mother and the other Begams from Kābul to India. Akbar appointed him Governor of Dihli, where he died.

He must not be confounded with No. 86.

#### 85. Rāja Bir Bal [Bir Baṛ], the Brahman.

He was a Brahman of the name of Maheś Dās (*Maṭṭāṣir*; the *Ed. Bibl. Indica of Badāoni*, II, p. 161, calls him *Brahman Dās*) and was a *Bhāṭ*, or minstrel, a class of men whom the Persians call *bādfarosh*, "dealers in encomiums." He was very poor, but clear-headed, and remarkable for his power of apprehension. According to Badāoni, he came soon after Akbar's accession from Kālpī to Court, where his *bonmots* in a short time made him a general favourite. His Hindi verses also were much liked, and Akbar conferred on him the title of *Kab Rāy*, or (Hindu) Poet Laureate,<sup>1</sup> and had him constantly near himself.

<sup>1</sup> Just as *Jotik Rāy* the (Hindū) Court Astrologer. The (Persian) Poet Laureate (Fayż) had the title of *Malik' sh-Shi'rān*, or "King of Poets".

In the 18th year Rāja Jai Chand of Nagarkot, who was at Court happened to displease the emperor, and was imprisoned. Nargakot was given to Kab Rāy as jāgīr. He also received the title of Rāja Bir Baṛ. But Jai Chand's son, Budh Chand (or Budhī Ch., or Badi Ch.—the MSS. differ) shut himself up in Nagarkot, and Ḫusayn Qulī Khān (No. 24) was ordered to conquer it. The invasion of Ibrāhim Husayn Mirzā, as related above, forced Ḫusayn Qulī to raise the siege, and Bir Baṛ, in all probability, did not get his jāgīr. He accompanied Akbar on his forced march to Patan and Ahmadābād, 24th Rabi' II, 981. (*Vide note to No. 101.*)

He was often employed in missions. Thus in the 21st year he was sent with Rāy Lon Karan to Dūngarpur, the Rāy of which town was anxious to send his daughter to Akbar's Harem. In the 28th year, again, B. B. and Zayn Koka (No. 34) conducted Rāja Rām Chand (No. 89) to Court.

Bir Baṛ spent his time chiefly at Court. In the 34th year Zayn Khān Koka marched against the Yūsufzāis in Bijūr and Sawād; and as he had to ask for reinforcements, Bir Baṛ was sent there together with Ḥakim Abū 'l-Faṭḥ (No. 112). It is said that Akbar determined by lot whether Abū 'l-Faẓl or Bir Baṛ should go, and the lot fell on the latter, much against Akbar's wish.

The result of this campaign has been related above (pp. 214, 367). Bir Baṛ and nearly 8,000 Imperialists were killed during the retreat—the severest defeat which Akbar's army ever suffered.<sup>1</sup>

How Akbar felt Bir Baṛ's loss has been mentioned on p. 214. There is also a letter on this subject in Abū 'l-Faẓl's *Maktubāt*.

The following passages from Badāoni (*Ed. Bibl. Ind.*, pp. 357, 358) are of interest—"Among the silly lies—they border on absurdities—which during this year (995) were spread over the country, was the rumour that Bir Baṛ, the accursed, was still alive, though in reality he had then for some time been burning in the seventh hell. The Hindūs by whom His Majesty is surrounded, saw how sad and sorry he was for Bir Baṛ's loss, and invented the story that Bir Baṛ had been seen in the hills of Nagarkot, walking about with Jogis and Sannāsis. His Majesty believed the rumour, thinking that Bir Baṛ was ashamed to come to Court on account of the defeat which he had suffered at the hands of the Yūsufzāis; and it was, besides, quite probable that he should have been seen with Jogis,

<sup>1</sup> A similar catastrophe befell Awrangzib, when several thousand soldiers of the army commanded by Amin Khān were killed in the Khaibar Pass, on the 3rd Muharram, 1083, or 21st April, 1672. *Maṭaqir-i Čālamgīr*, p. 117. *Vide Journal A. S. Bengal* for 1862, p. 261.

inasmuch as he had never cared for the world. An Aḥādī was therefore sent to Nagarkot to inquire into the truth of the rumour, when it was proved that the whole story was an absurdity."

"Soon after, His Majesty received a report that Bir Bar ḥad been seen at Kālinjar (which was the jāgīr of this dog), and the collector of the district stated that a barber had recognized him by certain marks on his body, which the man had distinctly seen, when one day Bir Bar ḥad engaged him to rub his body with oil; from that time, however, Bir Bar ḥad concealed himself. His Majesty then ordered the barber to come to Court; and the Hindū Krorī (collector) got hold of some poor innocent traveller, charged him with murder, and kept him in concealment, giving out that he was Bir Bar ḥ. The Krorī could, of course, send no barber to Court; he therefore killed the poor traveller, to avoid detection, and reported that it was Bir Bar ḥ in reality, but he had since died. His Majesty actually went through a second mourning; but he ordered the Krorī and several others to come to Court. They were for some time tortured as a punishment for not having informed His Majesty before, and the Krorī had, moreover, to pay a heavy fine."

Bir Bar ḥ was as much renowned for his liberality, as for his musical skill and poetical talent. His short verses, bon-mots, and jokes, are still in the mouths of the people of Hindūstān.

The hatred which Badāoni Shāhbāz Khān (No. 80) and other pious Muslims showed towards Bir Bar ḥ (*vide pp. 192, 198, 202, 209, 214*) arose from the belief that Bir Bar ḥ had influenced Akbar to abjure Islām.

Bir Bar ḥ's eldest son, Lāla, is mentioned below among the commanders of Two Hundred (No. 387). He was a spendthrift; and as he got no promotion, and his property was squandered away, he resigned court life, and turned *fāqīr*, in order to live free and independent (end of 46th year).

#### 86. Ikhlas Khān I<sup>t</sup>ibār, the Eunuch.

The *Maṭāṣir* does not give his name. The list of Akbar's grandees in the *Tabaqāt* has the short remark that Ikhlas Khān was a Eunuch, and held the rank of a Commander of *One Thousand*.

#### 87. Bahār Khān (Muhammad) Asghar, a servant of Humāyūn.

The name of this grandee is somewhat doubtful, as some MSS. read *Bahādur Kuān*. The *Maṭāṣir* does not give his name. The list of the *Tabaqāt* mentions a "Bahār Khān, a Khāṣa Khayl Afghān, who held a command of Two Thousand". Bahār Khān Khāṣa Khayl is also mentioned in several places in the *Akbarnāma*. He is therefore most probably the same as given by Abū'l-Fazl in this list. Perhaps we have

to read *Pahār Khān*, instead of *Bahār Khān*; *vide* No. 407. The notice in the *Tabaqāt* implies that he was dead in 1001.

88. *Shāh Fakhr<sup>u</sup> 'd-Dīn*, son of *Mir Qāsim*, a Mūsawī Sayyid of Mashhad.

*Shāh Fakhr<sup>u</sup> 'd-Dīn* came, in 961, with *Humāyūn* to India. In the 9th year of Akbar's reign he served in the army which was sent against *‘Abd<sup>u</sup> llāh Khān Uzbak* (No. 14). In the 16th year he was in the *manqalā*, or advance corps, commanded by *Khān-i Kalān* (No. 16). When Akbar arrived at Patan, he sent Sh. F. and *Hakim ‘Ayn<sup>u</sup> l-Mulk* to *Mir Abū Turāb* and *I<sup>c</sup>timād Khān* (No. 67). On the road he fell in with the former, and went to *I<sup>c</sup>timād* whom he likewise induced to pay his respects to Akbar. He was among the auxiliaries of *M. ‘Aziz Koka* (No. 21) and was present in the battle of Patan (p. 433). He was also among the grandees who accompanied Akbar on his forced march to Gujrāt (p. 343, note, where according to the *Akkarnāma* we have to read 24th *Rabi<sup>c</sup>* II, for 4th *Rabi<sup>c</sup>* I). After this, he was made Governor of Ujjain, and received the title of *Naqābat Khān*.<sup>1</sup> In the end of the 24th year, he was made Governor of Patan (Gujrāt), vice *Tarsō Muhammad Khān* (No. 32), where he soon after, probably in the beginning of 987, died (986, *Tabaqāt*).

#### 89. Rāja Rām Chand Baghela.

A few MSS. read *Bhagela*, which form Tod says is the correct one. *Baghela*, however, is the usual spelling.

Rām Chand was Rāja of Bhath (or *Bhattah*, as the *Ma<sup>a</sup>ṭāṣir* spells it). Among the three great Rājas of Hindūstān whom Bābar mentions in his Memoirs, the Rājas of Bhath are the third.

Rām Chand was the patron of the renowned musician and singer Tānsin, regarding whom *vide* the List of Musicians at the end of this book. His fame had reached Akbar; and in the 7th year, the Emperor sent *Jalāl<sup>u</sup> 'd-Dīn Qürchī* (No. 213) to Bhath, to induce Tānsin to come to Āgra. Rām Chand feeling himself powerless to refuse Akbar's request, sent his favourite, with his musical instruments and many presents to Āgra, and the first time that Tānsin performed at Court, the Emperor made him a present of two lākhs of rupees. Tānsin remained with Akbar. Most of his compositions are written in Akbar's name, and his melodies are even nowadays everywhere repeated by the people of Hindūstān.

When *Āṣaf Khān* (I) led his expedition to Gadhā (p. 396)<sup>2</sup> he came in

<sup>1</sup> The Lucknow Edition of the *Akkarnāma* (III, p. 222) calls him *Naqib-Khān* (?).

<sup>2</sup> On p. 396, *Rām Chand* is by mistake called *Rām Chandra*.

contact with Rām Chand ; but by timely submission the Rāja became " a servant " of Akbar. In the 14th year Yām Chand lost Fort Kālinjar, as related on p. 399. He sent his son, Bir Bhadr, to Court, but from distrust would not pay his respects personally. In the 28th year, therefore, when Akbar was at Shāhābād, he ordered a corps to march to Bhath ; but Bir Bhadr, through the influence of several courtiers, prevailed upon the Emperor to send a grandee to his father and convey him to Court. Rāja Bir Baṛ and Zayn Koka were selected for this office, and Rām Chand came at last to Court, where he was well received.

R. Ch. died in the 37th year, and Bir Bhadr succeeded to the title of Rāja. But on his way from Court to Bhath he fell from his palanquin, and died soon after, in the 38th year (1001 ; *vide* p. 385). His sudden death led to disturbances in Bāndhū, of which Bikramājīt, a young relation of Rām Chand, had taken possession. Akbar therefore sent Rāja Patrās (No. 196) with troops to Bāndhū, and the Mughuls, according to custom, erected throughout the district military stations (*thānas*). At the request of the inhabitants, Akbar sent Ismā'īl Quli Khān (No. 46) to Bāndhū, to convey Bikramājīt to Court (41st year), their intention being to prevent Bāndhū from being conquered. But Akbar would not yield ; he dismissed Bikramājīt, and after a siege of eight months and several days, Bāndhū was conquered (42nd year).

In the 47th year Durjodhan, a grandson of Rām Chand, was made Rāja of Bāndhū. In the 21st year of Jahāngīr's reign Amr Singh, another grandson of Rām Chand, acknowledged himself a vassal of Dihli. In the 8th year of Shāhjahān when 'Abdu'l-lāh Khān Bahādur marched against the refractory zamindār of Ratanpūr, Amr Singh brought about a peaceful submission. Amr Singh was succeeded by his son Anūp Singh. In the 24th year, when Rāja Pahāṛ Singh Bundela, Jāgirdār of Chaurāgadh, attacked Anūp, because he had afforded shelter to Dairām, a zamindār of Chaurāgadh, Anūp Singh, with his whole family, withdrew from Rewā (which after the destruction of Bāndhū had been the family seat) to the hills. In the 30th year, however, Sayyid Ṣalābat Khān, Governor of Ilāhābād (*vide* p. 427), conducted him to Court, where Anūp turned Muhammadan. He was made a Commander of Three Thousand, 2,000 horse, and was appointed to Bāndhū and the surrounding districts.

#### 90. Lashkar Khān, Muhammad Husayn of Khurāsān.

He was *Mīr Bakshī* and *Mīr Ārz*. In the 11th year Muzaffar Khān (No. 37) had him deposed. In the 16th year he came one day drunk to the Darbār, and challenged the courtiers to fight him. Akbar punished him by tying him to the tail of a horse, and then put him into prison.

He was subsequently released, and attached to Mungim's Bengal corps. In the battle of Takaroi (p. 408) he was severely wounded. Though his wounds commenced to heal, he did not take sufficient care of his health, and died, a few days after the battle, in Orisā.

He is mentioned as having had a contingent of 2,000 troopers (*Muqāṣir*, 1,000).

The *Maqāṣir* has a long note in justification of the extraordinary punishment which Akbar inflicted on him.

The title of *Lashkar Khān* was conferred by Jahāngīr on Abū'l-Hasan Mashhadī, and by Shāhjahān on Jān Nisār Khān Yādgār Beg.

### 91. Sayyid Ahmad of Bārha.

He is the younger brother of Sayyid Mahmūd (p. 427). In the 17th year he served in the *mangāla*, which, under the command of Khān-i Kalān (No. 16), was sent to Gujrāt. After the conquest of Ahmādābād, he was ordered with other Amīrs to pursue the sons of Sher Khān Fūlādī (p. 432), who had removed their families and property from Patanto īdar. A portion of their property fell into the hands of Imperialists. When Akbar afterwards encamped at Patan, he gave the town to Mirzā Abdū'r-Rahīm (No. 29), but appointed S. A. as Governor. In the same year, Muḥammad Husayn Mirzā, Shāh Mirzā, and Sher Khān Fūlādī, besieged Patan; but they dispersed on the approach of M. Ḥāzīz.

In the 20th year S. A. and his nephews S. Qāsim and S. Hāshim quelled the disturbances in which Jalālu'd-Din Qūrchi (No. 213) had lost his life. In 984 he served under Shahbāz Khān (No. 80) in the expedition to Siwānah. According to the *Tobaqāt*, which calls him a Commander of Three Thousand, he died in 985.

Abū'l-Fażl mentioned Sayyid Ahmad above on p. 300, l. 11 from below.

Sayyid Ahmad's son, *S. Jamālu'd-Dīn* was killed by the untimely explosion of a mine during the siege of Chitor (p. 398).

This *S. Jamālu'd-Dīn* must not be confounded with the notorious *S. Jamālu'd-Dīn* who was executed in 993 (*Badā'onī* II, 345). He was a grandson of *S. Mahmūd* (No. 75) *S. Qāsim* being called his uncle.

### 92. Kākar Ḥāfi Khān-i Chishti.

He came with Humāyūn to Hindūstān. In the 11th year (973) he was sent together with Shāh Quli Nāranjī (No. 231) to Gadha-Katanga, because Mahdi Qāsim Khān (No. 36) had gone without leave to Makkah. Kākar served also under Muqizzu'l-Mulk (No. 61) and was present in the battle of Khayrābād. He took part in the bloody fight at Sarnāl (middle of Sha'bān, 980; *vide* p. 353). He was then attached to Mungim's

corps, and served in the siege of Patna, during which he and his son were killed (end of 981; *Maṭāṣir*, 980).

### 93. Rāy Kalyān Māl, Zamindār of Bikānīr.

He is the father of Rāy Singh (No. 44), and has been mentioned above; p. 384.

### 94. Tāhir Khān, Mir Farāghat, son of Mir Khurd, who was atāq to Prince Hindāl.

His name is not given in the *Maṭāṣir*. The *Tabaqāt* merely says that he was a grandee of Humāyūn, and reached, during the reign of Akbar, the rank of a Commander of Two Thousand. According to the same work, he had a son Bāqī Khān, who likewise served under Akbar.

From the *Akbarnāma* (Lucknow Edition, II, p. 274) we see that he was one of Akbar's companions. Together with Dastam Khān (No. 79) Qutluq Qadam Khān (No. 123), Peshraw Khān (No. 280), Ḥakim'u'l-Mulk, Muqbil Khān, and Shimāl Khān (No. 154), he assisted in the capture of the wild and mad Khwāja Muazzam, brother of Akbar's mother.

### 95. Shāh Muḥammad Khān of Qalāt.

As Qalāt belongs to Qandahār, he is often called Shāh Muḥammad Khān-i Qandahārī. The *Maṭāṣir* says that the name of the town of Qalāt is generally spelt with a *j*, *Q*; but that the Hazāras pronounce *Kalāt*, with a *K*.

Shāh Muḥammad Khān was a friend of Bayrām, and was with him in Qandahār, which Humāyūn had given Bayrām as *jāgīr*. Bayrām, however, left it entirely in S. M.'s hands. Bahādur Khān (No. 22) was then governor of Dāwar, and had bribed several grandees to hand over Qandahār to him; but S. M. discovered the plot and killed the conspirators. Bahādur then marched against Qandahār. S. M. knew that he could expect no assistance from Humāyūn, and wrote to Shāh Tahmāsp of Persia that it was Humāyūn's intention to cede Qandahār; he should therefore send troops, defeat Bahādur, and take possession of the town. Tahmāsp sent 3,000 Turkmān troopers furnished by the *jāgīrdārs* of Sistān, Farāh, and Garmāsīr. Their leader, 'Ali Yār, surprised Bahādur and defeated him so completely, that Bahādur could not even keep Dāwar. He therefore fled to India. S. M. had thus got rid of one danger; he treated the Persian Commander with all submissiveness, but would not hand over the town. Shāh Tahmāsp then ordered his nephew, Sultan Husayn Mirzā, son of Behrām Mirzā (vide No. 8), Wali Khalifa Shāmlū, and others, to besiege Qandahār. The siege had lasted for some time, when Sultan Husayn Mirzā felt disgusted and withdrew.

Tahmāsp felt annoyed, and sent again Sultān Husayn Mirzā with ‘Ali Sultān, Governor of Shirāz, to Qandahār, with positive orders to take the town. ‘Ali Sultān was shot during the siege, and Sultān Husayn Mirzā remained encamped before the town without doing anything. At this juncture, Akbar, who in the meantime had succeeded to the throne, ordered S. M. to hand over Qandahār to the Persians, according to Humāyūn’s promise, and come to India.

This account of the cession of Qandahār, observes the author of the *Maṭāfir*, differs from Munshī Sikandar’s version of his great work entitled *‘Alamārā-yi Sikundarī*. According to that history, Tahmāsp, at the very first request of Shāh Muhammad sent Sultān Husayn Mirzā with Wali Khalifa and other nobles to Qandahār. They defeated Bahādur; but as S. M. would not hand over Qandahār, Tahmāsp sent ‘Ali Sultān with a stronger army, and appointed Sultān Husayn Mirzā governor of Dāwar and Qandahār. Shāh Muḥammad held out for six months; but as he got no assistance from India, he capitulated, and withdrew to Hindūstān.

Be this as it may, S. M. arrived in the end of the third year of Akbar’s reign in India, was made a Khān, and gradually rose to the rank of a Commander of Two Thousand. In the beginning of the 6th year (968) he led the van in the battle near Sārangpūr, in which Bāz Bahādur lost Mālwa, and served, in the 9th year, in the war against ‘Abdū ’llah Khān Uzbak (No. 14). In the 12th year he was made governor of Kotha. In the 17th year he was among the auxiliaries of Mirzā ‘Azīz Koka, and was wounded in the battle of Patan (p. 432).

Regarding ‘Ādil Khān, S. M.’s son, *vide* below, No. 125.

#### 96. Rāy Surjan Hādā.

He is often merely called Rāy Hādā. The Hādās are a branch of the Chauhāns. The Sarkār of Rantambhūr is called after them *Hādautī*.

Rāy Surjan was at first in the service of the Rānā, and defied the Mughuls, because he thought himself safe in Rantambhūr. Akbar, after the conquest of Chitor (p. 398), besieged in the end of the 13th year, Rantambhūr, and R. S., despairing of holding out longer—the siege having lasted about a month—sent his sons Daudā and Bhoj (No. 175) to Akbar’s camp to sue for peace. The Emperor received them well, and gave each a dress of honour. When they were taken behind the tent enclosure to put on the garments, one of their men, suspecting foul play,<sup>7</sup> rushed sword in hand towards the audience tent, and killed several people, among them Shaykh Bākā ’l-Dīn Majzūb of Badā, on, but was cut down by one of Muzaffar Khān’s men. As R. S.’s sons were entirely innocent, the accident did not change Akbar’s goodwill toward them; he

and he sent them back to their father. At R. S.'s request, Husayn Quli Khân (No. 24) was then sent to the Fort and escorted R. S. to the Emperor. Rantanbhûr was annexed (Shawwâl, 976, or beginning of the 14th year).

R. S. was made Governor of Gañha-Katanga, from where, in the 20th year, he was transferred to Fort Chanâdî (Chunâr).

Soon after, Daudâ fled and created disturbances in Bûndî. Zayn Khân Koka (No. 34), R. S. and his second son Bhoj were therefore sent to Bûndî, which was conquered in the beginning of 985. After the conquest, R. S. was made a commander of Two Thousand. Daudâ who had escaped, submitted, in the 23rd year, to Shâhbâz Khân (p. 436). Not long after, Daudâ fled again. He died in the 30th year.

R. S. served in the 25th year, after Muzañfar's (No. 37) death in Bihâr. The *Mañqûs* does not mention the year of his death. From the *Tabaqât*, it is clear, that he had been dead for some time in 1001.

For R. S.'s son, Rây Bhoj, *vide* below, No. 175.

#### 97. Shâham Khân Jalâ,ir.

*Jalâ,ir* is the name of a Chaghtâi tribe.

Shâham's father was Bâbâ Beg, who had been under Humâyûn, governor of Jaunpûr. Bâbâ Beg also took part in the battle of Chausâ, in which Humâyûn was defeated by Sher Shâh. The Emperor fled to Agra, and ordered Bâbâ Beg and other grandees to bring up the camp and the Begams. In attempting to rescue the ladies of the Harem, Bâbâ Beg was killed by an Afghân near the imperial tent.

Shâham Khân was made an Amîr by Akbar.

In the beginning of the 4th year (966) he served together with the two *Jalâ,irs*, mentioned below, Hâjî Muhammad Khân-i Sistâni (No. 55), Chalma Beg (58), Kamâl Khân, Ghakkar, and Qiyâ Khân Gung (No. 33), under Khân Zamân (No. 13) in the Jaunpûr District against the Afghâns. The war continued till the sixth year, in which Sher Shâh, son of 'Adlî, Mubâriz Khân, after Bayrâm's death, made a final attempt to overthrow the Mughuls. In the 10th year Sh. Kh. served against Khân Zamân.

In the 19th year he served under Munîsim in the Bengal and Orîsâ wars, was present in the battle of Takaroî and pursued with Todar Mal the Afghâns to Bhadrak (p. 406). After Munîsim's death at Gaur (p. 407), the grandees put Sh. Kh. in command of the army till the Emperor should send a new commander. In the 21st year he took part in the battle near Ag Mahall (p. 350). In the 24th year he was *jâgîrdâr* of Hâjipûr (opposite Patna). After Muzañfar's death (No. 37) in 988, before Todar Mal had arrived, he defeated and killed Sañid-i Badakhshi, one of the Bengal rebels. Subsequently, he pursued 'Arab Bahâdûr, whom Shâhbâz Khân

(p. 438) had defeated. In the 26th year Sh. Kh. was stationed at Narhan. In this year, Maṣṣūm Khān-i Farankhūdī (No. 157) had been driven by the imperialists from Bahrā, ich over Kalyānpūr to Muḥammadābād, which he plundered, and prepared to attack Jaunpūr. Sh. Kh. from Narhan, Pahār Khān (No. 407) from Ghāzīpūr and Qāsim from Jaldpūr, united their contingents, and pursued Maṣṣūm so effectually that he applied to M. Ḩazīz Koka to intercede for him with the Emperor. In the 32nd year he was made Governor of Gaḍha, and soon after, of Dihlī. In the end of the same year he accompanied Sultān Murād, who conducted M. Sulaymān (No. 5) to Court. In the beginning of the 33rd year he assisted Ṣādiq Khān (No. 43) in his expedition against Jalāla Tūrīki in Terāh.

In the 43rd year, after a stay of fourteen years in the Panjāb, Akbar made Dihlī his residence. It was proved that Sh. had been oppressive, and he was therefore reprimanded. Two years later, he served in the Āśir war, and died during the siege of that fort, Zi Hijjah, 1009.

The *Tabaqāt* says that Shāham Khān was in 1001 a Commander of Two Thousand.

The *Akbar-nāma* mentions two other Jalā'ir Grandees :—

1. *Sultān Husayn Khān Jalā'ir*. He was mentioned above, p. 417, l. 3.
2. *Muhammad Khān Jalā'ir*. The *Tabaqāt* says of him, "he is an old Amir, and is at present (1001) mad." He served under Khān Zamān in the war with Heinū. In the beginning of the 4th year all three Jalā'irs served under Khān Zamān against the Afghāns in the Jaunpūr District.

98. **Āsaf Khān (III).** [Mirzā Qiwām' d'-Din] Jaṣṣar Beg, son of Badiṣu 'z-Zamān of Qazwīn.

His father Mirzā Badiṣu 'z-Zamān was the son of Āghā Mullā Dawātdār of Qazwin (*vide* p. 398). M. Badi, during the reign of Shāh Tahmāsp, had been *vazīr* of Kāshān, and Jaṣṣar had also been introduced at the Persian Court.

In the 22nd year of Akbar's reign (985), Jaṣṣar Beg came to India, and was presented to Akbar by his uncle M. Ghiyāṣ' d-Din Sāli Aṣṣaf Khān II (No. 126), on his return from the Idār expedition. The new *Dīvāh* law having then been introduced, Akbar made Jaṣṣar a Commander of Twenty (*Bistī*) and attached him to the *Imārāt* (p. 252) of his uncle. According to *Badiṣu 'z-Zamān* (III, 216) people attributed this *minimum* of royal favour to the malice of Jaṣṣar's uncle. The poet was so fond that Jaṣṣar threw it up in disgust and went to Bengal, to which province Muzaffar Khān (No. 37) had just been appointed governor. He was with

him when the Bengal military revolt broke out, and fell together with Shams<sup>u</sup> 'd-Din-i Khāfi (No. 159) into the hands of the rebels. Jaṣṣaf and Shams found means to escape, the former chiefly through his winning manners. On arriving at Fathpūr, Jaṣṣaf met with a better reception than before, was in a short time made a Commander of Two Thousand, and got the title of Aṣṣaf Khān. He was also appointed Mir Bakhsī, vice Qāzī 'Alī. In his first expedition, against the Rānā of Udaipūr, Aṣṣaf was successful.

In the 32nd year he was appointed Thānadar of Sawād (Swat), vice Ismā'il Quli Khān, who had been reprimanded (p. 388. where for Wājīr read Bijīr). In the 37th year Jalāla Rawshāni fled to 'Abdu'l-lah Khān Uzbak, king of Tūrān; but finding no support, he returned to Terāh, and stirred up the Āfridi and Īrakzū, Afghāns. Aṣṣaf was sent against him, and with the assistance of Zayn Khān Koka, defeated Jalāla. The family of the rebel fell into the hands of the imperialists; his women were given to Wahdat 'Alī, who was said to be Jalāla's brother, while the other members of his family were taken to Court.

In the 39th year Aṣṣaf was sent to Kashmīr, M. Yūsuf Khān (No. 35) having been recalled. He re-distributed the lands of the Jāgir holders, of whom Ahmad Beg Kābulī (No. 191), Muḥammad Quli Afshār, and Hasan 'Arab were the most important. The cultivation of Zaṣṣarān (saffron, vide p. 89) and hunting were declared monopolies, and the revenue was fixed according to the assessment of Qāzī 'Alī, i.e. at one lākh of kharārs, at 24 dāms each (vide p. 370). Aṣṣaf stayed only three days in Kashmīr, and returned to Lāhor. In the 42nd year, when Kashmīr had become all but desolated through the oppressions of the Jāgir holders, Aṣṣaf was made Governor of the province. In the 44th year (beginning of 1008) he was appointed Dīcān-i kull vice Patr Dās (No. 196).

In 1013 Prince Salīm (Jahāngīr) rebelled against Akbar; but a reconciliation was effected by Akbar's mother, and Salīm was placed for twelve days under surveillance. After this, he received Gujrāt as tuyūl, and gave up the Sūbas of Ilāhābād and Bihār, of which during his rebellion he had taken possession. Bihār was given to Aṣṣaf, who, moreover, was appointed to a Command of Three Thousand.

On Jahāngīr's accession, Aṣṣaf was called to Court, and appointed atāñg to Prince Parwīz, who had taken the command against the Rānā. The expedition was, however, interrupted by the rebellion of Prince Khusraw. In the 2nd year, 1015, Jahāngīr, after suppressing Khusraw's revolt, left Lāhor for Kābul, and as Sharif Khān Amir 'l-Umarā remained

dangerously ill in India. Åsaf was made Vakil and Commander of Five Thousand. He also received a pen-box studded with jewels.<sup>1</sup> But he never trusted Jahängir, as the Emperor himself found out after Åsaf's death (*Tuzuk*, p. 109).

From the time of Akbar's death, the kings<sup>2</sup> of the Dakhin had been restless, and Malik 'Ambar had seized upon several places in the Bäläghät District. The Khân Khânân (No. 29), with his usual duplicity, had done nothing to recover the loss, and Jahängir sent Prince Parwiz to the Dakhin, with Åsaf Khân as *atâlîq*, and the most renowned grandees of the Court, as Râja Mân Singh (No. 30), Khân Jahân Lodi, Khân-i A'zam (No. 21), 'Abd' llah Khân, "each in himself sufficient for the conquest of a country." But incessant drinking on the part of the Prince, and the jealousy and consequent insubordination of the Amirs, spoiled everything, and the Mughuls suffered a check and lost their prestige. Not long after, in 1021, Åsaf died at Burhampur. The Târikh of his death is :—

مَدْحِيفٌ زَأْعَفْخَانٌ. A hundred times alas ! for Åsaf Khân.

The *Tuzuk* (p. 108) says that he died at the age of sixty-three.

Åsaf Khan is represented as a man of the greatest genius. He was an able financier, and a good accountant. A glance is said to have been sufficient for him to know the contents of a page. He was a great horticulturist, planting and lopping off branches with his own hands in his gardens ; and he often transacted business with a garden spade in his hand. In religious matters, he was a free-thinker, and one of Akbar's disciples (p. 218-9). He was one of the best poets of Akbar's age, an age most fruitful in great poets. His Maṣnawî, entitled *Nûrnâma* ranks after Nizam's *Shîrîn Khusraw*. *Vide* below among the poets of Akbar's reign.

Åsaf kept a great number of women, and had a large family.

*His sons.* 1. *Mîrzâ Zayn' l-*Abidîn**. He was a Commander of Fifteen Hundred, 500 horse, and died in the second year of Shâhjahân's reign. He had a son *Mîrzâ Ja'far*, who like his grandfather was a poet, writing under the same *takhallus* (*Ja'far*). He, Zâhid Khân Koka, and M. Shâfi (*Pâdishâhnâma* ; Sâqi, *Ma'âsir*) son of Sayf Khân, were such intimate friends, that Shâhjahân dubbed them *sîh yâr*, "the three friends." He

<sup>1</sup> It was customary under the Mughul Government to confer a pen-box or a golden inkstand, or both, as *insignia* on Diwâns. When such officers were deposed, they generally returned the presents.

<sup>2</sup> Mughul historians do not like to call the rulers of the Dakhin *kings*. The word which they generally use, is *dâryâdar*, which is a meaningless title. I have not found this title used in histories written before the *Alvarâma*.

later resigned the service, and lived in Āgra on the pension which Shāh-jahān granted and Awrangzib increased. He died in 1094.

2. *Suhrāb Khān*. He was under Shāhjahān a Commander of Fifteen Hundred, 1,200 horse, and died in the 13th year of Shāhjahān.

3. *Mīrzā ‘Alī Asqhar*. He was a hasty youth, and could not bridle his tongue. In the Parenda expedition, he created dissensions between Shāh Shujā‘ and Mahābat Khān. He served in the war against Jujhār Bandela, and perished at the explosion of a tower in Fort Dhamūnī, as related in the *Pādīshāhnāma*. He had just been married to the daughter of Mu‘tamid Khān Bakhsī (author of the *Iqbālnāma-yi Jahāngīrī*) ; but as no cohabitation had taken place, Shāhjahān married her to Khān Dawrān. He was a Commander of Five Hundred, 100 horse.

4. *Mīrzā Askarī*. He was in the 20th year of Shāhjahān a Commander of Five Hundred, 100 horse.

The lists of grandees in the *Pādīshāhnāma* mention two relations of Āṣaf—1. *Muhammad Sāliḥ*, son of Mīrzā Shāhi, brother or nephew of Āṣaf. He was a Commander of One Thousand, 800 horse, and died in the second year of Shāhjahān’s reign. 2. *Muqīm*, a Commander of Five Hundred, 100 horse.

## XI. Commanders of One Thousand and Five Hundred.

### 99. *Shaykh Farid-i Bukhārī*.

The *Iqbālnāma*, according to the *Ma‘āṣir*, says he belonged to the *Mūsawī* Sayyids ; but this is extraordinary, because the Bukhārī Sayyid’s trace their descent to Sayyid Jalāl-i Bukhārī, seventh descendant of Imām ‘Alī Naqī Alhādī.

The fourth ancestor of *Shaykh* Farid was *Shaykh* ‘Abdu ‘l-Ghaffār of Dihlī, who when dying desired his family to give up depending on Suyūrghāl tenures, but rather to enter the military service of the kings. This they seem to have done.

*Shaykh* Farid was born at Dihlī (*Tuzuk*, p. 68). He entered Akbar’s service early. In the 28th year, when M. ‘Azīz (No. 21) resigned from ill-health the command of the Bihār army, S. F. accompanied Vazīr Khān (No. 41) to the neighbourhood of Bardwān, where Qutlū of Orīsā had collected his Afghāns. Qutlū having made proposals of peace, S. F. was ordered to meet him. In doing so he nearly perished through Qutlū’s treachery (*vide* Stewart’s Bengal). In the 30th year, he was made a Commander of 700, and gradually rose, till the 40th year, to a command of 1,500. He was also appointed Mir Bakhsī, and had also for some time

the *Daftari-Tan* in his charge, i.e., he had to settle all matters relating to the grants of Jāgīr holders.

His elevation under Jahāngīr was due to the decided support he gave Jahāngīr, immediately before his accession, and to the victory he obtained over Prince Khusraw at Bhairōwāl. When Prince Salīm occupied Ilāhābād during his rebellion against his father, appointing his servants to *mansabs* and giving them *jāgīrs*, Akbar favoured Prince Khusraw so openly, that every one looked upon him as successor. Soon after, a sort of reconciliation was effected, and Salīm's men were sent to Gujrāt. When Akbar lay on the death-bed, he ordered Salīm to stay outside the Fort of Āgra; and M. Aziz Koka (No. 21) and Rāja Mān Singh, who from family considerations favoured Khusraw's succession, placed their own men at the gates of the fort, and asked Shaykh Farīd to take command. But S. F. did not care for their arrangements and went over to Prince Salīm outside, and declared him emperor, before Akbar had closed his eyes. On the actual accession, S. F. was made a commander of 5,000, received the title of *Sāhib<sup>u</sup> 's-sayf w<sup>a</sup> 'l qalūm*,<sup>1</sup> and was appointed *Mīr Bakhshī*.

A short time after, on the 8th *Zi Hijjah*, 1014, Prince Khusraw suddenly left Āgra, and went plundering and recruiting to Lāhor. S. F., with other Bukhārī and many Bārha Sayyids, was sent after him, whilst Jahāngīr himself followed soon after, accompanied by Sharīf Khān Amīru 'l-Umarā<sup>u</sup> and Mahābat Khān, who were hostile to S. F., and took every possible opportunity of slandering him. Sultān Khusraw had gone to Lāhor and besieged the town, when he heard of S. F.'s arrival with 12,000 horse at the *Āb-i-Sulīnpūr*. He raised the siege, and arrived at the Biāh, which S. F. had just crossed. Khusraw was immediately attacked. The fight was unusually severe. The Bārha and Bukhārī Sayyids had to bear the brunt of the fight, the former in the van under the command of Sayf Khān, son of Sayyid Ma'lūmūd Khān Kundliwāl (p. 427) and Sayyid Jalāl. There were about 50 or 60 of the Bārha Sayyids opposed to 1,500 Badakhshī troopers, and had not S. Kamāl (*vide* No. 78) come in time to their rescue, charging the enemy with loud cries of *Pādishāh salāmat* the Bārha Sayyids would have been cut down to a man. Sayyid Sayf Khān got seventeen wounds, and S. Jalāl died a few days after the battle. About four hundred of Khusraw's troopers were killed, and the rest dispersed. Khusraw's jewel-box fell

<sup>1</sup> This title we also find in old inscriptions, e.g. in those of Tribeni and Sātgāw, Hūgli District. It means *Lord of the sword and the pen*.

into the hands of the Imperialists. The fight took place in the neighbourhood of Bhairōwāl.<sup>1</sup> In the evening Jahāngīr arrived, embraced S. F., and stayed the night in his tent. The District was made into a Pargana of the name of Fathābād, and was given S. F. as a present. He received, besides, the title of *Murtażā Khān*, and was appointed governor of the Sūba of Gujrāt.

In the 2nd year, S. F. presented Jahāngīr with an immense ruby made into a ring, which weighed 1 *mīqāl*, 15 *sukhs*, and was valued at 25,000 Rs. As the relations of the Shaykh oppressed the people in Gujrāt, he was recalled from Ahmādābād (*Tuzuk*, p. 73). In the 5th year he was made governor of the Panjab. In 1021 he made preparations to invade Kāngra. He died at Pathān in 1025, and was buried at Dihli (*Tuz*, p. 159). At the time of his death, he was a Commander of Six Thousand, 5,000 horse.

Sayyid Ahmad, in his work on the antiquities of Dihli, entitled *Āṣār 's-Sanādīd*, No. 77, says that the name of S. F.'s father was Sayyid Ahmad-i Bukhārī. Of Farīd's tomb, he says, nothing is left but an arcade (*dālān*). But he wrongly places the death of the Shaykh in the 9th year, or 1033 A.H., instead of in the eleventh year, or 1025 A.D. Sayyid Ahmad also mentions a *Sārā'i*, built by Shaykh Farīd in Dihli, which has since been repaired by the English Government, and is now used as a jail (جیل خانہ, , *jel khāna*).

According to the *Tuzuk*, p. 65, Salimgaṛh (Dihli) belonged to S. Farīd. It had been built by Salim Khān the Afghān during his reign in the midst (*dar miyān*) of the Jamna. Akbar had given it to Farīd.<sup>2</sup>

When Shaykh Farīd died, only 1,000 Ashrafis were found in his house, which very likely gave rise to the *Tārīkh* of his death :—

<sup>1</sup> Bhairōwāl, on our maps *Bhyrowal*, lies on the road from Jālindhar to Amritsar, on the right bank of the Biāh. After the defeat Khusraw fled northwards with the view of reaching Rohtās beyond the right bank of the Jhelum. He had therefore to cross the Rāwi, the Chanāb, and the Jhelum. On coming to the Chanāb, at a place called *Shikpūr* (a very common name in the Panjab), he could not get boats. He therefore went to Sodhara, which is also mentioned as a place for crossing in the *Takqīti Nāgīri*—on our maps *Sodha*, N.E. of Vazirābād—and induced some boatmen to take him over. But they left him in the lurch, landed him on an island in the middle of the Chanāb, and swam back. This came to the ears of the Chandi of Sodhara, and a report was sent to Ābdū'l-Qāsim Namakin (No. 199), one of Jahāngīr's officers stationed at Gujrāt (at some distance from the right bank of the Chanāb, opposite to Vazirābād). He came, took Khusraw from the island, and kept him confined in Gujrāt. The news of the capture reached Jahāngīr at Lāhor on the hot Muharram 1015, i.e. 52 days after Khusraw's flight from Āgra. On the 3rd Safar, Khusraw Hasan Beg-i Badakhshi (No. 167), and Ābdū'l-Rabīm Khar, were brought to Jahāngīr in the Bagh-i Mirzā Kāmrān.

<sup>2</sup> The family must have had large possessions in Dihli; for when Akbar, in the 22nd year, visited Dihli, he stayed in Sh. Farīd's mansion, and Abū'l-Faḍl (*Aḥberdāma*, III, p. 196) speaks of his extensive possessions along the Jamna.

داد خرد برد *dād, khurd burd* (1025 A.H.).

"He gave,<sup>1</sup> and left (carried off) little."

**Shaykh** Farid was indeed a man of the greatest liberality. He always gave with his own hands. Once a beggar came to him seven times on one day, and received money ; and when he returned the eighth time, Farid gave him again money, but told him not to tell others ; else they might take the money from him. He gave widows a great deal, and his *jāgīr* lands were given as free land tenures to the children of his servants or soldiers who had been killed. When in Gujrāt, he had a list made of all *Bukhārī* Sayyids in the province,<sup>2</sup> and paid for every marriage feast and outfit ; he even gave pregnant women of his clan money for the same purpose for the benefit of their yet unborn children. He never assisted singers, musicians, or flatterers.

He built many *sarāīs*. The one in Dihlī has been mentioned above. In Ahmādābād, a *mahalla* was adorned by him and received as a memorial of him the name of *Bukhārā*. In the same town he built the Masjid and Tomb of Shāh Wajihu 'd-Din (*died* 988 ; *Badā'ī, onī*, III, 43). He also built *Farīdābād* near Dihlī, the greater part of the old pargana of Tilpat being included in the pargana of *Farīdābād* (Elliot's Glossary, Beame's Edition, II, p. 123). In Lāhor also, a *Mahalla* was built by him, a large bath, and a *chauk*, or *bāzār*. The Government officers under him received annually three *khilqats* ; to his footmen he gave annually a blanket, and his sweepers got shoes. He never made alterations in his gifts.

His contingent consisted of 3,000 picked troopers. Neither in the reign of Akbar, nor that of Jahāngīr did he build a palace for himself. He always lived as if on the march. He paid his contingent personally, little caring for the noise and tumult incident to such offices. One of his best soldiers, an Afghān of the name of Sher *Khān*, had taken leave in Gujrāt, and rejoined after an absence of six years, when Sh. Farīd was in Kalānūr on his march to Kāngra. The **Shaykh** ordered Dwārkā Dās, his *Bakhshī*, to pay the man his wages, and the *Bakhshī* wrote out the Descriptive Roll, and gave the man one day's pay. But Farīd got angry, and said, "He is an old servant, and though he comes rather late, my affairs have not fared ill on account of his absence ; give him his whole pay." The man got 7,000 Rs., his whole pay for six years.

[<sup>1</sup> *Khurd*, eat, enjoyed.—P.]

<sup>2</sup> In Dihlī, Ahmādābād, and many other places in Gujrāt do we find *Bukhārī* Sayyids. Vide Nos. 77, 78.

"Night and day," exclaims the author of the *Maṭāṣir*, "change as before, and the stars walk and the heavens turn as of old, but India has no longer such men. Perhaps they have left for some other country!"

Shaykh Farid had no son. His daughter also died childless. He had adopted two young men, Muhammad Sa'īd and Mīr Khān. They lived in great pomp, and did not care for the emperor. Though often warned, they would noisily pass the palace in pleasure boats to the annoyance of the emperor, their boats being lighted up with torches and coloured lamps. One night they did so again, and Mahābat Khān, whom Jahāngīr had given a hint, sent one of his men and killed Mīr Khān. S. F. demanded of the emperor Mahābat's blood; but Mahābat got together several "respectable" witnesses who maintained before the emperor that Mīr Khān had been killed by Muhammad Sa'īd, and Shaykh F. had to remain quiet.

Muhammad Sa'īd was alive in the 20th year of Shāhjahān, and was a Commander of Seven Hundred, 300 horse (*Pādishāhnāma*, II, 743).

*Sayyid Ja'far*, S. F.'s brother, was also in Akbar's service. He was killed in the battle of Patan (p. 433).

The *Pādishāhnāma* (I, b., 316, 313; II, 739) also mentions *Sayyid Badr*, son of Shaykh Farid's sister, a Commander of 700, 500 horse: and *Sayyid Bhakar*, son of Sh. F.'s brother, a Commander of Five Hundred, 300 horse.

#### 100. Samānjī Khān, son of Chalma Beg.

For *Samānjī* we often find in MSS. *Samājī*. The Turkish *samān* means hay, so that *Samānjī* or *Samānchī* would mean *one who looks after the hay*.

The name of this grandee is neither given in the *Maṭāṣir*, nor the *Tabaqāt*. Nor have I come across his name in the *Akbarnāma*. It remains, therefore, doubtful whether he is the son of No. 58.

Another *Samānjī Khān* will be found below, No. 147.

#### 101. Tardī Khān, son of Qiyā Khān Gung (No. 33).

He has been mentioned above, on p. 367. The *Tabaqāt* says that, in 1001, he was governor of Patan (Gujrāt).<sup>1</sup>

<sup>1</sup> Tardī Khān is also mentioned in Sayyid Ahmad's edition of the *Tuzuk*, p. 19, l. 15. But this is a mistake. It should be Tar Khān, not Tardī Khān. The word *tognāt*, i.e., also is a mistake, and should be *Taqbāt*. Pages 18, 19, of the *Tuzuk* treat of Akbar's force march to Patan in Gujrāt (vide p. 343, note, and p. 445). The *Maṭāṣir* (MS. 77 of the Library As. Soc. Bengal, p. 163, b.) mentions the 4th Rabi' I, as the day when Akbar left Āgra; but from the *Akbarnāma* (Lucknow Edition, III, 18 ff.) it is clear that Akbar left Āgra on the 24th Rabi' II, 981, and engaged the enemies on the 9th day after h

102. **Mihtar Khān, Anis' d-Dīn, a servant of Humāyūn.**

The word *mihtar*, prop. a prince, occurs very often in the names of Humāyūn's servants. Thus in the *Akbarnāma* (Lucknow Edition, Vol. I., p. 269—a very interesting page, which gives the names of the grandees, etc., who accompanied the emperor to Persia).

Mihtar Khān was the title of Anis' d-Dīn. He was Humāyūn's treasurer on his flight to Persia, and returned with the emperor.

In the 14th year, when Rantambhūr had been conquered (*vide* No. 96), the fort was put in his charge. In the beginning of the 21st year (beginning of 984) he accompanied Mān Singh on his expedition against Rānā Partāb of Maiwār, and distinguished himself as leader of the *Chandākul* (rear). In the 25th year he held a *jāgīr* in Audh, and distinguished himself in the final pursuit of Maṇṣūm Khān Farankhūdī (No. 157).

Anis was gradually promoted. He was at the time of Akbar's death a Commander of Three Thousand. According to the *Tabaqāt*, he was in 1001 a Commander of 2,500.

He died in the 3rd year of Jahāngīr's reign, 1017, eighty-four years old. If I read the MSS. of the *Maṇṣāṣir* correctly, he was a Kāti, and looked upon his tribe with much favour. He was a man of great simplicity. It is said that he paid his contingent monthly.

Mūnis Khān, his son, was during the reign of Jahāngīr a Commander of Five Hundred, 130 horse. Abū Tālib, son of Mūnis Khān, was employed as treasurer (*Khizānchī*) of the Śūba of Bengal.

103. **Rāy Durgā Sisodia.**

Rāy Durgā is generally called in the *Akbarnāma*, Rāy Durgā Chandrāwat, (جندراوے). The home of the family was the Pargana of Rāmpūr, also called Islāmpūr, near Chitor.

In the 26th year of Akbar's reign Rāy Durgā accompanied Prince Murād on his expedition against Mirzā Muḥammad Ḥakim of Kābul. In the 28th year he was attached to Mirzā Khān's (No. 29) corps, and distinguished himself in the Gujrāt war. In the 30th year he was with M. Aziz Koka (No. 21) in the *Dakhin*. In the 36th year he followed Prince Murād to Mālwa, and later to the *Dakhin*.

In the 45th year Akbar sent him after Muzaffar Husayn Mirzā. He then accompanied Abū 'l-Fażl to Nāsik, and went afterwards home on

departure, i.e. on the 5th Jumādā I., 981. Hence the date 5th Jumādā I., 980, which Sayyid Ahmad gives, *Tuzuk*, p. 18, l. 16, should be corrected to 5th Jumādā I., 981.

The comparison of the several sources for a history of Akbar's reign, and the correction of the MSS. is a truly herculean labour, which the want of critical acumen on the part of the editors of our printed historical editions has very much increased. *Vide* No. 104.

leave. He returned, but after six weeks went again home, apparently without permission.

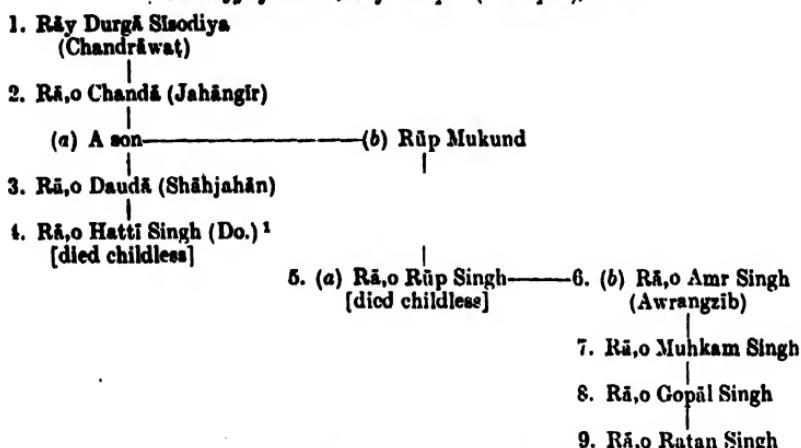
He died towards the end of the 2nd year of Jahāngīr's reign.

According to the *Tuzuk* (p. 63) he had served Akbar for upwards of forty years. Jahāngīr says, he had at first been in the service of Rānā Udai Singh, and reached, during the reign of Akbar, the dignity of Commander of Four Thousand. He is said to have been a good tactician.

The *Tabaqat* says that he was in 1001 a Commander of Fifteen Hundred.

The *Maṭāqīr* continues the history of his descendants, from which the following tree has been taken.

*Genealogy of the Rāoos of Rāmpūr (Islāmpūr), Chitor.*



Rāo Ratan Singh turned Muhammadan, and got the title of *Muslim Khān* (Awrangzib-Jahāndār Shāh).

104. Mādhū Singh, son of Rāja Bhagwān Dās (No. 27).

He was present in the fight at Sarnāl (p. 353). In the beginning of the 21st year (Muḥarram, 984) he served under Mān Singh against Rānā Kikā, and distinguished himself in the battle of Goganda (21st Rabī' I, 984).<sup>2</sup> In the 30th year he accompanied Mīrzā Shāhrukh (No. 7)

<sup>1</sup> There is some confusion in the MSS. and printed editions regarding his name. Thus in the *Pādīshāhnāma*, Ed. Bibl. Indica, I, b. 305, he is called *Mathī Singh*; but *Hattī Singh* in the same work, Vol. II, p. 730, and *Hathī*, on p. 374.

<sup>2</sup> It was said above, p. 361, note 2, that the battle of Goganda was fought in 985. This is the statement of the *Tabaqat*, which the *Maṭāqīr* follows in its biographical note of Rāja Mān Singh. But from the *Akbarnāma* and the History of Radāoni, who was present in the battle, and brought Akbar Mān Singh's report, it is clear that Mān Singh set out on the 2nd Muḥarram, 984, and that the battle took place on the 21st Rabī' I of the same year.

It has been remarked above (p. 383, note 1) that the chronology of the *Tabaqat* is erroneous. Radāoni ascribes the errors to the omission of the intercalary days, and a confusion of solar and lunar years. Historians should bear this in mind. The *Akbarnāma* is the only source for a history of Akbar's reign, and the *Sawāniḥ* should be the guide of Historians.

on his expedition to Kashmir. In the 31st year, after the death of Sayyid Hāmid (No. 78), he took the contingent of Rāja Bhagwān from Thāna Langar, where he was stationed, to Ḡālī Masjid, where Mān Singh was.

In the 48th year he was made a Commander of Three Thousand, 2,000 horse. According to the *Tabaqāt*, he had been, in 1001, a Commander of 2,000.

His son, *Chatr Sāl*, or *Satr Sāl*, was at the end of Jahāngīr's reign a Commander of Fifteen Hundred, 1,000 horse. He was killed together with his two sons, Bhim Singh and Anand Singh, in the Dakhin, in the 3rd year of Shāhjehān's reign. His third son, *Ugar* Sen, was a Commander of Eight Hundred, 400 horse (*vide* Pādishāhn, I, p. 294; I, b., pp. 305, 314).

105. Sayyid Qāsim, and 143. Sayyid Hāshim, sons of Sayyid Maḥmūd Khān of Bārha, Kündliwāl (No. 75).

In the 17th year S. Qāsim served under Khān Ālam (No. 58) in the pursuit of Muḥammad Husayn Mirzā, who after his defeat by M. ʻAziz Koka (No. 21) had withdrawn to the Dakhin.

S. Hāshim served, in the 21st year, with Rāy Rāy Singb (No. 44) against Sultān Deora, ruler of Sarohi, and distinguished himself in the conquest of that place.

In the 22nd year both brothers served under Shābbāz Khān (No. 80) against the Rānā. In the 25th year, when Chandr. Sen., son of Māldeo, raised disturbances, both brothers, who had *jāgīrs* in Ajmir, were ordered to march against him. Both again distinguished themselves in the 28th year, and served in the *harāwal* of Mirzā Khān (No. 29) in the Gujrāt war.

S. Hāshim was killed in the battle of Sarkich, near Ahmādābād. S. Qāsim was wounded. He was subsequently appointed Thānadār of Patan. When Mirzā Khān went to Court, leaving Qulij Khān as Governor of Ahmādābād, Qāsim was again appointed to a command and operated successfully against Muzaffar, Jām (zamīndār of Little Kachh), and Khangār (zamīndār of Great Kachh).

On the transfer of Mirzā Khān, Khān-i Afzam (No. 21) was appointed Governor of Gujrāt. Qāsim continued to serve in Gujrāt, and distinguished himself especially in the 37th year. Later, he commanded the left wing of Sultān Murād's Dakhin corps.

Qāsim died in the 44th year (1007). He was at his death a Commander of 1,500.

Regarding their sons, *vide* p. 427.

*XII. Commanders of Twelve Hundred and Fifty*

**106. Rāy Sāl Darbārī, Shaykhāwat.**

He is also called Rājā Rāy Sāl Darbārī, and is the son of Rājā Sojā, son of Rāy Rāy Mal Shaykhāwat, in whose service Hasan Khān Sūr (father of Sher Shāh) was for some time.

As remarked above (No. 23), the Kachhwāhas are divided into Rājāwats and Shaykhāwats. To the latter branch belong Rājā Lō Karan, Rāy Sāl, etc.; the former contains Mān Singh's posterity (the present rulers of Jaipūr).

The term *Shaikhāwat*, or *Shekhāwat*, as it is generally pronounced, is explained as follows. One of the ancestors of this branch had no sons. A Muhammadan Shaykh, however, had pity on him, and prayed for him till he got a son. From motives of gratitude, the boy was called *Shaykh*.<sup>1</sup> Hence his descendants are called the Shaykhāwat Branch.

Rāy Sāl was employed at Court, as his title of *Darbārī* indicates. He was in charge of the Harem. During the reign of Jahāngir, he was promoted, and served in the Dakhin. He died there at an advanced age. He had twenty-one sons, each of whom had a numerous posterity.

Whilst Rāy Sāl was in the Dakhin, Mādhū Singh and other grandchildren of his, collected a lot of ruffians, and occupied Rāy Sāl's paternal possessions.<sup>2</sup> But Mathurā Dās, a Bengali, who was Rāy Sāl's Munshi and Vakil, recovered a portion of his master's lands.

After Rāy Sāl's death, his sons and grandsons lived, according to the custom of the Zamindārs of the age, in feud with their neighbours and with each other. Rājā Girdhar, Rāy Sāl's son, is almost the only one that distinguished himself at Court.

From the *Akbarnāma* we see that Rāy Sāl entered early Akbar's service; for he was present in the battle of Khayārbād (p. 414) in the fight at Sarnāl (*vide* 27), and accompanied the Emperor on his forced march to Patan and Ahmadābād (p. 458, note).

The *Pādishāhnāma* (I, b., p. 314) mentions another son of Rāy Sāl's, Bhoj Rāj, who was a Commander of Eight Hundred; 400 horse.

The *Tabaqāt* says that Rāy Sāl, was in 1001 a Commander of Two Thousand. Abū 'l-Fażl calls him in this list a Commander of 1250. This *mansab* is unusual, and Rāy Sāl stands alone in this class. It does not

<sup>1</sup> He is the same as the *Shaykhī* of Jaipūr genealogies. *Shaykhī* is said to have been a grandson of Udaikaran, twelfth descendant of Dholū Rāy (p. 348).

<sup>2</sup> Called in the *Mādār jwār*, Khandār or Ghandār, "near Amber." Tod mentions a Khandār near Amber. *Vide Geogr. Index, Khandār.*

occur in the lists of Grandees in the *Pādishāhnāma*. From other histories also it is clear that the next higher Mansab after the *Hazārī* was the *Hazār o pāñṣadī*, or Commander of Fifteen Hundred.

### XIII. *Commanders of One Thousand.*

#### 107. **Muhibb Ḩālī Khān**, son of Mir Khalifa.

This grandee must not be confounded with *Muhibb Ḩālī Khān Rahtāsī* (p. 466).

**Muhibb Ḩālī Khān** is the son of Mir Nizām<sup>u</sup> 'd-Din Ḩālī Khalifa, the “pillar of Bābar’s government”. He had no faith in Humāyūn, and was opposed to his accession. He therefore favoured Mahdī Khwāja, Bābar’s son-in-law. Mahdī, a short time before Bābar’s death, assumed a royal deportment. One day, Mir Khalifa happened to be in Mahdī’s tent; and when he left, Mahdī, thinking himself alone, put his hand to his beard, and exclaimed, “Thou shalt by and by follow me.” He had scarcely uttered these words, when he observed Muqim-i Harawī<sup>1</sup> in the corner of the tent. Muqim reported these words to Mir Khalifa, and upbraided him for giving Mahdī his support. Mir Khalifa thereupon changed his mind, forbade people to visit Mahdī, and raised, on Bābar’s death, Humāyūn to the throne.

His son Muhibb Ḩālī Khān distinguished himself under Bābar and Humāyūn. His wife was Nāhid Begam, daughter of Qāsim Koka. Qāsim had sacrificed himself for Bābar. Bābar had fallen into the hands of Ḩālī Khān Uzbak, when Qāsim stepped forward and said that *he* was Bābar. He was cut to pieces, and Bābar escaped. In 975, Nāhid Begam went to Thatha, to see her mother, Ḥājī Begam (daughter of Mīrzā Muqim, son of Mīrzī Zū 'l-Nūn). After Qāsim Koka’s death, Ḥājī Begam married Mīrzā Hasan, and after him, Mīrzā Ḩājī Tarkhān, king of Sindh (p. 390). Before Nāhid Begam reached Thatha Mīrzā Ḩājī died. His successor, Mīrzā Bāqī, ill-treated Ḥājī Begam and her daughter Ḥājī Begam therefore collected a few desperate men and watched for an opportunity to get hold of M. Bāqī’s person. The plot was, however, discovered, and Ḥājī Begam was put into prison. Nāhid Begam escaped and went to Bhakkar, where she was well received by Sultān Mahmūd, ruler of the District. He persuaded her to ask Akbar to send her husband Muhibb Ḩālī to Bhakkar; and he would give him an army, if he liked to attack Thatha. Nāhid Begam did so on coming to Court, and Akbar,

<sup>1</sup> Father of the Historian Nizām<sup>u</sup> 'd-Din Ali 'ad, author of the *Tabaqat-i Akbarī*. Muqim was then *Dīwān-i Buyūtāt*.

in the 16th year (978), called for Muhibb, who had then retired from court-life, and ordered him to proceed to Bhakkar.

Muhibb set out, accompanied by *Mujāhid Khān*, a son of his daughter. Sa'īd *Khān* (No. 25), Governor of Multān, had also received orders to assist Muhibb; but at Sultān Mahmūd's request, Muhibb came alone, accompanied by only a few hundred troopers. When he arrived at Bhakkar, Sultān Mahmūd said that he had changed his mind: he might go and attack Thatha without his assistance; but he should do so from Jaisalmir, and not from Bhakkar. Muhibb, though he had only 200 troopers, resolved to punish Sultān Mahmūd for his treachery, and prepared himself to attack Bhakkar. Mahmūd had 10,000 horse assembled near Fort Māthila (ماٿيل). Muhibb attacked them, dispersed them, and took soon after the fort itself. He then fitted out a larger corps, and moved to Bhakkar, where he again defeated Mahmūd. The consequence of this victory was that Mubārak *Khān*, Sultān Mahmūd's *vazīr*, left his master and went with 1,500 horse over to Muhibb. But as Mubārak's son, Beg Oghlū, was accused of having had criminal intercourse with a concubine of Sultān Mahmūd, Muhibb wished to kill Beg Oghlū. Mubārak, who had not expected this, now tried to get out of Muhibb's power. Muhibb therefore killed Mubārak, and used the money which fell into his hands to complete his preparations for the siege of Bhakkar.

The siege had lasted three years, when famine and disease drove the inhabitants to despair. The swelling which is peculiar to the district decimated the people; and the bark of the *Sirs* tree (p. 238), the best remedy for it, could only be had for gold. Sultān Mahmūd at last sent a message to Akbar, and offered the fort as a present to Prince Salim, if Muhibb were recalled, and another grandee sent in his stead, who was to take him (Mahmūd) to Court; for he said, he could not trust Muhibb. Akbar accepted the proposal, and sent Mir Gesū, Bakāwal-begī, to Bhakkar.<sup>1</sup> Before Mir Gesū arrived, Sultān Mahmūd had died. New complications arose on his arrival. Mujāhid *Khān* just besieged Fort Ganjāba,<sup>2</sup> and his mother Sāmīqā Begam (Muhibb's daughter), who felt offended at Akbar's proceedings, dispatched a few ships against Mir Gesū, and nearly captured him. In the meantime Muqīm-i Harawī also arrived and dissuaded Muhibb from hostilities against Mir Gesū.

<sup>1</sup> The conquest of Bhakkar is minutely related in the *Tārikh-i Maṣānnī* (*vide* No. 329), from which Prof. Dowson in his edition of Elliot's History of India (I, p. 240 ff.) has given extracts. But Abū'l-Fazl's account contains a few interesting particulars and differences. For Dowson's Mir Kisū, we have to read *Mir Gesū*. His biography is given in the *Muṭaqīr*.

<sup>2</sup> Generally called *Ganjāra*.

The latter now entered Bhakkar (981) and the inhabitants handed the keys over to him.

But neither Muhibb nor Mujahid felt inclined to leave for the Court, though their stay was fraught with danger. Muhibb therefore entered into an agreement with Mir Gesu, according to which Mujahid should be allowed to go to Thatha, and that he himself with his whole family should be accommodated in Lohari. The arrangement had been partially carried out, when Mir Gesu dispatched a flotilla after Mujahid. Muhibb upon this withdrew to Mâthila. Sâmi'a Begam fortified the environs, and when attacked by Gesu's men, she successfully repulsed them for one day and one night. Next day, Mujahid arrived by forced marches, defeated the enemy,<sup>1</sup> and occupied the land east of the river.

In the meantime, Akbar had sent Muhammad Tarsî Khân (No. 32) as governor to Bhakkar, and Muhibb thought it now wise to go to Court.

In the 21st year, Muhibb received an appointment at Court, as a sort of *Mîr  arz*. As he gave the emperor satisfaction, Akbar, in the 23rd year, allowed him to choose one of four appointments, the office of *Mîr  arz*, the guard of the Harem, the governorship of a distant province, or the governorship of Dihli. Muhibb chose the last, and entered at once upon his office.

He died as Governor of Dihli in 989.

Muhibb is placed in the *Tabaqat* among the Commanders of Four Thousand.

Regarding the town of Bhakkar, Abû 'l-Fazl says that it is called in old books *Mansûra*. Six rivers united pass by it in several branches; two branches lie to the south, one to the north. The town at the latter branch is called Bhakkar. On the second branch another town lies, called Lohari, and near it is the Indus.

Mirzâ Shâh Husayn Arghûn, king of Thatha, had Bhakkar fortified, and appointed as Commander his foster-brother, Sultân Mahmûd. After Shâh Husayn's death, Sultân Mahmûd declared himself independent at Bhakkar, and Mirzâ  Isâ Tarkhân (p. 390) at Thatha. Both were often at war with each other. Sultân Mahmûd is said to have been a cruel man.

As Bhakkar was conquered and annexed before Thatha, it was attached to the Sûba of Multân.

<sup>1</sup> If Prof. Dowson's MSS. agree with his version (I, p. 241), the *Târikh-i-Masqûni* would contradict the *Akhbar-nâma*. Mujahid Khân is again mentioned, *i.e.* p. 282.

[Muhibb 'Ali Khān Rahtāsī.]

Like Muhibb 'Ali Khān, son of Mir Khalifa, Muhibb 'Ali Khān Rahtāsī is put in the *Tabaqāt* among the Commanders of Four Thousand. It is impossible to say why Abū 'l-Fażl had not mentioned him in this list. His name, however, occurs frequently in the *Akbarnāma* and other histories. As he was a long time Governor of Rahtās in S. Bihār, he is generally called *Rahtāsī*. This renowned Fort had passed, in 945, into the hands of Sher Shāh. During his reign, as also that of Salim Shāh, Fath Khān Batnī commanded the Fort. Subsequently it came into the hands of Sulaymān and Junayd-i Karrarāni. The latter appointed Sayyid Muhammad commander. As related above (p. 437), he handed it over to Shāhbāz Khān (No. 80), at the time of the war with Gajpatī and his son Sri Rām (984).

In the same year, Akbar appointed Muhibb 'Ali Khān governor of Rahtās, and Shāhbāz Khān made over the Fort to him.

Muhibb rendered excellent services during the Bengal Military Revolt. His son also, Habib 'Ali Khān (*vide* No. 133), distinguished himself by his bravery, but was killed in a fight with one Yūsuf Miṭṭī, who had collected a band of Afghāns and ravaged S. Bihār. His death affected his father so much that he became temporarily insane.

In the 31st year, two officers having been appointed to each Śūba, Muhibb was ordered to join Vazir Khān (No. 41), Governor of Bengal. In the 33rd year Bihār was given to the Kachhwāhas as *jāgīr*, and Akbar called Muhibb to Court, intending to make him governor of Multān. But as the emperor was just about to leave for Kashmir (997), Muhibb accompanied him.

Soon after entering Kashmir, Muhibb fell ill, and died, on the emperor's return, near the *Koh-i Sulaymān*. Akbar went to his sick-bed and saw him the moment he died.

In the *Akbarnāma* (III, p. 245) a place *Muhibb Alipur*<sup>1</sup> is mentioned which Muhibb founded near Rahtās.

108. Sultan Khwāja, 'Abdu 'l-Āzīm, son of Khwāja Khawand Dost.

He is also called Sultan Khwāja Naqshbandī.<sup>2</sup> His father Khawand Dost was a pupil of Khwāja 'Abdu 'sh-Shahid, fifth son of Khwāja

<sup>1</sup> Not given on the maps.

<sup>2</sup> Naqshband was the epithet of the renowned saint Khwāja Bahā'u 'd-Dīn of Bukhārā, born 728, died 3rd Rabī' I, 791. He was called naqshband, because according to his own words, he and his parents used to weave *kamīkhābs* adorned with figures (naqsh).

‘Abdu ’llāh (generally called Khwājagān Khwāja; *vide* No. 17), son of the renowned saint Khwāja Aāśiru ’d-Dīn Ahrār (born 806, died 29th Rabi’ I, 895).

When ‘Abdu ’sh-Shahid came from Samarcand to India, he was well received by Akbar, and got as present the Pargana Chamārī. He remained there some time, but returned in 982 to Samarcand, where he died two years later.

Sultān Khwāja, though neither learned in the sciences nor in *taṣawwuf* (mysticism), had yet much of the saintly philosopher in him. He possessed in a high degree the confidence and the friendship of the emperor. In 984 he was made *Mīr Hajj*, and as such commanded a numerous party of courtiers during the pilgrimage to Makkah. Never before had so influential a party left for Arabia: Sultān Khwāja was to distribute six *lākhs* of rupees and 12,000 *khilāts* to the people of Makkah.

On his return in 986 (23rd year) he was made a Commander of One Thousand, and appointed *Sadr* of the realm (p. 284). He held that office till his death, which took place in the 29th year (992). He was buried outside the Fort of Fathpūr, to the north.

His daughter, in the beginning of the 30th year, was married to Prince Dānyāl.

His son, *Mīr Khwāja*, was in the 46th year a Commander of 500.

According to Badāoni and Abū ’l-Fazl, Sultān Khwāja belonged to the elect of the “ Divine Faith ” (*vide* p. 214).

#### 109. Khwāja ‘Abdu ’llāh, son of Khwāja ‘Abdu ’l-Latīf.

His name is not given in the *Maṭāṣir* and the *Tabaqāt*. The *Akbarnāma* mentions a Khwāja ‘Abdu ’llah who served in the war against Abdu ’llah Khān Uzbak (No. 14), in Mālwah (971-2), during the last rebellion of Khān Zamān (No. 13), and in the fight at Sarnāl (middle of Sha’bān, 980; *vide* No. 27). He also accompanied the emperor on his forced march to Patan and Ahmadābād. *Vide* the Lucknow Edition of the *Akbarnāma*, II, 285, 287, 367; III, 24.

#### 110. Khwāja Jahān, Aminā of Hirāt.

His full name is Khwāja Aminu ’d-Dīn Maḥmūd of Hirāt. The form Aminā is modern Irāni, which likes to add a long ā to names.

Amin was an excellent accountant and a distinguished calligrapher. He accompanied Humāyūn on his flight to Persia. On the return of the emperor, he was made Bakhshī of Prince Akbar.

On Akbar’s accession, Amin was made a Commander of One Thousand, and received the title of Khwāja Jahān. He was generally employed in financial work, and kept the great seal. In the 11th year he was

accused by Muzafrār Khān (No. 37) of want of loyalty shown in the rebellion of Khān Zamān. Amin was reprimanded, the great seal was taken from him, and he was dismissed to Makkah.

On his return, he was pardoned. In the 19th year (981-2) Akbar besieged Hājipūr; but Amin had been compelled by sickness to remain behind at Jaunpūr. When the emperor returned from Hājipūr over Jaunpūr to Āgra, Amin followed him. On the march, he was once charged by a *mast* elephant; his foot got entangled in a tent rope, and he fell to the ground. The accident had an injurious effect on Amin, convalescent as he was. He died near Lakhnau in the beginning of Sha'ban, 982.

According to the chronology of the *Tabaqāt*, his death took place in 983.

A son of Amin's brother is mentioned. His name was Mirzā Beg. He was a poet and wrote under the *takhallus* of *Shahri*. He withdrew from Court, and died in 989.

Jahāngir also conferred the title of Khwāja Jahān on the officer (Dost Muḥammad of Kābul) who had served him as Bakhshī while Prince.

### 111. Tātār Khān, of Khurāsān.

His name is Khwāja Tāhir Muḥammad. In the 8th year he accompanied Shāh Budāgh Khān (No. 52) and Rūmī Khān (No. 146), and pursued Mir Shāh Abū 'l-Ma'ālī, who withdrew from Ḫisār Firūza to Kābul.

He was then made governor of Dihlī, where he died in 986.

The *Tabaqāt* says he was for some time *Vazīr*, and died in 985.

Regarding his enmity with Mullā Nūr'u 'd-Din Tarkhān, *vide* Badāoni, III, 199.

### 112. Ḥakim Abū 'l-Fath, son of Mullā 'Abdu 'r-Razzāq of Gilān.

His name is Masīḥ'u 'd-Din Abū 'l-Fath. Mawlānā 'Abdu 'r-Razzāq, his father, was a learned and talented man, and held for a long time the post of *Sadr* of Gilān. When Gilān, in 974, came into the possession of Tahmāsp, Ahmad Khān, ruler of the country was imprisoned, and 'Abdu 'r-Razzāq was tortured to death. Ḥakim Abū 'l-Fath, with his distinguished brothers, Ḥakim Humām (No. 205) and Ḥakim Nūr'u 'd-Din,<sup>1</sup> left the country, and arrived, in the 20th year, in India (p. 184). They went to Court and were well received. Abū 'l-Fath, in the 21th year, was made *Sadr* and *Amīn* of Bengal. At the outbreak of the military

<sup>1</sup> He is mentioned below among the poets of Akbar's reign. His *takhallus* is "Qarārī". Their fourth brother, Ḥakim Laylī 'l-lāh, came later from Irān to India, and received through Abū 'l-Fath's influence a Command of Two Hundred (No. 354). He did not live long.

revolt, he was captured with several other officers (*vide* Nos. 98 and 159); but he escaped from prison, and went again to Court. He rose higher and higher in Akbar's favour, and possessed an immense influence in state matters and on the emperor himself. Though only a Commander of One Thousand, he is said to have had the power of a *Vakīl*.

As related above (p. 367), he accompanied Bir Baṛ on the expedition against the Yūsufzāis in Sawād and Bijor. On his return, he was reprimanded; for the emperor, correctly enough, ascribed the disastrous issue of the campaign to Abū 'l-Fath's insubordinate conduct towards Zayn Koka (No. 34).

In the 34th year (997) he went with the emperor to Kashmīr and from there to Zābulistān. On the march he fell sick, and died. According to Akbar's order, Khwāja Shamsu d'-Dīn (No. 159) took his body to Hasan Abdāl, and buried him in a vault which the Khwāja had made for himself (*Tuzuk*, p. 48). On his return, the emperor said a prayer at Abū 'l-Fath's tomb.

The great poet 'Urfī of Shirāz (*vide* below, among the poets) is Abū 'l-Fath's encomiast. Fayżī also has composed a fine *mursiyya*, or elegy, on his death.

Abū 'l-Faẓl and Badā'onī speak of the vast attainments of Abū 'l-Fath. A rare copy of his *Munshiyāt*<sup>1</sup> is preserved in the Library of the As. Soc. Bengal (No. 780). He had a profound contempt for old Persian poets: thus he called Anwārī diminutively *Anicariyak*; and of Khaqānī he said, he would give him a box on the ears if he were to come to him to rouse him from his sleepiness, and would send him to Abū 'l-Faẓl, who would give him another box, and both would then show him how to correct his verses (Badā'onī, III, 167).

Badā'onī mentions Abū 'l-Fath's influence as one of the chief reasons why Akbar abjured Islām (p. 184).

Abū 'l-Fath had a son, *Fathu 'llāh*. He was killed by Jahāngir, as he was an accomplice of Khusraw (*Tuzuk*, p. 58).

A grandson of Abū 'l-Fath is mentioned in the *Pādishāhnāma* (II, p. 739). His name is *Fath Ziyā*; he was a Commander of Nine Hundred, 150 horse.

### 113. Shaykh Jamāl, son of Muḥammad Bakhtyār.

His full name is Shaykh Jamāl Bakhtyār, son of Shayk Muḥammad Bakhtyār. The Bakhtyār clan had possessions in Jalesar, near Dihlī.

Shaykh Jamāl's sister held the post of superintendent in Akbar's

<sup>1</sup> His *Munshiyāt* contain interesting letters addressed by Abū 'l-Fath to his brother Hakim Humām, the Khān Khānān (No. 2<sup>o</sup>), Khwāja Shams (No. 159) and others.

harem, and procured for her brother a command of One Thousand. Jamāl's elevation excited much envy. One day, after taking some water, he felt suddenly ill. Rūp also, one of Akbar's servants, who had drunk of the same water, fell immediately ill. Akbar had antidotes applied, and both recovered.

In the 25th year he accompanied Ismā'īl Quli Khān (No. 46) on his expedition against the rebel Niyābat Khān. Niyābat Khān was the son of Mīr Hāshim of Nīkhāpūr; his name was 'Arab. Before his rebellion he held Jhosī and Arai (Jalālābās) as jāgīr. In the fight which took place near "Kantit, a dependency of Panna,"<sup>1</sup> Shaykh Jamāl was nearly killed, Niyābat Khān having pulled him from his horse.

In the 26th year he marched with Prince Murād against Mīrzā Muqammad Ḥakīm of Kābul.

Shaykh Jamāl drank a great deal of wine. One day he brought such a smell of wine to the audience hall that Akbar felt offended, and excluded him from Court. Jamāl therefore squandered and destroyed the things he had with him, and assumed the garb of a jogī. This annoyed the emperor more, and Jamāl was put into prison. Soon after, he was pardoned; but he continued his old vice, and brought *delirium tremens* on himself. In the 30th year, when Akbar set out for Zābulistān, Shaykh Jamāl had to remain sick in Lüdhiyāna. He died there in the same year (993).

Jamāl has been mentioned above on p. 200.

#### 114. Ja'far Khān, son of Qazāq Khān.

He is generally called in the histories *Ja'far Khān Taklū*, Taklū being the name of a Qizilbāsh tribe.

His grandfather, Muḥammad Khān Sharafu 'd-Dīn Oghlū Taklū was at the time of Humāyūn's flight governor of Hirāt and *lalla*<sup>2</sup> to Sultān Muḥammad Mīrzā, eldest son of Shāh Tahmāsp-i Ṣafawī. At the Shāh's order, he entertained Humāyūn in the most hospitable manner. When he died he was succeeded in office by his son Qazāq Khān. But Qazāq showed so little loyalty, that Tahmāsp, in 972, sent

<sup>1</sup> The Bibl. Indica edition of *Bndāoni* (II, 289) says, the fight took place at *Gashk* (गश्क), a dependency of *Patna* (पत्ना), but this is a mistake of the editors. Sir H. Elliot (Beames' Glossary II, 166) has drawn attention to the frequent mistakes which MSS. make in the name of *Panna* (पन्ना), to which Kantit belonged. There is no doubt, that above, on p. 130, l. 2, and p. 129, note, we have likewise to read *Panna*, which was famous for its wild elephant.

<sup>2</sup> The word *lalla* is not in our dictionaries, though it occurs frequently in Persian Historians, as the *Memoirs of Tahmāsp*, the *Qālāmārā*, etc. I have never seen it used by Indian Historians. From the passages where it occurs, it is plain that it has the same meaning as *ādīq*, which so often occurs in Indian Histories, *vide* p. 383, note 3. [Lala a tutor.—P.]

Maṣṣūm Beg-i Ṣafawi against him. Qazāq fell ill, and when the Persians came to Hirāt, he died. Maṣṣūm seized all his property.

Jaṣfar thinking himself no longer safe in Persia, emigrated to India, and was well received by Akbar. He distinguished himself in the war with Khān Zamān, and was made a Khān and a Commander of One Thousand. From *Badā,oni* (II, p. 161), we see that he had a *jāgīr* in the Panjāb, and served under Husayn Quli Khān (No. 24) in the expedition to Nagarkot.

According to the *Tabaqāt*, Jaṣfar's father did not die a natural death, but was killed by the Persians.

Jaṣfar had been dead for some time in 1001.

#### 115. Shāh Fānā'i, son of Mir Najafi.

His name is not given in the *Maṭāṣir* and the *Tabaqāt*. From the *Akbarnāma* (Lucknow Edition, II, 170, 172) we see that he served in the conquest of Mālwa and took part in the battle near Sārangpūr (beginning of the 6th year; *vide* No. 120).

The poet *Fānā'i* who is mentioned in *Badā,oni* (III, 296), the *Tabaqāt*, and the *Mirāt 'l 'Alam*, appears to be the same. He travelled a good deal, was in Makkah, and distinguished himself by personal courage in war. Akbar conferred on him the title of Khān. He was a Chaghtā'i Turk of noble descent. Once he said, in Akbar's presence, that no one surpassed him in the three C's—chess, combat, composition, when the emperor replied that he had forgotten a fourth, viz. conceit. For some reason, he was imprisoned, and when set at liberty it was found that he had become mad. He ran into the wilderness, and was no more heard of.

#### 116. Asad<sup>u</sup> llāh Khān, of Tabriz.

His name is not given in the *Maṭāṣir* and the *Tabaqāt*. An Asad<sup>u</sup> llāh Khān is mentioned in the *Akbarnāma* (end of the 12th year). He served under Khān Zamān (No. 13) and commanded the town of *Zamāniyā* (p. 337, l. 14). After Khān Zamān's death, he wished to make over the town to Sulaymān, king of Bengal. But Munṣim (No. 11) sent a man to him to convince him of his foolishness, and quickly took possession of the town, so that the Afghāns under their leader, Khān Khānān Lodi, had to withdraw. This incident, however, brought the Afghān's into contact with Munṣim; and as they found him a tractable man, a meeting was arranged, which took place in the neighbourhood of Patna. This meeting was of importance, inasmuch as Khān Khānān Lodi, on the part of Sulaymān, promised to read the *Khuṭba*, and to strike coins in

Akbar's name. Bengal therefore enjoyed peace till the death of Sulaymān in 980.<sup>1</sup>

The *Akbarnāma* mentions another officer of a similar name, *Asadū'llāh Turkmān*. He was mentioned above under 61.

117. **Sa'adat 'Ali Khān**, of Badakhshān.

From the *Akbarnāma* (III, 295) we see that he was killed in 988 in a fight with the rebel 'Arab Bahādur. Shāhbāz Khān had sent Sa'adat to a Fort<sup>2</sup> near Rahtās, where he was surprised by 'Arab, defeated and slain. It is said that 'Arab drank some of his blood.

118. **Rūpsi Bairagi**, brother of Rāja Bihāri Mal (No. 23).

The *Ma'tāsi* says that Rūpsi was the son of Rāja Bihāri Mal's brother. He was introduced at Court in the 6th year.

According to the *Tabaqāt*, he was a commander of Fifteen Hundred.

*Jaymal*, Rūpsi's son, was the first that paid his respects to Akbar (under 23). He served some time under Sharafu 'd-Dīn (No. 17), jāgīrdār of Ajmīr, and was Thānadār of Mīrtha. When Sharaf rebelled, Jaymal went to Court. In the 17th year he served in the *manqalā* of Khān Kalān (vide No. 129) and accompanied the emperor on the forced march to Patan and Ahmadābād (p. 458, note). In the 21st year he served in the expedition against Daudā, son of Rāy Surjan (No. 96), and the conquest of Bündī (Muḥarram, 985). Subsequently, he was sent by Akbar on a mission to the grandees of Bengal; but on reaching Chausā, he suddenly died..

Jaymal's wife, a daughter of Moth Rāja (No. 121), refused to mount the funeral pile; but Údai Singh, Jaymal's son, wished to force her to become a *Sati*. Akbar heard of it, and resolved to save her. He arrived just in time. Jagnāth (No. 69) and Rāy Sāl (No. 106) got hold of Údai Singh, and took him to Akbar, who imprisoned him.

The story of the heavy armour which Jaymal wore in the fight with Muḥammad Husayn Mīrzā, after Akbar's forced march to Patan and Ahmadābād, is known from Elphinstone's History (Fifth Edition, p. 509, note). Rūpsi was offended, because the emperor ordered Karan (a grandson of Mäldeo) to put on Jaymal's armour, and angrily demanded it back. Akbar then put off his own armour. Bhagwān Dās, however, thought it necessary to ask the emperor to pardon Rūpsi's rudeness.

<sup>1</sup> According to the *Akbarnāma*, *Badi'oni*, and the *Tabaqāt*, Sulayman died in 980. In Prinsep's Tables, Stewart's Bengal, etc., 981 is mentioned as the year of his death. The *Riyāḍat'-a-Salāti*, upon which Stewart's work is based, has also 981; but as this History is quite modern and compiled from the *Akbarnāma* and the *Tabaqāt*, 981 may be looked upon as a mistake. Vide note 3, p. 179.

<sup>2</sup> The MSS. call the Fort *بُرْج*, *بُرْج*, *بُرْج*, etc. It is said to be a dependency (as *mu'az̄at*) of Rohtās.

119. I<sup>t</sup>timād Khān, Khwājasarā.

He has been mentioned above, p. 13, note. His appointment to Bhakkar was made in 984, when Sayyid Mu<sup>hammad</sup> Mīr <sup>Adl</sup> (*vide* No. 140) had died.

Maqṣūd <sup>Ali</sup>, who killed I<sup>t</sup>timād, is said to have been blind in one eye. When he explained to I<sup>t</sup>timād his miserable condition, his master insulted him by saying that someone should put urine into his blind eye. Maqṣūd stabbed him on the spot. According to another account, I<sup>t</sup>timād was murdered by Maqṣūd, whilst getting up from bed.

I<sup>t</sup>timād built *I<sup>t</sup>timādpūr*, 6 *kos* from Āgra. He had there a villa and a large tank. He also lies buried there.<sup>1</sup>

120. Bāz Bahādur, son of Shajāwal Khān [Sūr].

Abū 'l-Fażl says below (Third Book, *Šuba* of Mālwa) that his real name was *Bāyazīd*.

Bāz Bahādūr's father was Shujāsat Khān Sūr, who is generally called in histories *Shajāwal*, or *Sajāwal*, Khān. The large town Shajāwalpūr, or Sajāwalpūr, in Mālwa bears his name; <sup>2</sup> its original name, *Shujāsatpūr*, which Abū 'l-Fażl gives below under *Sarkār Sārangpūr*, Mālwa, appears to be no longer in use.

When Sher Shāh took Mālwa from Mallū (Qādir Khān), Shujāsat Khān was in Sher Shāh's service, and was made by him governor of the conquered province. In Salim's reign, he returned to Court; but feeling dissatisfied with the king, he returned to Mālwa. Salim dispatched a corps after him, and Shujāsat fled to the Rāja of Dūngarpūr. Some time after, he surrendered to Salim, and remained with him, Mālwa being divided among the courtiers. Under <sup>Adlī</sup>, he was again appointed to Mālwa. After a short time, he prepared himself to assume the royal purple, but died (962).

Bāz Bahādur succeeded him. He defeated several opponents, and declared himself, in 963, king of Mālwa. His expedition to Gadhā was not successful, Rāni Dūrgāwati (p. 397) having repulsed him. He now gave himself up to a life of ease and luxury: his singers and dancing women were soon famous throughout Hindūstān, especially the beautiful *Rūpmalī*, who is even nowadays remembered.

<sup>1</sup> The trigonometrical maps have a village of the name of *I<sup>t</sup>timādpūr Mandra* about 9 miles E. of Āgra, in the Pargana of Fathābād, near Samūgar, where Awrangzib defeated Dārā Shikoh.

<sup>2</sup> A few MSS. have *Shujāsat Khān* for *Shujāsat Khān*, just as one MS. reads *Shujāspūr* for *Shujāsatpūr*. Elphinstone also has *Shujāsat* (p. 501, note 1). The word "Shujāsat" should be spelled "Shajāsat", whilst شجاع is pronounced *Shujā*; but the former also is pronounced with a u over all India.

In the very beginning of the 6th year of Akbar's reign Adham Koka (No. 19) was ordered to conquer Mālwa. Pir Muhammad Khān (No. 20), 'Abdu 'llah Khān Uzbak (No. 14), Qiyā Khān Gung (No. 33), Shāh Muhammad Khān of Qandahār (No. 95) and his son 'Ādil Khān (No. 125), Ṣādiq Khān (No. 43), Habib 'Alī Khān (No. 133), Haydar Muhammad Khān (No. 66), Muhammad Quli Toqbā'ī (No. 129), Qiyā Khān (No. 184), Mirak Bahādur (No. 208), Samānjī Khān (No. 147), Pāyanda Muhammad Mughul (No. 68), Mihr 'Alī Sildoz (No. 130), Shāh Fanā'ī (No. 115), and other grandees accompanied Adham. They met Bāz Bahādur three *kos* from Sārangpūr and defeated him (middle of 968).<sup>1</sup> Bāz Bahādur fled to the jungles on the Khāndesh frontier. He collected a new army, but was defeated by Pir Muhammad, who had succeeded Adham. He then fled to Mirān Shāh of Khāndesh, who assisted him with troops. Pir Muhammad in the meantime conquered Bijāgadh, threw himself suddenly upon Burhānpūr, sacked the town, and allowed an indiscriminate slaughter of the inhabitants. B. B. marched against him, and defeated him. As related above, Pir Muhammad fled, and was drowned in the Narbadā. The imperialists thereupon got discouraged, and the jāgīrdārs left for Āgra, so that Bāz Bahādur without opposition re-occupied Mālwa.

In the 7th year Akbar sent 'Abd' -llah Khān Uzbak to Mālwa. Before he arrived, B. B. fled without attempting resistance, and withdrew to the hills. He lived for some time with Bharjī, Zamindār of Baglāna, and tried to obtain assistance from Chingiz Khān and Sher Khān of Gujrāt, and lastly even from the Niẓām'u 'l-Mulk. Meeting nowhere with support, B. B. went to Rānā Udai Singh. He then appears to have thrown himself on Akbar's generosity; for in the 15th year Akbar ordered Hasan Khān Khizānchi<sup>2</sup> to conduct Bāz Bahādur to Court. He now entered the emperor's service, and was made on his arrival a commander of One Thousand. Some time later, he was promoted to a *manṣab* of Two Thousand. He had been dead for some time in 1001.

Bāz Bahādur and his Rūpmati lie buried together. Their tomb stands in the middle of a tank in Ujjain. *Vide No. 188.*

### 121. Ūdai Singh, Moth Rāja, son of Rāy Mäldeo.

The *Tabaqāt* says that he was in 1001 a Commander of Fifteen Hundred and ruler of Jodhpūr.

<sup>1</sup> The 6th year of Akbar's reign commences on the 24th Jumādā II, 968, and the battle of Sārangpūr took place in the very beginning of the 6th year.

<sup>2</sup> This officer was often employed on missions. In the beginning of Akbar's reign, he was sent to Mukund Deo, the last Gajpati of Orisā.

In 981 he was at Kamhbāit, which he left on the approach of Muhammad Husayn Mirzā, and withdrew to Ahmadābād to M. 'Aziz Koka (No. 21).

Akbar, in 994, married Údai Singh's daughter to Jahāngīr. On p. 8 of the *Tuzuk*, Jahāngīr says that her name was *Jagat Gosā'īnī*. She was the mother of Prince Khurram (*Shāhjahān*) ; *vide* p. 323, l. 18.

Mīrzā Hādi in his preface to Jahāngīr's Memoirs (the *Tuzuk-i Jahāngīrī*) has the following remark (p. 6) : "Rāja Udai Sing is the son of Rūja Māldeo, who was so powerful that he kept up an army of 80,000 horse. Although Rānā Sānkā, who fought with Firdaws-makānī (Bābar) possessed much power, Māldeo was superior to him in the number of soldiers and the extent of territory ; hence he was always victorious."

From the *Akbarnāma* (Lucknow Edition, III, p. 183) we see that Moth Rāja accompanied in the 22nd year Sēdiq Khān (No. 43), Rāja Askaran, and Ulugh Khān Habshi (No. 135) on the expedition against Madhukar (26th Rabī' I, 985). In the 28th year he served in the Gujrāt war with Mużaffar (*Akbarnāma*, III, 422).

Another daughter of Moth Rāja was married to Jaymal, son of Rūpsi (No. 118).

#### 122. Khwāja Shāh Mansūr, of Shirāz.

Mansūr was at first *mushrif* (accountant) of the *Khushbū-Khāna* (Perfume Department). Differences which he had with Mużaffar Khān (No. 37) induced Sh. Mansūr to go to Jaunpūr, where Khān Zamān made him his *Dīwān*. Subsequently he served Mun'im Khān Khānān in the same capacity. After Mun'im's death he worked for a short time with Todar Mal in financial matters. In the 21st year (983), he was appointed by the emperor *Vazīr*. He worked up all arrears, and applied himself to reform the means of collecting the land revenue. The custom then was to depend on experienced assessors for the annual rate of the tax ; but this method was now found inconvenient, because the empire had become greater ; for at different places the assessment differed, and people and soldiers suffered losses. For this reason, the Khwāja in the 24th year, prepared a new rent roll, based upon the preceding *Dahsāla* roll, and upon the prices current in the 24th year. The empire itself, which did not then include Orīsā, Thathāh, Kashmīr, and the Dakhin, was divided into 12 parts, called *Sūbas* ; and to each *shūba* a *sipahsālīr* (Military Governor), a *Dīwān*, a *Bakhshī* (Military Paymaster and Secretary), a *Mīr 'Adl*, a *Sadr*, a *Kotwāl*, a *Mīr Bah̄r*, and a *Wāqī'a Nawīs* (p. 268) were to be appointed. The strictness which the Khwāja displayed towards jāgīr-holders led to serious results. In the 25th year he lowered the value of the jāgīrs of the grandees in Bengal by one-fourth of their former value, and those in Bihār by one-fifth. As Bengal and South Bihār were then not completely subjugated, and the Afghāns still mustered large forces

in Eastern and Southern Bengal; in Orīsā, and along the Western frontier of Bengal, Mansūr's rigour was impolitic; for Akbar's officers looked upon the old jāgīr emoluments as very moderate rewards for their readiness to fight the Afghāns. Akbar some time before, in consideration of the troubled state of both provinces, and the notorious climate of Bengal, had doubled the allowances of Bengal officers and increased by 50 per cent the emoluments of those in Bihār. This Mansūr cut down: he allowed Bengal officers an increase of 50, and Bihār officers an increase of only 20 per cent. He then wrote to Muazzaffar to enforce the new arrangements. But the dissatisfaction was also increased by the innovations of the emperor in religious matters, and his interference with Suyurghāl tenures brought matters to a crisis. The jāgīr-holders in Jaunpūr, Bihār, and Bengal rebelled. That religious excitement was one of the causes of this military revolt, which soon after was confined to Bengal, is best seen from the fact that not a single Hindū was on the side of the rebels.<sup>1</sup> Toḍar Mal tried to prevent the outbreak by reporting Mansūr and charging him with unnecessary harshness shown especially towards Maṣṣūm Khān-i Farankhūdī (No. 157) and Muhammad Tarsō (No. 32). Akbar deposed Mansūr and appointed temporarily Shāh Quli Mahram (No. 45); but having satisfied himself of the justice of Mansūr's demands, he reinstated him in his office, to the great anxiety of the courtiers.

In the same year, Mīrzā Muḥammad Ḥakim, at Maṣṣūm Khān-i Kābulī's instigation, threatened to invade the Panjab, and Akbar prepared to leave for the north. Mansūr's enemies charged him with want of loyalty, and showed Akbar letters in the handwriting of Mīrzā M. Ḥakim's Munshi, addressed to Mansūr. Accidentally Malik Sānī Ḥakim's Diwān, who had the title of Vazīr Khān, left his master, and paid his

<sup>1</sup> The chief rebel was Maṣṣūm Khān-i Kābulī, who has been frequently mentioned above (pp. 198, 365, 377, 438, etc.). He was a Turbālī Sayyid (vide p. 373, No. 37). His uncle, Mīrzā Čāzī, had been Vazīr under Humāyūn, and Maṣṣūm himself was the foster-brother (*koka*) of Mīrzā Muḥammad Ḥakim, Akbar's brother. Having been involved in quarrels with Khwāja Hasan Naqshbandī (p. 339) who had married the widow of Mir Shāh Abu'l-Maṣāfi, Maṣṣūm, in the 20th year, went to Akbar and was made a commander of Five Hundred. He distinguished himself in the war with the Afghāns, and was wounded in a fight with Kālū Pāhār. For his bravery he was made a commander of One Thousand. In the 24th year, he received Orīsā as *tuyūd*, when Mansūr and Muazzaffar's strictness drove him into rebellion. Historians often call him Maṣṣūm Khān-i Čāzī, "Maṣṣūm Khān, the rebel". His fights with Muazzaffar and Shāhbāz have been mentioned above. He was at last driven to Bhītī (p. 365, note), where he died in the 44th year (1007).

His son Shujāt-i Kābulī was under Jahāngīr Thānudār of Ghaznī, and a commander of Fifteen Hundred under Shāhjehān, who bestowed upon him the title of Asad Khān. He died in the 12th year of Shāhjehān's reign. His son, Qubād, was a commander of Five Hundred.

The editors of the *Pādišah-nāma*, Ed. Bibl. Indica, have entered Shujāt's name twice, I, b. 304, and p. 308. As he was a Commander of Fifteen Hundred, the second entry is wrong. [Regarding his death ride Akbarn. III, 810.—B.]

respects to Akbar at Sonpaṭ. As he put up with Mansūr, new suspicions got afloat. Several words which Mansūr was said to have uttered, were construed into treason, and letters which he was said to have written to M. M. Ḥakīm were sent to Akbar. Another letter from Sharaf Beg, his collector, was likewise handed to the emperor, in which it was said that Faridūn Khān (maternal uncle to M. M. Ḥakīm) had presented the Beg to the Mirzā. Akbar, though still doubtful, at the urgent solicitations of the grandees, gave orders to arrest Mansūr ; he should remain in arrest till any of the grandees should stand bail for him ; but as none dared to come forward, they ordered the Khidmat Rāy (p. 262) to hang Mansūr on a tree near Sarā Kot Khachwa (beginning of 989).<sup>1</sup>

This foul murder gave the nobles the greatest satisfaction. But when Akbar came to Kābul (10th Rajab 989) he examined into Mansūr's treasonable correspondence. It was then found, to the sorrow of Akbar, that every letter which had been shown to him had been a forgery, and that Mansūr was not guilty of even one of the malicious charges preferred against him.

It is said, though at the time it was perhaps not proved, that Karam<sup>u</sup> llah, brother of Shāhbāz Khān-i Kambū (p. 440, l. 23), had written the letters, chiefly at the instigation of Rāja Toḍar Mal.

Mansūr had been Vazīr for four years.

### 123. Qutlugh Qadam Khān, Ākhta-begī.<sup>2</sup>

The Turkish word *qutlugh* means *mubārak*, and *qadam-i mubārak*, is the name given to stones bearing the impression of the foot of the Prophet. The *Tabaqāt* calls him *Qulū*, instead of *Qutlugh*, which confirms the conjecture in note 2, p. 383.

Qutlugh Qadam Khān was at first in the service of Mirzā Kāvīrān, and then went over to Humāyūn.

In the 9th year of Akbar's reign, he assisted in the capture of Khwāja Mu'azzam, and served in the same year in Mālwa against 'Abdu'llah Khān Uzbak (No. 14). In the battle of Khayrābād, he held a command in the van.

<sup>1</sup> So the *Akbarnāma* ۱۴۶ قمری. Kot Khachwa is a village on the road from Karnāl to Ludhiyāna, Lat. 30° 17' ; Long 76° 53'. In the Ed. Bibl. India of Badāoni (II, pp. 293, 294) the place is called کجھ کوچ kajh koi, probably by mistake. Sharaf Beg, moreover, is called *Musharruf Beg*, and a few lines lower, again *Sharaf Beg*. Badāoni says nothing of Todar Mal's intrigues. Mansūr was hanged in the very beginning of 989, i.e. the end of the 25th year. The 26th year of Akbar's reign commences on the 5th Safar 989 (the Lucknow Edition III, 323, has wrongly 990) ; and the 27th year commences 15th Safar 990, which in the Bibl. Indica Edit. of Badāoni (II, p. 300, l. 2 from below) is wrongly called the 28th year.

<sup>2</sup> Ākhta means "a gelding", and ākhta-begī, the officer in charge of the geldings (*vide* No. 66). This title is not to be confounded with the much higher title Ābegī, from the Turkish at, a horse ; *vide* p. 145, Ā<sup>2</sup> in 53.

In the 19th year, he was attached to Munsim's Bengal corps, and was present in the battle of Takaroi (p. 406). He was no longer alive in 1001.

His son, Asad (?) Khān, served under Prince Murād in the Dakhin, and was killed by a cannon ball before Dawlatābād.

124. ‘Ali Quli Khān, Indarābī.

Indarāb is a town of Southern Qunduz. A straight line drawn from Kābul northwards to Tālīkhān passes nearly through it.

‘Ali Quli had risen under Humāyūn. When the Emperor left Kābul for Qandahār to inquire into the rumours regarding Bayrām's rebellion, he appointed ‘Ali Quli governor of Kābul. Later, he went with Humāyūn to India.

In the first year of Akbar's reign, he served under ‘Ali Quli Khān Zamān (No. 13) in the war with Hemū, and accompanied afterwards Khizr Khwāja (p. 394, note 1) on his unsuccessful expedition against Sikandar Sūr.

In the fifth year, he served under Atga Khān (No. 15), and commanded the van in the fight in which Bayrām was defeated.

The *Tabaqāt* says that he was commander of Two Thousand, and was dead in 1001.

125. ‘Ādil Khān, son of Shāh Muḥammad-i Qalātī (No. 95).

He served under Adham Khān (No. 19) in Mālwa, and took a part in the pursuit of ‘Abdu'l-Khān Uzbak. Later, he assisted Muḥammad Quli Khān 'Barlās' (No. 31) on his expedition against Iskandar Uzbak, and was present at the siege of Chitor (p. 397). In the beginning of the 13th year (Ramaḍān, 975), Akbar was on a tiger-hunt between Ajmir and Alwar. ‘Ādil, who was at that time *muṣṭāb*, i.e., under reprimand and not allowed to attend the Darbārs, had followed the party. A tiger suddenly made its appearance, and was on the point of attacking the Emperor, when ‘Ādil rushed forward and engaged the tiger, putting his left hand into its mouth, and stabbing, with the dagger in his right, at the animal's face. The tiger got hold of both hands of his opponent, when others came up and killed the brute with swords. In the struggle ‘Ādil received accidentally a sword cut.

He died of his wounds after suffering for four months. In relating his end, Abū'l-Fażl says that the wrath of heaven overtook him. He had been in love (*taqalluq-i khātir*) with the wife of his father's Diwān; but he was not successful in his advances. His father remonstrated with him, and ‘Ādil in his anger struck at him with a sword.

Qiyām Khān, brother of ‘Ādil Khān. Jahāngir made him a Khān. He served the Emperor as *Qarāwalbegī* (officer in charge of the drivers).

126. Khwāja Ghīyāṣ' d-Dīn [‘Alī Khān, Āṣaf Khān II] of Qazwīn.

He is not to be confounded with Mir Ghīyāṣ' d-Dīn ‘Alī Khān (No. 161). For his genealogy, *vide* p. 398. The family traced its descent to the renowned saint Shaykh Ghīyāṣ' d-Dīn Suhrawardī,<sup>1</sup> a descendant of Abū Bakr, the Khalifa.

Khwāja Ghīyāṣ was a man of learning. On his arrival from Persia in India, he was made a Bakhshī by Akbar. In 981, he distinguished himself in the Gujrāti war, and received the title of Āṣaf Khān. He was also made Bakhshī of Gujrāt, and served as such under M. ‘Aziz Koka (No. 21). In the 21st year, he was ordered to go with several other Amīr's to Idar, "to clear this dependency of Gujrāt of the rubbish of rebellion." The expedition was directed against Zamindār Nara' in Dās Rāṭhor. In the fight which ensued, the van of the Imperialists gave way, and Muqīm-i Naqshbandī, the leader, was killed. The day was almost lost, when Āṣaf, with the troops of the wings, pressed forward and routed the enemies.

In the 23rd year, Akbar sent him to Mālwa and Gujrāt, to arrange with Shihāb Khān (No. 26) regarding the introduction of the Dāgh (pp. 252, 265).

He died in Gujrāt in 989.

Mīrzā Nūr' d-Dīn, his son. After the capture of Khusraw (p. 455) Jahāngīr made Āṣaf Khān III (No. 98), Nūr' d-Dīn's uncle, responsible for his safety. Nūr' d-Dīn, who was an adherent of the Prince, found thus means to visit Khusraw and told him that at the first opportunity he would let him escape. But soon after, Khusraw was placed under the charge of Iṣtibār Khān, one of Jahāngīr's eunuchs, and Nūr' d-Dīn had to alter his plans. He bribed a Hindū, who had access to Khusraw, and sent the Prince a list of the names of such grandees as favoured his cause. In four or six months, the number had increased to about 400, and arrangements were made to murder Jahāngīr on the road. But it happened that one of the conspirators got offended, and revealed the plot to Khwāja Waisi, Diwān of Prince Khurram, who at once reported matters to his august father. Nūr' d-Dīn and Muhammad Sharif, son of Iṣtimadu 'd-Dawla, and several others were impaled. The paper containing the list of names was also brought up; but Jahāngīr, at the request of Khān Jahān Lodi, threw it into the fire without having read it; "else many others would have been killed."

<sup>1</sup> Author of the Qāndījī 'l-Maqārij. He died at Baghdād in 632. His uncle Abdu 'l-Najib (died 563) was also a famous saint. Wüstenfeld's Jacut, III, p. 203. Nafhātū 'l-Uṣūl, pp. 478, 544. Saqīnatū 'l-Aṣfiyā (Lahore Edition), pp. 681, 683.

127. **Farrukh Husayn Khān**, son of Qāsim Husayn Khān. His father was an Uzbak of Khwārazm; his mother was a sister of Sultān Husayn Mirzā.

The *Maṭāṣir* and the *Tabaqāt* say nothing about him. A brother of his is mentioned in the *Akbarnāma* (II, p. 335).

128. **Muṣin 'd-Dīn [Ahmad] Khān-i-Farankhūdī**.<sup>1</sup>

Muṣin joined Humāyūn's army when the Emperor left Kābul for Hindūstān. In the 6th year of Akbar's reign, he was made Governor of Āgra during the absence of the Emperor in the Eastern provinces. In the 7th year, when 'Abdu 'llah Khān Uzbak was ordered to re-conquer Mālwa, Muṣin was made a Khān. After the conquest, he divided the province into *khālisa* and jāgīr lands, and performed this delicate office to Akbar's satisfaction. In the 18th year, Muṣin was attached to Munīm's Bihār corps. He then accompanied the Khān Khānān to Bengal, was present in the battle of Takaroi, and died of fever at Gaur (*vide* p. 407).

The *Tabaqāt* merely says of him that he had been for some time *Mīr Sāmān*.

For his son, *vide* No. 157.

Badāoni (III, p. 157) mentions a Jāmi' Masjid built by Muṣin at Āgra.

129. **Muhammad Quli Toqbā**.

*Toqbā*\* is the name of a Chaghtā'i clan.

Muhammad Quli served under Adham Khān (No. 19) in the conquest of Mālwa (end of the 5th and beginning of the 6th year), and in the pursuit of Mirzā Sharafu 'd-Dīn (No. 17) in the 8th year. In the 17th year (980) he served in the *mangalā* of the Khān-i Kalān (No. 16).<sup>2</sup> In the 20th

<sup>1</sup> Many MSS. have *Farankhūdī*. The *Muṣjam* mentions a place *śāhī*, *Farankad*, which is said to be near Samarqand.

<sup>2</sup> Akbar left Fathpūr Sikri for Gujrāt, in the 20th Ṣafar 980 (17th year), passed over Sangānīr (8 miles south of Jaipūr), and arrived on the 15th Rabi' I, at Ajmir. On the 2nd Rabi' II, 980, he ordered the Khān-i Kalān (No. 16) to march in advance (*mangalā*), and left Ajmir on the 22nd Rabi' II. Shortly before his arrival at Nāgor on the 9th Jumāda I, Akbar heard that Prince Dānyāl had been born at Ajmir on the 2nd Jumāda I, 980. He reached Patan on the 1st Rajab, 980, and Ahmadābād on the 14th of the same month. In the middle of Shaṭbān, 980, the fight at Sarnāl took place with Ibrāhīm Husayn Mirzā. On the 25th Shaṭbān, Akbar reached Baroda, and arrived at Sūrat on the 7th Rāmazān, 980. On the 18th Rāmazān, 980, Mirzā Āzīz defeated Muhammad Husayn Mirzā and the Fulādīs at Patan. Sūrat surrendered on the 23rd Shawwāl.

There are serious discrepancies in the MSS. regarding the day and year of Prince Dānyāl's birth. The *Tuzuk* (Sayyid Ahmad's edition, p. 15) has the 10th Jumāda I, 979, which has been given above on p. 309. *Budāoni* (II, p. 139) has the 2nd Jumāda I, 980. The *Akbarnāma* has the 2nd Jumāda I, and relates the event as having taken place in 980. The MSS. of the *Sawāniḥ* also place the event in 980, but say that Dānyāl was born on the 2nd Jumāda I, 979.

On the 6th Zī Qaḍā, 980, the 18th year of Akbar's reign commences. After the qīd-i-Qurbā'i (10th Zī Hijjah, 980) Akbar returned over Patan and Jālor to Āgra, which he reached on the 2nd Ṣafar, 981. After this, Muhammad Husayn Mirzā invaded Gujrāt, and took Bahronch and Kambhiā, it, but was defeated by Qulī Khān and S. Hāmid (No. 78).

year, he was attached to Munsim's corps, and was present in the battle of Takaroi, and the pursuit of the Afghans to Bhadrak (p. 375).

### 130. Mihr 'Ali Khan Sildoz.

Sildoz is the name of a Chaghtai clan. According to the *Tabaqat*, he was at first in Bayram's service. In the end of 966, Akbar sent him to Fort Chanadah (Chunar) which Jamal Khan, the Afghan Commander, wished to hand over to the Imperialists for a consideration (*vide* Badoni II, 32). Akbar offered him five parganas near Jaunpur, but Jamal did not deem the offer sufficiently advantageous, and delayed Mihr 'Ali with vain promises. Mihr 'Ali at last left suddenly for Agra.

On his journey to Chanadah, he had been accompanied by the Historian Badoni, then a young man, to whom he had given lodging in his house at Agra. On his return from the Fort, Badoni nearly lost his life during a sudden storm whilst on the river. Badoni calls him Mihr 'Ali Beg, and says that he was later made a Khan and Governor of Chitor.

He served under Adham Khan (No. 10) in Malwa, and in the Gujrati wars of 980 and 981. In the 22nd year, Akbar was on a hunting tour near Hisar, and honoured him by being his guest. In the following year, he attended Sakina Banu Begum, whom Akbar sent to Kabul to advise his brother, Mirza Muhammad Hakim. In the 25th year, he served under Todar Mal against the rebel 'Arab.

The *Tabaqat* makes him a Commander of Fifteen Hundred, and says that he was dead in 1001.

### 131. Khwaja Ibrahim-i Badakhshi.

He is not mentioned in the *Ma'āfir* and the *Tabaqat*. From the *Akbarnama* (II, p. 207) we see that he was Jagirdar of Sakit (in the Mainpuri District). Near this town there were eight villages inhabited by robbers. In consequence of numerous complaints, Akbar resolved to surprise the dacoits. A great number were killed, and about one thousand of them were burnt in dwellings in which they had fortified themselves. Akbar exposed himself to great dangers; no less than seven

Ightiyar 'I-Mulk also appeared and marched upon Ahmadabad. Muhammad Husayn Mirza joined him. Both besieged Ahmadabad. Akbar now resolved again to go to Gujrati. This is the famous nine days' march (24th Rab'i II, 981, to 4th Jumada I, 981); *vide* p. 458, note. Muhammad Husayn Mirza was captured and killed, apparently without the order of the Emperor. Ightiyar was also killed. Akbar then returns, and arrives, after an absence of forty-three days, at Fathpur Sikri, 8th Jumada II, 981.

It has been above remarked (p. 406, l. 24) that the Lucknow Edition of the *Akbarnama* is not a trustworthy edition. An extraordinary error occurs in the events of the 17th year. The editors have divided the work into three, instead of two parts—the *A'in-i Akbari*, is the third part—and have ended their second volume with the birth of Danyal (2nd Jumada I, 980). Their third volume opens with the beginning of the 18th year (6th Zil Qadha, 980). Hence they have omitted the important events which took place between those two days, viz., the conquest of Gujrati and the first defeat of the Mirzas.

arrows struck in his shield, and his elephant fell with one foot in a grain pit, which threw the officer who was seated behind him with much force upon him. The fight chiefly took place in a village called in the MSS. پرونگہ or پرونگا.<sup>1</sup>

The Tabaqat mentions a Sultān Ibrāhim of Awba (near Hirāt) among Akbar's grandees. His name is not given in the Ā'īn. He was the maternal uncle of Nizam'u 'd-Dīn Ahmad, author of the Tabaqat. He conquered Kamāon and the Dāman-i Koh.

### 132. Salim Khān Kākar.<sup>2</sup>

Several MSS. of the Ā'īn call him Salīm Khān Kākar 'Alī. The Akbarnāma calls him Salīm Khān Kākar, or merely Salīm Khān, or Salīm Khān Sirmūr. The Tabaqat has Salīm Khān Sirmūr Afghān.

He served in the beginning of the 6th year in the conquest of Mālwa, and later under Mu'izz'u 'l-Mulk (No. 61) in Audh, and was present in the battle of Khayrābād. In 980, he took a part in the fight of Sarnāl. He then served in Bengal, and was jāgīrdar of Tājpūr. In the 28th year, he accompanied Shāhbāz Khān (No. 80) to Bhāti. As there were no garrisons left in Upper Bengal, Vazir Khān having gone to the frontier of Orīsā, Jabāri (*vide* p. 400, note 2) made an inroad from Kūch Bihār into Ghorāghāt, and took Tājpūr from Salīm's men, and Pūrni, a from the relations of Tarsō Khān (No. 32). Jabāri moved as far as Tānda. The Kotwāl, Hasan 'Alī, was sick, and Shaykh Allah Bakhsh Ṣadr fled in precipitate haste. Fortunately, Shaykh Farid arrived, and Jabāri withdrew to Tājpūr. In the 32nd year, Salīm served under Maṭlab Khān (No. 83) against the Tārikis, and shortly after, in the 33rd year, under Ṣadiq Khān against the same Afghān rebels.

He was no longer alive in 1001.

### 133. Habib 'Ali Khān.

He is not to be confounded with the Habib 'Ali Khān mentioned on p. 466.

Habib was at first in the service of Bayrām Khān. In the third year when Akbar had marched to Āgra, he ordered Habib to assist Qiyā Khān (No. 33) in the conquest. Towards the end of the fourth year, Akbar sent him against Rantambhūr. This fort had formerly been in the possession of the Afghāns, and Salīm Shāh had appointed Jhujhār Khān governor. On Akbar's accession, Jh. saw that he would not be able to hold it against the Imperialists, and handed it over to Rāy Surjan (No. 96), who was then in the service of Rāna Údai Singh. But Habib had to raise the siege.

[<sup>1</sup> Parōkh, nineteen kros south of Siyālkot.—B.]

[<sup>2</sup> Should be Ormer.—B.]

Abū 'l-Fażl attributes this want of success partly to fate, partly to the confusion which Bayrām's fall produced.

In the 6th year (968) he served under Adham (No. 19), in Mälwa. According to the *Tabaqāt*, he died in 970.

134. *Jagmāl*, younger brother of Rāja Bihārī Mal (No. 23).

He must not be confounded with No. 218. Jagmāl was mentioned on p. 348. In the 8th year, he was made governor of Mirtha. In the 18th year, when Akbar marched to Patan and Ahmādābād, he was put in command of the great camp.

*His son Kangār*. He generally lived with his uncle Rāja Bihārī Mal at Court. When Ibrāhīm Ḥusayn Mirzā threatened to invade the Āgra District, he was ordered by the Rāja to go to Dihlī. In the 18th year, he joined Akbar at Patan. In the 21st year, he accompanied Mān Singh's expedition against Rānā Partāb. Later, he served in Bengal, chiefly under Shahbāz Khān (No. 80). When Shahbāz returned unsuccessfully from Bhāti (p. 438) Kangār, Sayyid 'Abd' llah Khān (No. 189), Rāja Gopāl Mirzāda 'Alī (No. 152) met a detachment of rebels, and mistook them for their own men. Though surprised, the Imperialists held their ground and killed Nawrūz Beg Qāqshāl, the leader. They then joined Shāhbāz, and arrived after a march of eight days at Sherpūr Mürcha.

According to the *Tabaqāt*, Kangār was in 1001 a Commander of Two Thousand. The phraseology of some MSS. implies that he was no longer alive in 1001.

135. *Ulugh Khān Habshī*, formerly a slave of Sultān Mahmūd of Gujrāt.

*Ulugh Khān* is Turkish for the Persian *Khān-i Kalān* (the great Khān).

He rose to dignity under Mahmūd of Gujrāt. The word *Habshī*, for which MSS. often have *Badakshī*, implies that he was of Abyssinian extraction, or a eunuch. In the 17th year, when Akbar entered for the first time Ahmādābād, he was one of the first Gujrāti nobles that joined the Imperialists.

In the 22nd year, he served with distinction under Śādiq (No. 43) against Rāja Madhukar Bundela, Zamindār of Ūndcha. In the 24th year, he followed Śādiq who had been ordered to assist Rāja Todar Mal on his expedition against the rebel 'Arab (Niyābat Khān) in Bihār. He commanded the left wing in the fight in which *Khabita* (p. 383, note 1) was killed.

He died in Bengal.

## 136. Maqṣūd Ḳalī Kor.

The *Tabaqāt* says that Maqṣūd was at first in Bayrām Khān's service. He had been dead for a long time in 1001.

From the *Akbarnāma* (II, 96) we see that he served under Qiyā Khān (No. 33) in the conquest of Gwāliyār.

## 137. Qabūl Khān.

From the *Akbarnāma* (II, p. 450, last event of the 15th year of Akbar's reign) we see that Qabūl Khān had conquered the District of Bhimbar on the Kashmir frontier. One of the Zamindārs of the District, named Jalāl, made his submission, and obtained by flattery a great power over Qabūl, who is said to have been a good-hearted Turk. Jalāl not only managed on various pretexts to send away Qabūl's troops, but also his son Yādgār Husayn (No. 338), to Nawshahra. The Zamindārs of the latter place opposed Yādgār, and wounded him in a fight. Exhausted and wounded as he was, Yādgār managed to escape and took refuge with a friendly Zamindār. About the same time Jalāl collected his men and fell over Qabūl, and after a short struggle killed him (5th Ramazān, 978).

Akbar ordered Khān Jahān to invade the District. The lands of the rebellious Zamindārs were devastated and summary revenge was taken on the ringleaders.

Yādgār Husayn recovered from his wounds. He is mentioned below among the commanders of Two Thousand.

The *Akbarnāma* mentions another Qabūl Khān among the officers who served in the Afghān war in Bengal under Muṇīm Khān Khānān. He was present in the battle of Takaro,<sup>1</sup> and pursued the Afghāns under Todar Mal to Bhadrak (p. 406).

Neither of the two Qabūl Khāns is mentioned in the *Tabaqāt* and the *Maṭāṣir*.

*Commanders of Nine Hundred.<sup>1</sup>*

## 138. Kūchak Ḳalī Khān-i Kolābī.

Kolāb is the name of a town and a district in Badakhshān, long. 70°, lat. 30°. The District of Kolāb lies north of Badakhshān Proper, from which it is separated by the Āmū (Oxus); but it was looked upon as part of the kingdom of Badakhshān. Hence Kūchak Ḳalī is often called in the *Akbarnāma* Kūchak Ḳalī Khān-i Badakhshī.

<sup>1</sup> Not all MSS. of the Āṭīn have these words; they count the officers from No. 138 to 175 amongst the Hazāris. But the best MSS. have this *manṣab*. In the lists of grandees in the *Pādiškhāndāma* also the *manṣab* of Nine Hundred occurs.

He served under Mun'im Khân Zamân, and was present at the reconciliation of Baksar (Buxar) in the 10th year.

He also served under Mun'im Khân in Bengal, and held a command in the battle of Takaro, I (p. 406).

His sons are mentioned below, No. 148 and No. 380.

139. Sabdal Khân, Sumbul, a slave of Humâyûn.

140. Sayyid Muhammad, Mir 'Adl, a Sayyid of Amroha.

Amroha, formerly a much more important town than now, belongs to the Sarkâr of Sambal. Its Sayyids belonged to old families of great repute throughout India. Mir Sayyid Muhammad had studied the Hâdiq and law under the best teachers of the age. The father of the Historian Badâoni was his friend. Akbar made Sayyid Muhammad, Mir 'Adl. When the learned were banished from Court (*ikrâj-i 'ulamâ*) he was made governor of Bhakkar.<sup>1</sup> He died there two years later in 984 (vide Nos. 119 and 251).

From the *Akbarnâma*, we see that S. Muhammad with other Amroha Sayyids served, in the 18th year, under S. Mahmûd of Bârha in the expedition against Râja Madhukar.

He advised the Historian Badâoni to enter the military service of the emperor, instead of trusting to learning and to precarious *Madad-i-mâ'âsh* tenures, an advice resembling that of 'Abd' 'l-Ghaffâr (vide No. 99, p. 454). S. Muhammad's sons were certainly all in the army ; vide Nos. 251, 297, 363.

141. Razawi Khân, Mirzâ Mirak, a Razawi Sayyid of Mashhad.

He was a companion of Khân Zamân (No. 13). In the 10th year, he went to the camp of the Imperialists to obtain pardon for his master. When in the 12th year Khân Zamân again rebelled, Mirzâ Mirak was placed under the charge of Khân Bâqi Khân (No. 60), but fled from his custody (at Dihli, Badâoni II, 100). After Khân Zamân's death, he was captured, and Akbar ordered him daily to be thrown before a mast elephant ; but the driver was ordered to spare him as he was a man of illustrious descent. This was done for five days, when at the intercession of the courtiers he was set at liberty. Shortly afterwards he received a mansab, and the title of Razawi Khân. In the 19th year, he was made Diwân of Jaunpûr, and in the 24th year, Bakhshi of Bengal in addition to his former duties.

At the outbreak of the Bengal Military Revolt (25th year), he was with Muzaffar Khân (No. 37). His harsh behaviour towards the dissatisfied grandees is mentioned in the histories as one of the causes of

<sup>1</sup> In 963, the 20th year (*Akbarnâma* III, 139). Badâoni (III, p. 75) has 964.

the revolt. When the rebels had seceded (9th *Zi Hijjah*, 987) and gone from Tānda to Gaur, Muzaffar sent Razawi *Khān*, Rāy Patr Dās (No. 196) and Mir Ahmad Munshi to them to try to bring them back to obedience. Things took indeed a good turn, and everything might have ended peacefully when some of Rāy Patr Dās's Rājpūts said that the opportunity should not be thrown away to kill the whole lot. Rāy Patr Dās mentioned this to Razawi *Khān*, and through him, it appears, the rebels heard of it. They took up arms and caught Rāy Patr Dās. Razawi *Khān* and Mir Ahmad Munshi surrendered themselves.

The *Maṭṣir* says that nothing else is known of Razawi *Khān*. The *Tabaqat* says that he was a Commander of Two Thousand, and was dead in 1001.

Mirzā Mirak is not to be confounded with *Mirak Khān*, "an old grandee, who died in 975" (*Tabaqat*); or with *Mirak Bahādur* (208).

Shāhjahān conferred the title of *Razawi Khān* on Sayyid 'Ali, son of Sadr-e-Sudūr Mīrān S. Jalāl of *Bukhārā*.

142. Mirzā Najāt *Khān*, brother of Sayyid Barka, and
149. Mirzā Husayn *Khān*, his brother.

Both brothers, according to the *Tabaqat*, were dead in 1001. Their names are often wrongly given in MSS., which call them *Najābat*, instead of *Najāt*, and *Hasan* instead of *Husayn*.

From the *Akkarnāma* (I, 411) we see that both brothers accompanied Humāyūn on his march to India.

Mirzā Najāt served, in the 10th year, against *Khān Zamān* (No. 13). In the end of the 21st year, he was attached to the corps which under Shihāb *Khān* (No. 26) moved to *Khandeh*, the king of which, Rāja 'Ali *Khān*, had shown signs of disaffection. Later, he served in Bengal. When the Military Revolt broke out, Bābā *Khān Qāqshāl* (*vide*, p. 399, note 2), Jabārī (p. 400), Vazīr Jamīl (No. 200), Sa'īd-i Toqbā'i, and other grandees, marched on the 9th *Zi Hijja*, 987, from Tānda to Gaur across the Ganges. Mir Najāt was doubtful to which party to attach himself; and when Muzaffar sent his grandees [Mir Jamālu 'd-Dīn Husayn Injū (No. 164), Razawi *Khān* (No. 141), Timūr *Khān* (No. 215), Rāy Patr Dās (No. 196), Mir Adham, Husayn Beg, Hakim Abū 'l-Fath (No. 112), Khwāja Shamsu 'd-Dīn (No. 159), Ja'far Beg (No. 98), Muhammad Quli Turkmān (No. 203), Qāsim *Khān-i Sistānī*, 'Iwāz Bahādur, Zulf 'Ali Yasdi, Sayyid Abū Is-hāq-i Ṣafawi (No. 384), Muzaffar Beg, etc.] to the banks of the Ganges, where the rebels had drawn up their army, Mir Najāt stayed with Vazīr Jamīl, although Muzaffar, who was Najāt's father-in-law, fully expected him to join. He must have soon after left

the rebels and gone to Southern Bengal; for in the end of the 25th year he was at Sātgāw (Hūgli). Abū 'l-Fażl mentions him together with Murād Khān at Fathābād (No. 34), and Qiyā Khān in Orīsā (No. 33), as one of the few that represented Imperialism in Bengal (*Akbarn.* III, 291). But these three were too powerless to check the rebels. Murād died, and Qiyā was soon after killed by the Afghāns under Qutlū, who looked upon the revolt as his opportunity. Mir Najāt also was attacked by Qutlū and defeated near Salimābād (Sulaymānābād), S. of Bardwān. He fled to the Portuguese governor of Hūgli.<sup>1</sup> Bābā Khān Qāqshāl sent one of his officers to get hold of Najāt; but the officer hearing of Qutlū's victory, attacked the Afghāns near Mangalkot, N.E. of Bardwān. Qutlū, however, was again victorious.

143. Sayyid Hāshim, son of Sayyid Māhmūd of Bārha. *Vide* No. 105, p. 461.

144. Ghāzī Khān-i Badakhshī.

In MSS., Ghāzī is often altered to Qāzī, and Badakhshī to Bakhshī, and as Ghāzī Khān's first title was Qāzī Khān, his name is often confounded with No. 223. Other Ghāzī Khāns have been mentioned above, on pp. 396, 418.

Ghāzī Khān's name was Qāzī Nizām. He had studied law and Ḥadīs, under Mullā 'Isām'ū d-Dīn Ibrāhīm, and was looked upon as one of the most learned of the age. He was also the *murīd* of Shaykh Ḫusayn of Khwārazm, a renowned Ṣūfī. His acquirements procured him access to the court of Sulaymān, king of Badakhshān (No. 5), who conferred upon him the title of Qāzī Khān. At the death of Humāyūn, Sulaymān, wishing to profit by the distracted state of the country, moved to Kābul and besieged Mūnīm (No. 11). After the siege had lasted for some time, Sulaymān sent Qāzī to Mūnīm to prevail on him to surrender. But Mūnīm detained him for several days, and treated him "to the most sumptuous fare, such as Badakhshīs cannot enjoy even in peaceful times". The good dinners made such an impression on Qāzī Khān that he advised Sulaymān to raise the siege, as there was no lack of provisions in the fort. Sulaymān thereupon returned to Badakhshān.

Subsequently Qāzī Khān left his master, and went to India. At Khānpūr he was introduced to the emperor on his return from Jaunpūr (*Akbarn.* III, 85). He received several presents, and was appointed *Parwānchī* writer (p. 273). Akbar soon discovered in him a man of great insight, and made him a Commander of One Thousand. He also bestowed upon

---

The MSS. of the *Akbarnāma* call him *Bartab Bār Firangi*, or *Partab Firangi*.

him the title of *Ghāzi Khān*, after he had distinguished himself in several expeditions.

In the 21st year, *Ghāzi Khān* commanded the left wing of Mār Singh's corps in the war with the Rānā. Though his wing gave way, he returned with the troops and joined the van, and fought bravely. He then received Awadh as *tuyūl*, and distinguished himself in Bihār against the rebellious grandees.

He died at Awadh in the 29th year (992) at the age of seventy, about the same time that Sultān *Khwāja* died (No. 108).

*Ghāzi Khān* is the author of several works (*vide* Badāoni III, 153).

The *sijda*, or prostration, which formed so important a part in the ceremonies of the Court, was his invention (*vide* p. 167, note).

His son *Husām* 'd-Dīn. Akbar made him a Commander of One Thousand, and sent him with the *Khān Khānān* (No. 29) to the Dakhin. Suddenly a change came over *Husām*, and though a young man, he expressed to the commander his wish to resign the service and live as a faqir at the tomb of Nizāmu 'd-Dīn Awliyā in Dihlī. The *Khān Khānān* persuaded him in vain to give up this mad idea; but *Husām* next day laid aside his clothes, smeared his body with clay and mud, and wandered about in the streets and bazars. Akbar permitted his resignation. *Husām* lived for thirty years as an ascetic in Dihlī. *Khwāja Bāqī Billah* (born at Kābul and buried at Dihlī) conferred on him power of "guiding travellers on the road of piety". He died in 1034. His wife was Abū 'l-Fazl's sister. She gave at the request of her husband her ornaments to Darwishes, and fixed an annual sum of 12,000 Rupees as allowance for the cell of her husband. *Vide* Tuzuk, p. 80.

#### 145. Farhat *Khān*, Mihtar Sakā'i, a slave of Humāyūn.

The MSS. have *Sakā'i* and *Sakāhī*. Farhat *Khān* is first mentioned in the war between Humāyūn and Mirzā Kāmrān, when many grandees joined the latter. In a fight, Beg Bābā of Kolāb lifted up his sword to strike Humāyūn from behind. He missed and was at once attacked by Farhat, and put to flight. When Humāyūn left Lāhor on his march to Sarhind, where Sikandar *Khān* was, Farhat was appointed *Shiqdār* of Lāhor.<sup>1</sup> Subsequently, Mir Shāh Ahū 'l-Ma'ālī was appointed Governor of Lāhor. He sent away Farhat, and appointed his own men instead. Farhat therefore joined Prince Akbar on his arrival in the Panjab.

<sup>1</sup> *Akbar-nāma* I, 416. At the same time, Mir Bābūs (No. 73) was appointed *Farwādār* of the Panjab, Mirzā Shāh Sultān was made Amin, and Mihtar Jawhar, treasurer.

Humāyūn was on the 20th Muḥarram, 962, at Bigrām, crossed the Indus on the 5th Safar, when Bayrām arrived from Kābul, was at Lāhor on the 2nd Rabī' II, and at Sarhind, on the 7th Rajab.

After Akbar's accession, Farhat was made *Tuyūldār* of Korra. He distinguished himself in the war with Muḥammad Ḥusayn Mirzā near Ahmādābād. When the Mirzā was brought in a prisoner, Farhat refused him a drink of water which he had asked for; but Akbar gave him some of his own water, and remonstrated with Farhat for his cruelty. In the 19th year, he served in Bihār and was made *jāgīrdār* of Āra. In the 21st year (984), Gajpatī (p. 437) devastated the district. Farhang Khān, Farhat's son, marched against him, but was repulsed and slain. Farhat then moved against the enemy to avenge the death of his son, but met with the same fate (*vide* No. 80).

#### 146. Rūmī Khān, Ustād Jalabī (?), of Rūm.

He is not mentioned in the *Tabaqāt* and the *Maṭāṣir*, and but rarely in the *Akbarnāma*. In the 20th year, he and Bāqī Khān (No. 60) and ‘Abdu’r-Rahmān Beg (No. 186) accompanied a party of Begams from Court on their road to Makkah. The party consisted of Gulbadan Begam, Salima Sultān Begam, Hājī Begam, Gulcāzār Begam, Sultān Begam (wife of Mirzā ‘Askarī), Umm Kulsūm Begam (granddaughter of Gulbadan Begam), Gujnār Āghā (one of Bābar's wives), Bibi Ṣafiyā, Bibi Sarw-i Sahi and Shāham Āghā (wives of Humāyūn), and Salīma Khānum (daughter of Khizr Khwāja). They left in Rajab, 983.

Rūmī Khān has also been mentioned above (No. 111).

#### 147. Samānī Khān Qurghūjī (*vide* No. 100).

He was a grandee of Humāyūn. During the reign of Akbar, he reached the dignity of a Commander of Fifteen Hundred. The *Tabaqāt* says he was, in 1001, a Commander of 2,000. In the same work he is called a *Mughul*.

In the beginning of the 6th year (middle of 968) he served in Mālwa under Adham Khān (No. 19) and was present in the battle of Sārangpūr. In the 9th year, he accompanied Muḥammad Qāsim Khān-i Nishāpūrī (No. 40) and pursued ‘Abdu’llah Khān Uzbak (No. 14). In the 13th year, he was ordered, together with Ashraf Khān Mir Munshi (No. 74), to go to Rantambhūr and suppress the disturbances created by Mirzā Muḥammad Ḥusayn in Mālwa. Later, he held a *jāgīr* in Āra.<sup>1</sup> He joined at first the rebellious grandees, but convincing himself of their selfishness, he went back to the Imperial camp.

In the 39th year, he was allowed to come to Court, and died a few years later. His sons received employments in the army.

From the *Akbarnāma* (III, 156) we see that he also served in the

<sup>1</sup> The *Māṭāṣir* has Awadh. At the outbreak of the Bengal Military Revolt, he was *Jāgīrdār* of the Āra District (*Akbarn.* III, 244).

21st year under Khān Jahān (No. 24) and was present in the battle of Āg Mahall. In the 30th year, he was in Mālwa and was ordered to join the Dakhin corps. Two years later, he served under Shihāb Khān (No. 26) against Rāja Madhukar.

148. Shāhbeg Khān, son of Kūchak 'Alī Khān of Badakhshān (Nos. 138 and 380).

His name is not given in the *Maṣāqir* and the *Tabaqāt*. Amir Beg, a Pānsadī under Shājhahān, appears to be his son.

149. Mirza Husayn Khān, brother of Mirzā Najāt Khān (*vide* No. 142).

150. Hakim Zanbil, brother of Mirzā Muḥammad Tabib of Sabzwār.

Zanbil means "a basket". In the list of the physicians of the Court, lower down, he is called Hakīm Zanbil Beg. Badā'oni says, he was a *muqarrīb*, or personal attendant on the emperor.<sup>1</sup>

151. Khudāwand Khān-i Dakhini.

Khudāwand Khān was a Nizāmshāhī Grandee. As his father was born at Mashhad, Kh. is often called *Mashhadī*. He was of course a Shīyah.

He was a man of imposing stature, and well known for his personal courage. When Khwāja Mirak of Isfahān, who had the title of Chingiz Khān, was the Vakil of Murtazā Nizām Shāh, Kh. rose to dignity. He held several districts in Barār as *jāgīr*. The Masjid of Rohankhera<sup>2</sup> was built by him.

In 993, when Mir Murtazā of Sabzwār (No. 162) commanded the army of Barār, and was no longer able to withstand Ṣalābat Khān Chirgis in the Dakhin, Kh. accompanied M. Murtazā to Hindūstān. Both were well received by Akbar, and Kh. was made a Commander of One Thousand. He received Paṭan in Gujrāt as *tuyūl*.

He was married to Abū 'l-Fażl's sister, and died at Karī in the end of the 34th year, before the middle of 998 (*Badā'oni* II, 372, where in the *Tārikh* of his death the word *Dakhinī* must be written without an *h*).

Once Abū 'l-Fażl had invited several grandees, Khudāwand among them. The dishes placed before Kh. contained fowls and game and different kinds of vegetables, whilst the other guests had roast meat. He remarked it, took offence, and went away. Although Akbar assured him that Abū 'l-Fażl had treated him to fowls and game according to a Hindūstāni custom, Kh. disliked Abū 'l-Fażl, and never went again to his house. "Hence Dakhinis are notorious in Hindūstān for stupidity."

<sup>1</sup> The Edit. Bibl. Indica of *Badā'oni* (III, 164) calls him wrongly *Hakim Zinal Shirazi*. *Zinal* is the reading of bad MSS., and *Sabzwāri* is often altered to *Shirāzi*. Other bad MSS. have *Ranbal*.

<sup>2</sup> Rohankhera lies in West Barār, in the district of Buldāna. In Abū 'l-Fażl's list of parganas in Sarkār Talingāna, there is one called *Qiryāt-i Khudāwand Khān*.

The *Tabaqāt* puts Kh. among the Commanders of Fifteen Hundred, and says that he died in 995. The *Maṭājir* has 997.

152. **Mirzāda 'Ali Khān**, son of Muhtaram Beg.<sup>1</sup>

He served in the 9th year in Mālwa during the expedition against 'Abdu 'llah Khān Uzbak (No. 14). In the 17th year, he served in the Gujrāt war under the Khān-i Kalān (No. 16). Two years later, he commanded an expedition against Qāsim Khān Kāsū, who with a corps of Afghāns ravaged the frontiers of Bihār. In the 23rd year, he accompanied Shāhbāz Khān in the war with Rānā Partāb.<sup>2</sup> He then served in Bihār under Khān-i Aqzam (25th year) and in Bengal under Shāhbāz Khān (vide No. 134, p. 483). In the 30th year (993) he was present in the fight with Qutlū near Mangalkot (Bardwān). In the 31st year, he was ordered to join Qāsim Khān (No. 59), who was on his way to Kashmīr. Not long after, in 995 (32nd year) he was killed in a fight with the Kashmīris who defeated an Imperial detachment under Sayyid 'Abdu 'llah Khān (No. 189).

Bādāoni (III, p. 326) says he was a poet. He places his death in 996.

153. **Sa'ādat Mirzā**, son of Khizr Khwāja Khān (p. 394, note).

154. **Shimāl Khān Chela.**

*Chela* means "a slave". The *Tabaqāt* says he was a Qurchī, or armour-bearer of the emperor, and a genial companion. He was made a *Hazārī*, and was no longer alive in 1001.

In the 9th year, he assisted in the capture of Khwāja Muṣazzam. In the 20th year, he served in the war against Chandr Sen, during which Jalāl Khān (No. 213) had lost his life, and afterwards under Sayyid Aḥmad (No. 91) and Shāhbāz (No. 80) in the expedition to Siwāna.

155. **Shāh Ghāzi Khān**, a Sayyid from Tabriz.

The *Tabaqāt* calls him a Turkmān, and says, he was dead in 1001. He served in the 19th year with Mirzāda 'Ali Khān (No. 152) against Qāsim Khān Kāsū.

He may be the Shāh Ghāzi Khān mentioned below under No. 161.

156. **Faṣil Khān**, son of Khān-i Kalān (No. 16).

He was mentioned above, on p. 339.

157. **Maṣṣūm Khān**, son of Muṣinu 'd-Din Aḥmad Farāṇkhūdī (No. 128).

He is not to be confounded with Maṣṣūm Khān-i Kābulī (p. 476, note).

<sup>1</sup> He is also called *Mirzāda 'Ali Khān*. My text edition has wrongly *Mirzā 'Ali Khān*. For *Muhtaram* many MSS. read wrongly *Maṣṣram*.

His father, Muhtaram Beg, was a grandee of Humāyūn's Court.

<sup>2</sup> Generally called in the Histories *Rānā Kīkā*.

Maṣṣūm was made a *Hazārī* on the death of his father, and received Ghāzīpūr as *tuyūl*. He joined Todar Mal in Bihār, though anxious to go over to the rebels (pp. 376-7). Not long afterwards, Mīrzā Muḥammad Ḥakim, Akbar's brother, threatened to invade the Panjab, and as the emperor had resolved to move personally against him, Maṣṣūm thought it opportune to rebel. He seized Jaunpūr and drove away Tarsō Khān's men (No. 32). As Akbar had known him from a child, he was inclined to pardon him, provided he left Jaunpūr, and accepted Awadh as *tuyūl*. This M. did; but he continued to recruit, and when Shāh Qulī Mahram and Rāja Bir Baṛ had failed to bring him to his senses, Shāhbāz Khān, on hearing of his conduct, determined to punish him. The events of the expedition have been related on p. 437.

After his defeat near Awadh, M. threw himself into the town; but as several rebel chiefs had left him, he absconded, without even taking his family with him. He applied to two Zamīndārs for assistance; but the first robbed him of his valuables, and the latter waylaid him, and had it not been for a bribe, M. would not have escaped. About this time one of his friends of the name of Maqṣūd joined him and supplied him with funds. M. collected men and surprised and plundered the town of Bahrāīch. Vazir Khān (No. 41) and others moved from Hājipūr against him; but M. escaped them. After plundering the town of Muḥammadābād, he resolved to surprise Jaunpūr, when the tuyūldārs of the district marched against him. Being hard pressed, he applied to M. 'Azīz Koka (No. 21) to intercede for him. Akbar again pardoned him, and gave him the Pargana Mihsī, Sarkār Champāran, as *tuyūl*. But M. continued in a rebellious attitude, and when M. 'Azīz prepared to punish him, he applied for leave to go to Court. He arrived, in the 27th year, in Āgra, and was again pardoned, chiefly at the request of Akbar's mother.

Soon after, on going home one night from the Darbār, he was killed on the road. An inquiry was ordered to be held, but without result, and people believed that Akbar had connived at the murder. Compare with this the fate of Nos. 61 and 62, two other Bihār rebels.

### 158. Tolak Khān Qūchīn.

Tolak commenced to serve Bābar. He joined Humāyūn on his return from Persia. When the emperor had seized on Kābul, and M. Kārām came near the town under the mask of friendship, many of Humāyūn's grandees went over to him, and the emperor was obliged to retreat northwards to Zahāk (زهák) and Bāmiyān, where he hoped to find faithful officers. He sent, however, Tolak and several others to Kābul,

to bring him correct information, but Tolak alone returned. For his faithfulness he was made Qurbegi.

Tolak accompanied Humāyūn to India. After the emperor's death, he belonged to those who supported the young Akbar, and was instrumental in the capture at a dinner party of Mir Shāh Abū'l-Maqālī. Afterwards, T. went to Kābul, where he remained for a long time. In the 7th year of Akbar's reign, he was suddenly imprisoned by the young and hasty Ghani Khān, son of Mun'im Khān (No. 11), who was in charge of Kābul. Tolak managed to escape, and went to Bābā Khātūn, his jāgīr, collecting men to take revenge on Ghani. A favourable opportunity presented itself when Ghani one day had left Kābul for a place called Khwāja Sayyārān (خواجہ سیاران), to waylay a caravan from Balkh. He was just feasting with his companions, when Tolak Khān fell upon them. Ghani, who was drunk, was caught, and Tolak marched to Khwāja Awāsh (خواجہ اوش), a place two *kos* distant from Kābul. But he was opposed by Fażil Beg (Mun'im's brother) and his son Abū'l-Fath (called wrongly *'Abd'u'l-Fath*, on p. 318), and thought it advisable to let Ghani go. Ghani immediately collected men and pursued Tolak, who now prepared himself to go to Hindūstān. Ghani overtook him near the Āb-i Ghorband and killed Bābā Qūchin, and several other relations and friends of Tolak. Tolak himself and his son Isfandiyār managed to cut their way through the enemies, and arrived safely in India. Akbar gave Tolak a jāgīr in Mālwa, where he remained for a long time.

In the 28th year, T. served under Khān Khānān (No. 29) in Mālwa and Gujrāt, and defeated Sayyid Dawlat in Kambhāit. He distinguished himself in the fights with Muẓaffar, and served under Qulij Khān (No. 42) in the conquest of Bahrōch. In the 30th year, he was attached to the corps which under M. 'Aziz Koka was to be sent to the Dakhin. Having indulged in slander during the disagreement between M. 'Aziz Koka and Shihābu'd-Din, he was imprisoned. After his release he was sent to Bengal, where in the 37th year he served under Mān Singh against the Afghāns.

He died in the beginning of the 41st year (1004<sup>1</sup>)

#### 159. Khwāja Shams'u'd-Din Khawafī.

Khawafī means "coming from Khawaf'", which is a district and town in Khurāsān. Our maps have "Khāff'" or "Khāf'", due west of Hirāt, between Lat. 60° and 61°. According to the *Mu'jam'u'l-Buldān*, "Khawaf' is a large town belonging [at the time the author wrote] to the revenue district of Nishāpūr. Near it lies on one side Būshanj which belongs to the districts of Hirāt, and on the other Zūzan. Khawaf'

contains one hundred villages and three towns (Sanjān, Sirāwand, and Kharjard).” Amin Rāzī in his excellent *Hast Iqlīm* says that the district of Khawāf is famous for the kings, ministers, and learned men it has produced. The dynasty called, Āl-i Muẓaffar, of whom seven kings ruled for 59 years over Fārs and Shirāz,<sup>1</sup> were Khawāfiṣ. The author of the *Zakkirat’l Khawāñīn* says that the people of Khawāf were known to be bigoted Sunnis. When Shāh ‘Abbās-i Ṣafawī, in the beginning of his reign, came to Khawāf, he forced the inhabitants to abuse, as is customary with Shi‘as, the companions of the Prophet (*sabb-i sahāba*) ; but as the people refused to do so, he had seventy of the principal men thrown down from a Masjid. Although then no one was converted, the Khwāfiṣ are now as staunch Shi‘as as they were formerly bigoted Sunnis.

Khwāja Shams ‘d-Dīn was the son of Khwāja Alāqū ‘d-Dīn, who was a man much respected in Khawāf. Shams accompanied Muẓaffar Khān (No. 37), his countryman, to Bihār and Bengal. At the outbreak of the Military Revolt, he was caught by the rebels, and Maṣṣūm-i Kābuli had him tortured with a view of getting money out of him. Shams was half dead, when at the request of ‘Arab Bahādur he was let off and placed under ‘Arab’s charge, who lay under obligations to him. But Shams eluded his vigilance, and fled to Singrām, Rāja of Kharakpūr (Bihār).<sup>2</sup> As the roads were all held by the rebels, Shams could not

<sup>1</sup> They succumbed to Timūr. The Histories disagree regarding the length of their reign, some give 57 years, from A.H. 741 to 798.

Amin Rāzī mentions also several learned men and vazirs besides those mentioned in the *Muqjam*, and relates some anecdotes illustrating the proverbial sagacity and quick-wittedness of the inhabitants of Khawāf.

The number of Khawāfiṣ in the service of the Mughul emperors was considerable. One is mentioned below, No. 347. The Maṭāṣir has notes on the following :—Mirzā Qizzat (under Jahāngīr) ; Mirzā Ahmad, and Muṣtamid Khān Muhammad Salīḥ (under Shāh-jahān) ; Sayyid Amir Khān Shaykh Mir, Khwāja Mir Khawāfiṣ Salabat Khān, Čināyat Khān, and Muṣtafi Khān (under Awrangzib). The lists of grandees in the *Pādišahdnāma* mention several other Khawāfiṣ. In later times we have the name of Čabdū ‘r-Razzāq Samṣām ‘d-Dawla Awrangābādī, who was murdered in 1171. His ancestor, Mir Kamāl ‘d-Dīn Khawāfiṣ, has served under Akbar.

For Khawāfiṣ some MSS. have Khāfiṣ. The Historian Muhammad Hāshim Khāfi Khān has also been supposed to be a Khawāfiṣ, though it must be observed that geographical titles are rare. There are a few, as Rūmī Khān, Ghaznīn Khān, Habshī Khān. The authors of the *Pādišahdnāma* and the *Maṭāṣir* never use the form Khāfiṣ.

<sup>2</sup> Singrām later fought with Shāhbāz Khān (No. 80), and ceded Fort Mahdā. Though he never went to Court, he remained in submission to the Imperial governors of Bihār and Bengal. In the first year of Jahāngīr’s reign, Jahāngīr Quli Khān Lāla Beg, governor of Bihār, sent a corps against Singrām, who was killed in a fight. His son turned Muhammadan, and received the name “Rāja Roz-afzūn”, was confirmed in his zamindāris, and reached, under Jahāngīr, the dignity of a Commander of Fifteen Hundred. Under Shāhjahān, he served with Mahābat Khān in Balkh, against Jhujār Singh Bundela, in the siege of Parenda, and was at his death in 1044 a Commander of Two Thousand. His son, Rāja Bihrūz served in Qandahār, in the war between Awrangzib and Shāh Shujā‘, and distinguished himself in the second conquest of Palāman (4th year of Awrangzib). Rāja Bihrūz died in the 8th year of Awrangzib’s reign. *Vide Proceedings, Asiatic Society Bengal*, for December, 1870.

make his way to the Imperial army. He collected men, attacked the rebels, and carried off some of their cattle ; and when some time after dissensions broke out among the mutineers, he found means to escape. Akbar received him with every distinction, and appointed him, in the same year (26th) to superintend the building of Fort Aṭak (built 990-1) on the Indus, near which the Imperial camp then was.<sup>1</sup>

After this, Shams was for some time Diwān of Kābul. In the 39th year, when Qulij Khān (No. 42) after the death of Qāsim Khān (No. 59) was made Śubdār of Kābul, Shams was made Diwān of the empire (*Diwān-i-kull*), vice Qulij.<sup>2</sup> When Akbar in the 43rd year, after a residence of fourteen years in the Panjab, moved to Āgra to proceed to the Dakhin, the Begams with Prince Khurram (Shāhjahān) were left in Lāhor, and Shams was put in charge of the Panjab, in which office he continued, after Akbar's mother had returned, in the 44th year, with the Begams to Āgra.

Shams died at Lāhor in the 45th year (1008). The family vault which he had built near Bābā Hasan Abdāl having been used for other purposes (p. 469) he was buried in Lāhor in that quarter of the town which he had built, and which to his honour was called Khawāfi-pūra.

He is said to have been a man of simple manners, honest and faithful, and practical in transacting business.

Like Shaykh Farīd-i Bukhārī (No. 99), whom he in many respects resembles, he died childless.

His brother, Khwāja Mümin Khawāfi, was made, on his death, Diwān of the Panjab. Mümin's son, 'Abd' 1-Khalīq was a favourite of Āṣaf Khān IV (p. 398). He was killed by Mahābat Khān, when Āṣaf had been removed by Mahābat from Fort Aṭak and imprisoned.

#### 160. Jagat Singh, eldest of Rāja Mān Singh (No. 30).

Kūwar Jagat Singh served in the 42nd year under Mirzā Ja'far Āṣaf Khān (No. 98) against Rāja Bāsū, zamindār of Mau and Pāthān (Nūrpūr, N.E. Panjab). In the 44th year (1008) when Akbar moved to Mālwā and Prince Salim (Jahāngīr) was ordered to move against Rānā Amr Singh,

<sup>1</sup> The author of the *Maṭāpīr* repeats Abū 'l-Faqīl's etymology of the name "Aṭak", which was given on p. 404, note. He also says that some derive it from the Hindi, *ṭak*, prevention, a bar, "because Hindus will not go beyond the Indus." But there is no instance on record that Hindus ever did object to cross the Indus. Bhagwān Dās, Mān Singh, and others were governors of Kābul and Zābulistān, and had their Rājpūts there; and during the reign of Shāhjahān, the Rājpūts distinguished themselves in the conquest of Balgh and the siege of Qandahār. [Fort Aṭak built in 990-91.—B.]

Abū 'l-Faqīl's etymology is also doubtful; for in the *Ākber-nāma* (II, 302) he mentions the name "Aṭak" long before the building of the Fort (III, 335).

<sup>2</sup> The twelve Diwāns, who in 1003 had been appointed to the 12 Sābas, were under his orders. *Diwān-i-kull* is the same as *Vasīr-i-kull* or *'asīr-i-muṣlaq*, or merely *Vasīr*.

Mān Singh was called from Bengal, and Jagat Singh was ordered to go to Bengal, as *nā'ib* of his father. While still at Āgra, he died from excessive drinking. Regarding J. S.'s daughter, *vide* p. 323 and No. 175.

Mahā Singh, Jagat's younger son, was appointed in his stead. His youth and inexperience inclined the Afghāns under 'Usmān and Shujāwal Khān to attack him. They defeated him and Partāb Singh, son of Rāja Bhagwān Dās (No. 336), near Bhadrak in Orīsā (45th year). Mān Singh hastened to Bengal, and after defeating in 1009 the Afghāns near Sherpūr 'Atā, between Shiūri (Sooree) in Birbhūm and Murshidābād, recovered Lower Bengal and Orīsā.

Mahā Singh died soon after, like his father, from excessive drinking.

#### 161. Naqīb Khān, son of Mir 'Abdu 'l-Latīf of Qazwin.

*Naqīb Khān* is the title of Mir Ghīyāṣ 'd-Dīn 'Alī. His family belongs to the Sayfi Sayyids of Qazwin, who were known in Irān for their Sunnī tendencies. His grandfather Mir Yāḥyā was "a well-known theologian and philosopher, who had acquired such extraordinary proficiency in the knowledge of history, that he was acquainted with the date of every event which had occurred from the establishment of the Muhammadian religion to his own time."

"In the opening of his career, Mir Yāḥyā was patronized by Shāh Tahmāsp-i Ṣafawī, who called him Yāḥyā Maṣṣūm,<sup>1</sup> and was treated by the king with such distinction, that his enemies, envious of his good fortune, endeavoured to poison his patron's mind against him, by representing that he and his son, Mir 'Abdu 'l-Latīf, were the leading men among the Sunnis of Qazwin. They at last prevailed so far as to induce the king, when he was on the borders of Āzrbāyjān, to order Mir Yāḥyā and his son, together with their families, to be imprisoned at Isfahān. At that time, his second son, 'Alāqū 'd-Dawla was in Āzrbāyjān, and sent off a special messenger to convey his intelligence to his father. Mir Yāḥyā, being too old and infirm to flee, accompanied the king's messenger to Isfahān, and died there, after one year and nine months, in A.H. 962, at the age of 77 years."<sup>2</sup>

"Mir 'Abdu 'l-Latīf, however, immediately on receipt of his brother's

<sup>1</sup> I.e. exempt, probably from losing life and property for his attachment to Sunnism.

<sup>2</sup> Mir Yāḥyā is the author of an historical compendium called *Zubūr 'd-tawrīkh*, composed in 1541. *Vide* Elliot's Bibl. Index to the Historians of India, p. 129. His second son 'Alāqū 'd-Dawla wrote under the poetical name of Kāmf, and is the author of the *Naqīb-i 'l-Maqāṣir*, a "tazkīra", or work on literature. Badā'u qul (III, 97) says he composed a Qasīda in which, according to the manner of Shi'ahs, he abused the companions of the Prophet and the Sunnis, and among the latter his father and elder brother ('Abdu 'l-Latīf), whom he used to call *Hazrat-i Aqā*, as he had been his teacher. But the verse in which he cursed his relations is ambiguously worded.

Some fix the date of Mir Yāḥyā's death two years earlier.

communication, fled to Gilān,<sup>1</sup> and afterwards at the invitation of the emperor Humāyūn went to Hindūstān, and arrived at Court with his family just after Akbar had ascended the throne. By him he was received with great kindness and consideration, and appointed in the second year of his reign as his preceptor. At that time Akbar knew not how to read and write, but shortly afterwards he was able to repeat some odes of Hāfiẓ. The Mīr was a man of great eloquence and of excellent disposition, and so moderate in his religious sentiments,<sup>2</sup> that each party used to revile him for his indifference."

"When Bayrām Khān had incurred the displeasure of the emperor and had left Āgra and proceeded to Alwar with the intention, as it was supposed, of exciting a rebellion in the Panjāb, the emperor sent the Mir to him, to dissuade him from such an open breach of fidelity to his sovereign." *Elliot, Index, l.c.*

Mir ʻAbdū 'l-Latīf died at Sikrī on the 5th Rajab, 981,<sup>3</sup> and was buried at Ajmīr near the Dargāh of Mīr Sayyid Husayn Khīng-Suwār.

ʻAbdū 'l-Latīf had several sons. The following are mentioned: 1. Naqib Khān; 2. Qamar Khān; 3. Mīr Muḥammad Sharīf. The last was killed in 984 at Fathpūr by a fall from his horse, while playing hockey with the emperor (*Bad. II, 230*). For Qamar Khān, *vide* No. 243.

Naqib Khān arrived with his father in India, when Akbar after his accession was still in the Panjāb (*Akbarān. II, 23*) and soon became a personal friend of the emperor (*II, 281*). In the 10th year, he conveyed Akbar's pardon to Khān Zamān, for whom Muṇīsim Khān had interceded (*II, 281*). In the 18th year, N. accompanied the emperor on the forced march to Patan and Ahmādābād (p. 481, note), and in the following year to Patan. In the end of the 21st year, he took part in the expedition to Idar (*III, 165*) and was sent in the following year to Mālwa or Gujrāt, after the appointment of Shihāb to the latter province. After the outbreak of the Military Revolt in Bengal, N. with his brother Qamar Khān served under Todar Mal and Sādiq Khān in Bihār against Maṇīsim-i Kābuli (*III, 273*). In the 26th year, he received the title of *Naqīb Khān*.<sup>4</sup> Though

<sup>1</sup> The MSS. of the *Maṭdūr* have مکان کے میں جائے ; so also *Badrānī*, *i.e.*

<sup>2</sup> He was the first that taught Akbar the principle of *sulh-i kull*, "peace with all," the Persian term which Abū 'l-Fażl so often uses to describe Akbar's policy of toleration. Abū 'l-Fażl (*Akbarān. II, 23*) says that ʻAbdū 'l-Latīf was accused in Persia of being a Sunnī and in Hindūstān of being a Shiʻah.

<sup>3</sup> Elliot has by mistake 971. The *Tārīkh* of his death in the *Maṭdūr* and *Badrānī* (*III, p. 99*) is *fakhr-i dīl-i Yā-Sin*, "the pride of the descendants of Yāsin (the Prophet)" = 981, if the long *alif* in *dīl* be not counted 2, but 1.

<sup>4</sup> Kewal Rām, according to Elliot, says in the *Tazkirat* 'l-Umarā that the title was conferred on Naqib Khān in the 25th year for his gallant conduct in repelling a night attack made by Maṇīsim Khān-i Kābuli on the Imperialists under Todar Mal and Sādiq Khān. This night attack is related in the *Akbarānāma* (*III, 293*). The fight took place in the 25th year, near Gayā; but Abū 'l-Fażl says nothing of Naqib's "gallant conduct"; he does not even mention his name.

during the reign of Akbar, he did not rise above the rank of a *Hazāri*, he possessed great influence at Court. He was Akbar's reader, and superintended the translations from Sanscrit into Persian, mentioned on p. 110. Several portions of the *Tārikh-i Alfī* also (p. 113) are written by him.

Naqib had an uncle of the name of Qāzī Ḳışā, who had come from Irān to Akbar's Court, where he died in 980. His son was Shāh Ghāzi Khān (*vide* No. 155). Akbar married the latter to Sakina Bānū Begam, sister of Mīrzā Muḥammad Ḥakīm (Akbar's half-brother); and as Naqib Khān, in the 38th year, reported that Qāzī Ḳışā had expressed a dying wish to present his daughter to Akbar, the emperor married her. Thus two of Naqib's cousins married into the imperial family.

On the accession of Jahāngīr, N. was made a Commander of 1,500 (*Tuzuk*, p. 12). He died in the 9th year of J.'s reign (beginning of 1023) at Ajmir, and was buried at the side of his wife within the enclosure of Muṣin-i Chishti's tomb (*Tuzuk*, p. 129). His wife was a daughter of Mir Maḥmūd, *Munshiyū 'l-Mamālik*, who had been for twenty-five years in Akbar's service (Badāoni III, 321).

Naqib's son, 'Abdu'l-Latīf, was distinguished for his acquirements. He was married to a daughter of M. Yūsuf Khān (No. 35) and died insane.

Naqib Khān, like his grandfather, excelled in history. It is said that he knew the seven volumes of the *Rawżatū 's-safā* by heart. Jahāngīr, in his Memoirs, praises him for his remarkable memory, and Badāoni, who was Naqib's schoolfellow and friend, says that no man in Arabia or Persia was as proficient in history as Naqib. Once on being asked how many pigeons there were in a particular flock then flying, he responded instantly, without making a mistake of even one.

#### 162. Mir Murtaza Khān, a Sabzwāri Sayyid.

Mir Murtaza Khān was at first in the service of Ādil Shāh of Bijāpūr. Murtaza Nizām Shāh called him to Ahmadnagar, and made him Military Governor of Barār, and later Amirū 'l-Umarā'. He successfully invaded, at Nizām Shāh's order, Ādil Shāh's dominions. But Nizām Shāh suffered from insanity, and the government was left in the hands of his Vakīl, Shāh Qulī Salābat Khān; and as he reigned absolutely, several of the nobles, especially the *tuyūldārs* of Barāl, were dissatisfied. Salābat Khān being bent on ruining them, Mir Murtaza Khudāwand Khān (No. 151), Jamshed Khān-i Shirāzi and others, marched in 992 to Ahmadnagar. Salābat Khān and Shāhsāda Mirān Husayn surprised them and routed them. Mir Murtaza lost all his property, and unable to resist Salābat Khān, he went with Khudāwand Khān to Akbar, who made him a Commander of One Thousand.

M. M. distinguished himself under Shāh Murād in the Dakhin invasion. When the Prince left Almadnagar, Ṣādiq Khān (No. 43) remained in Mahkar (South Barār), and M. M. in Illichpūr, to guard the conquered districts. During his stay there, he managed to take possession of Fort Gāwil, near Illichpūr (43rd year, 1007), persuading the commanders Wajihu 'd-Dīn and Biswās Rāo, to enter Akbar's service. Later, M. M. distinguished himself in the conquest of Almadnagar under Prince Dānyāl, and received a higher *Manṣab*, as also a flag and a *naqqāra*.

Mir Murtazā is not to be confounded with the learned Mir Murtazā Sharif-i Shirāzī (Badā, onī III, 320), or the Mir Murtazā mentioned by Badā, onī III, 279.

### 163. Shamsī, son of Khān-i Aqzam Mirzā Koka (No. 21).

He was mentioned above on pp. 345 and 346. At the end of Akbar's reign, Shamsī<sup>1</sup> was a Commander of Two Thousand.

In the third year of Jahāngīr's reign, he received the title of Jahāngīr Quli Khān, vacant by the death of Jahāngīr Quli Khān Lāla Beg, Governor of Bihār, and was sent to Gujrāt as *nā'ib* of his father. Mirzā Aziz had been nominally appointed Governor of that Śūba; but as he had given the emperor offence, he was detained at Court. Subsequently Shamsī was made a Commander of Three Thousand, and Governor of Jaunpūr. Whilst there, Prince Shāhjahān had taken possession of Bengal, and prepared himself to march on Patna, sending Abdu'llāh Khān zuuz-Jang and Rāja Bhim in advance towards Ilāhābād. On their arrival at Chausā, Shamsī left Jaunpūr, and joined Mirzā Rustam (No. 9), Governor of the Śūba of Ilāhābād.

On Shāhjahān's accession, Shamsī was deposed, but allowed to retain his *Manṣab*. A short time after, he was appointed to Sūrat<sup>2</sup> and Jūnāgadh, vice Beglar Khān. He died there in the 5th year of Shāhjahān's reign (1041).

Shamsī's son, Bahrām, was made by Shāhjahān a Commander of 1,000, 500 horse (*Pādishāhn.* I, b., 309) and appointed to succeed his father. Whilst in Gujrāt, he built a place called after him *Bahrāmpūra*. He died in the 18th year of Shāhjahān's reign (*Pādishāhn.* II, p. 733).

### 164. Mir Jamālu 'd-Dīn Husayn, an Injū Sayyid.

From a remark in the *Wassāf* it appears that a part of Shirāz was called *Injū*; *vide Journal Asiatic Society Bengal*, 1868, p. 67 to p. 69.

Mir Jamālu 'd-Dīn Injū belongs to the Sayyids of Shirāz, who trace their descent to Qāsimarrāsī (?) ibn-i Ḥasan ibn-i Ibrāhīm Tabāṭibā<sup>3</sup> Husaynī. Mir Shāh Mahmūd and Mir Shāh Abū Turāb, two later members

<sup>1</sup> Shamsī is an abbreviation for Shamsu 'd-Dīn.

<sup>2</sup> Soraθ B.

of this renowned family, were appointed during the reign of Shāh Tahmāsp-i Ṣafawi, at the request of the Chief Justice of Persia, Mir Shams<sup>u</sup> 'd-Dīn Asad<sup>u</sup> 'llāh of Shushtar, the first as Shaykh<sup>u</sup> 'l-Islām of Persia, and the second as Qāziy<sup>u</sup> 'l-Quzāt. Mir Jamālu 'd-Dīn is one of their cousins.

Mir Jamālu 'd-Dīn went to the Dakhin, the kings of which had frequently intermarried with the Injūs. He afterwards entered Akbar's service, took part in the Gujrāt wars, and was present in the battle of Patan (p. 432). Later he was sent to Bengal. At the outbreak of the Military Revolt, he was with Muẓaffar (*Akbarnāma* III, p. 255). In the 30th year (993) he was made a Commander of Six Hundred, and accompanied, shortly after, A'zam Khān (No. 21) on his expedition to Gadha and Rā'isn (*Akbarn.* III, 472). In the 36th year, he had a jāgīr in Mālwa, and served under A'zam Khān in the Dakhin. His promotion to the rank of a Hasārī took place in the 40th year. When in the 45th year the fort of Āstir had been conquered, 'Ādil Shāh, king of Bijāpūr wished to enter into a matrimonial alliance with Akbar, and offered his daughter to Prince Dānyāl. To settle matters, Akbar dispatched the Mir in 1009 (*Akbarn.* III, 846) to the Dakhin. But the marriage only took place in 1013, near Patan. After this, accompanied by the Historian Firishta, he went to Āgra, in order to lay before the emperor "such presents and tribute, as had never before come from the Dakhin".

At the end of Akbar's reign, Mir J. was a Commander of Three Thousand. Having been a favourite of Prince Salīm, he was promoted after the Prince's accession to the post of a Chahar-Hazārī, and received a naqqāra and a flag. When Khusraw rebelled, the Mir received the order to effect an understanding by offering Khusraw the kingdom of Kābul with the same conditions under which M. Muḥammad Ḥakim, Akbar's brother, had held that province. But the Prince did not consent; and when he was subsequently made a prisoner (p. 455) and brought before his father, Hasan Beg (No. 167), Khusraw's principal agent told Jahāngīr that all Amirs of the Court were implicated in the rebellion; Jamālu 'd-Dīn had only a short time ago asked him (Hasan Beg) to promise him an appointment as *Panjhazārī*. The Mir got pale and confused, when Mirzā 'Aziz Koka (No. 21) asked the emperor not to listen to such absurdities: Hasan Beg knew very well that he would have to suffer death and therefore tried to involve others; he himself ('Aziz) was the chief conspirator, and ready as such to undergo any punishment. Jahāngīr consoled the Mir, and appointed him afterwards Governor of Bihār. In the 11th year, Mir Jamāl received the title of 'Aṣad<sup>u</sup> 'd-Dawla.

On this occasion, he presented to the emperor a dagger, inlaid with precious stones, the making of which he had himself superintended when at Bijāpūr. At the top of the handle, he had a yellow *yāqūt* fixed, perfectly pure, of the shape of half an egg, and had it surrounded by other *yāqūts* and emeralds. The value was estimated at 50,000 Rupees.

In 1621, Jahāngīr pensioned him off, because he was too old, allowing him four thousand rupees *per mensem*. The highest rank that he had reached was that of a brevet Panjhazārī with an actual command of Three Thousand and Five Hundred. In 1623, at the eighteenth anniversary of Jahāngīr's accession, he presented the emperor a copy of the great Persian Dictionary, entitled *Farhang-i Jahāngīrī*, of which he was the compiler. The first edition of it had made its appearance in 1017.<sup>1</sup>

After having lived for some time in Bahrāich, Mir Jamāl returned to Agra, where he died.

Mir Jamālu 'd-Dīn had two sons. 1. *Mīr Amīn* 'd-Dīn. He served with his father, and married a daughter of 'Abdu'r-Rahīm Khān Khānān (No. 29). He died when young.

2. *Mīr Husam* 'd-Dīn. He married the sister of Ahmad Beg Khān, brother's son of Ibrāhīm Khān Fath-Jang (Nūr Jahān's brother). Jahāngīr made him Governor of Āsīr, which fort he handed over to Prince Shāhjahān during his rebellion. On Shāhjahān's accession, he was made a Commander of 4,000, with 3,000 horse, received a present of 50,000 Rupees, and the title of *Mūrtazā* Khān. He was also made Governor of Thathāh, where he died in the second year (1039).

Mir Husām's sons—1. *Sāmān* 'd-Dawla. He was made Diwān of Shāh Shujā' in the 21st year. In the 28th year, he was appointed Governor of Orīsā with a command of 1,500, and 500 horse. He died in the end of the same year. 2. *Nūr* 'llāh. He is mentioned in the *Pādīshāhnāma* (I., b., p. 312) as a Commander of Nine Hundred, 300-horse.

#### 165. *Sayyid Rājū*, of Bārha.

Historians do not say to which of the four divisions (*vide* p. 427) the Bārha clan Rājū belongs.

He served in the 21st year, under Mān Singh, and in the 28th year, under Jagannāth (No. 69), against the Rānā. While serving under the latter, Rājū commanded the Imperial garrison of Mandalgarh, and successfully conducted an expedition against a detachment of the Rānā's troops. In the 30th year, Jagannāth and Rājū attacked the Rānā in his residence; but he escaped.

<sup>1</sup> Regarding the *Farhang-i Jahāngīrī*, *vide Journal Asiatic Society Bengal*, 1848, pp. 12 to 15, and 65 to 69.

Later, Rājū served under Prince Murād, Governor of Mālwa, whom, in the 36th year, he accompanied in the war with Rāja Madhukar; but as the Prince was ordered by Akbar to return to Mālwa, Rājū had to lead the expedition. In the 40th year, he served in the siege of Ahmadnagar. Once the enemies surprised the Imperialists, and did much damage to their cattle. Rājū attacked them, but was killed in the fight, together with several of his relations (A.H. 1003).

### 166. Mir Sharif-i Amuli.

His antecedents and arrival in India have been mentioned above on p. 185. In the 30th year (993) Prince Mirzā Muḥammad Ḥakīm of Kābul died, and the country was annexed to India. Mir Sharif was appointed Amin and Ṣadr of the new province. In the following year, he served under Mān Singh in Kābul. In the 36th year,<sup>1</sup> he was appointed in the same capacity, though with more extensive powers, to Bihār and Bengal. In the 43rd year, he received Ajmir as *aqīq*, and the Pargana of Mohān near Lakhnau, as *tuyūl*. During the siege of Āsir, he joined the Imperial camp with his contingent, and was well received by the emperor.

He is said to have risen to the rank of a Commander of Three Thousand. He was buried at Mohān. On his death, neither books nor official papers were found; his list of soldiers contained the names of his friends and clients, who had to refund him six months' wages *per annum*.

Jahāngīr in his memoirs (*Tuzuk*, p. 22) praises him very much.

The *Tabaqat* says, "Mir Sharif belongs to the heretics of the age. He is well acquainted with šūfism and is at present (1001) in Bihār."

### Note on the *Nuqtawiyya* Sect (نقطیہ).

It was mentioned above (p. 186) that Mir Sharif spread in India doctrines which resembled those of Maḥmūd of Basājhwān.<sup>2</sup> The curious sect which Maḥmūd founded, goes by the name of *Maḥmūdiyya*, or *Wāhiḍiyya*, or *Nuqtawiyya*, or *Umanā*.<sup>3</sup> Maḥmud called himself *Shahs-i wāhid*, or "the individual", and professed to be the Imām Mahdi, whose appearance

<sup>1</sup> The Lucknow edition of the *Akbarnāma* (III, p. 629) says he was made at the same time a Commander of Four Thousand. This must be a mistake, because Mir Sharif was at Jahāngīr's accession a Commander of 2,500 (*Tuzuk*, p. 23).

<sup>2</sup> Badāoni (Ed. Bibl. Indica) has *Basājhwān*; the MSS. of the Maṭlāqīr, *Basājhwān* (with a long penultima) and in other places *Bādkhwān* without a w; the Calcutta edition of the *Dabistān* (p. 374) and Shea and Troyer's Translation have *Masjedān*—a shifting of the diacritical points.

<sup>3</sup> The name *nuqtawī* was evidently used by Badāoni, though the MSS. from which the Bibl. Indica edition was printed, have *Nabātī*, which was given on p. 185. For *Umanā*, Shea's translation of the *Dabistān* has */mānā*; but *u*-*l* (*umānā*) is, no doubt, the plural of *u*-*l* *amin*.

on earth ushers in the end of the world. According to the Calcutta edition of the Dabistān and Shea's Translation, he lived about A.H. 600; but the MSS. of the *Maṭāṣir* have A.H. 800, which also agrees with Badāoni's statement that Maḥmūd lived at the time of Timūr. The sect found numerous adherents in Irān, but was extinguished by Shāh ḠAbbās-i Māzī,<sup>1</sup> who killed them or drove them into exile.

Maḥmūd had forced into his service a passage from the Qur'ān (Sur. XVII, .81), *casā an yabqāṣu-k<sup>a</sup> rabbu-k<sup>a</sup> maqām<sup>"n</sup> mahmūd<sup>"n</sup>*, "peradventure thy Lord will raise thee to an honorable (*mahmūd*) station." He maintained that the human body (*jasad*) had since its creation been advancing in purity, and that on its reaching a higher degree of perfection "Maḥmūd" would arise, as indicated in the passage from the Qur'ān, and with his appearance the dispensation of Muḥammad would come to an end. He taught the transmigration of souls, and said that the beginning of everything was the *nuqta-yi khāk*, or earth-atom, from which the vegetables, and from these the animals, arose. The term *nuqta-yi khāk* has given rise to their name *Nuqṭawīs*. For other of Maḥmūd's tenets, *vide* Shea's translation of the Dabistān, vol. III, pp. 12 to 26.

Some of Maḥmūd's doctrines must have been of interest to Akbar, whose leanings towards the "man of the millennium", transmigration of souls, etc., have been mentioned above, and Mir Sharif-i Āmulī could not have done better than propounding the same doctrine at Court, and pointing out to Akbar as the restorer of the millennium.

The author of the *Alam Ārā-yi Sikandari*, as the *Maṭāṣir* says, mentions Mir Sharif-i Āmulī under the following circumstances. In 1002, the 7th year of Shāh ḠAbbās-i Māzī's reign, the astrologers of the age predicted, in consequence of certain very inauspicious conjunctions, the death of a great king, and as this prediction was universally referred to Shāh ḠAbbās Jalālu 'd-Din Muḥammad of Tabriz, who was looked upon as the greatest astronomer of the period, it was proposed that Shāh ḠAbbās should lay aside royalty for the two or three days the dreaded conjunction was expected to last, and that a criminal who had been sentenced to death should sit on the throne. This extraordinary expedient was everywhere approved of; the criminals threw lots, and Yūsuf the quiver-maker, who belonged to the heretical followers of Darwīsh Khusraw of Qazwin, was raised to the throne. He reigned for three days, and was then killed. Soon after, Darwīsh Khusraw was hanged. His ancestors had been well-diggers, but he was a dervish, and though he had been wise enough

<sup>1</sup> Māzī (مَازِي), i.e., who passed away, is the epithet which Historians give to Shāh ḠAbbās I of Persia, the contemporary of Akbar and Jahāngir.

never to speak of his *Nuqtawiyya* belief, he was known as one of the sect, and was accordingly killed. So also Mir Sayyid Ahmad of Kāshān, whom 'Abbās killed with his own sword. Among his papers treatises were found on the *Nuqta* doctrine, and also a letter addressed to him by Abū 'l-Fażl in Akbar's name. *Mir Sharīf-i Āmulī, a good poet and the head of the sect, heard of these persecutions, and fled from Astrābād to Hindūstān.*

Regarding the last sentence, the author of the *Maṭāfir* remarks that it involves an anachronism, for Mir Sharīf was in India in 984, when Akbar was at Dīpālpur in Mālwa; and besides, Sharīf-i Āmulī was mentioned in no *Tazkira* as a poet.

#### 167. Hasan Beg Khān-i Badakhshī Shaykh ʻUmari.<sup>1</sup>

Hasan Beg was a good soldier. In the 34th year, Akbar after his stay in Kashmīr, marched to Zābulistān, and passed through the district of Pakhali, "which is 35 *kos* long and 25 broad, and lies west of Kashmīr. In Pakhali, Sultān Husayn Khān-i Pakhalīwāl (No. 301) paid his respects. This Zamīndār belonged to the descendants of the Qārlughhs (قراولھ), whom Timūr on his return from India to Tūrān had left in Pakhali as garrison. After following Akbar's Court for a few days, Sultān Husayn Khān withdrew without leave, and the emperor ordered Hasan Beg to occupy Pakhali (*Akbarnāma* III, 591, 598). He speedily subdued the district. In the 35th year, during Hasan Beg's temporary absence at Court, Sultān Husayn Khān again rebelled, assumed the title of Sultān Nāṣiru 'd-Dīn, and drove away Hasan Beg's men. But soon after, he had again to submit to Hasan Beg. In the 46th year, Hasan was made a Commander of Two Thousand and Five Hundred for his services in Bangash, and was put, towards the end of Akbar's reign, in charge of Kābul, receiving Fort Rohtās<sup>2</sup> (in the Panjab) as jāgīr.

In the beginning of Jahāngīr's reign, he was called from Kābul to Court. On his way, at Mathurā (Muttra), Hasan Beg met Prince Khusarāw, who had fled from Āgra on Sunday, the 8th *Zi Hijjah*, 1014.<sup>3</sup> From

<sup>1</sup> *Badakhshī* is the adjective formed from *Badakhshān*, as *Kāshī* from *Kāshān*. The words *Shaykh ʻUmari* are to be taken as an adjective formed like *Abbāshī*, *Jahāngīrī*, etc., which we find after the names of several grandees. Thus *Shaykh ʻUmari* would mean "belonging to the servants of Shaykh ʻUmar", and this explanation is rendered more probable by the statement of historians that Hasan Beg belonged to the *Bābāriyān* or "nobles of Bābār's Court".

Hasan Beg is often wrongly called *Husayn Beg*. Thus in the *Tuzuk*, p. 25 ff.; *Pādi-shāhī I*, p. 306; *Akbarnāma*, III, 508.

<sup>2</sup> Generally spelt *Rohtās*. The fort in Bihār is spelt without *wāw*, *و*, though both are identical.

<sup>3</sup> So the *Tuzuk*. The *Maṭāfir* has the 20th, instead of the 8th. MSS. continually confound *pīrs* and *pīrs*. But Jahāngīr on his pursuit reached Hoḍal on the 10th *Zi Hijjah* and the *Tuzuk* is correct.

distrust as to the motives of the emperor, which led to his recall from Kābul, or "from the innate wickedness of Badakhshīs", he joined the Prince with his three hundred Badakhshī troopers, received the title of Khān Bābā, and got the management of all affairs. Another officer who attached himself to Khusraw, was 'Abdu 'r-Rahīm, Diwān of Lāhor. After the defeat near Bhairōwāl on the Biāh,<sup>1</sup> the Afghāns who were with the prince, advised him to retreat to the Eastern provinces of the Empire; but Hasan Beg proposed to march to Kābul, which, he said, had always been the starting-place of the conquerors of India; he had, moreover, four lacs of rupees in Rohtās, which were at the Prince's service. Hasan Beg's counsel was ultimately adopted. But before he could reach Rohtās, Khusraw was captured on the Chanāb. On the 3rd Ṣafar 1015, the Prince, Hasan Beg, and 'Abdu 'r-Rahīm, were taken before Jahāngīr in the Bāgh-i Mirzā Kāmrān, a villa near Lāhor, Khusraw himself, according to Chingiz's law (*batorah i Chingīzī*?), with his hands tied and fetters on his feet. Hasan Beg after making a useless attempt to incriminate others (p. 500), was put into a cow-hide and 'Abdu 'r-Rahīm into a donkey's skin, and in this state they were tied to donkeys, and carried through the bazars. "As cow-hides get dry sooner than donkey-skins," Hasan died after a few hours from suffocation: but 'Abdu 'r-Rahīm was after 24 hours still alive, and received, at the request of several courtiers, free pardon.<sup>2</sup> The other accomplices and the troopers of Khusraw were impaled; their corpses were arranged in a double row along the road which leads from the Bāgh-i Mirzā Kāmrān to the Fort of Lāhor, and Khusraw, seated on a sorry elephant, was led along that way. People had been posted at short intervals, and pointing to the corpses, kept calling out to Khusraw, "Behold, your friends, your servants, do homage to you."

Hasan Beg was mentioned above on p. 370. His son *Isfandiyār Khān*, was under Shāhjahān, a commander of 1,500. He served in Bengal, and died in the 16th year of Shāhjahān's reign (*Pādishāhn.* I, 476; I, b. 304). The 'Ārif Beg *i Shaykh* 'Umāri mentioned in the *Pādishāhn.* (I, b. 319) appears to be a relation of his.

#### 168. *Sheroya Khān*, son of Sher Afkan Khān.

Sher Afkan Khān was the son of Qūch Beg. Qūch Beg served under Humāyūn, and was killed in the successful attempt made by several

<sup>1</sup> Vide p. 456 note. There is another Bhairōwāl between Wazirābād and Siyālkot, south of the Chanāb.

<sup>2</sup> In Zū'l-Hijjah, 1018, he got an appointment as a Yüzbašī, or commander of 100 and was sent to Kashmir (*Tuzuk*, p. 79). In the *Tuzuk*, he is called 'Abdu 'r-Rahīm Khār, 'Abdu 'r-Rahīm "the Ass".

grandees to save Maryam Makānī, Akbar's mother, after the fatal battle of Chausā (*vide* No. 96, p. 450). When Humāyūn fled to Persia, Sher Afšan remained with Mīrzā Kāmrām in Kābul; but he joined the emperor on his return from Irān, and was made governor of Qalāt. Later he received Zahāk-Bāmiyān as jāgīr, but went again over to Kāmrān. Humāyūn's, soon after, captured and killed him.

Sheroya Khān served at first under Munṣim (No. 11) in Bengal and Orīsā. In the 26th year he was appointed to accompany Prince Murād to Kābul. In the 28th year, he served under ʻAbdu'r-Rahīm (No. 29) in Gujrāt, and was present in the battle of Sarkich (*Akbarnāma* III, 408, 422). In the 30th year, he served under Maṭlab Khān (No. 83) against Jalālā Tārikī (p. 441). In the 39th year, he was made a Khān, and was appointed to Ajmīr. According to the *Tabaqāt* he was a Hazārī in 1001.

#### 169. Nazar Be Uzbak.

The *Akbarnāma* (III, p. 500) says, "On the same day<sup>1</sup> Nazar Be, and his sons, Qanbar Be, Shādi Be (No. 367), and Bāqī Be (No. 368), were presented at Court, and were favourably received by the emperor."

Shādi Be distinguished himself in the expedition under Maṭlab Khān (No. 83) against the Tārikis. He may be the Shādi Khān Shādi Beg, mentioned in the *Pādishāhnāma* (I, b. 308) as a commander of One Thousand. *Be* is the abbreviation of *Beg*. Nazar Be is not to be confounded with Nazar (?) Beg (No. 247).

170. Jalāl Khān, son of Muḥammad Khān, son of Sultān Ādam, the Gakkhar.

#### 171. Mubārak Khān, son of Kamāl Khān, the Gakkhar.

The Gakkhars are a tribe inhabiting, according to the *Maṭāqīr*, the hilly districts between the Bahat and the Indus.<sup>2</sup> At the time of Zayn'ū'l-Ābidīn, king of Kashmīr, a Ghaznī noble of the name of Malik Kid (ماک or مک), who was a relation of the then ruler of Kābul, took away

<sup>1</sup> When the news was brought to Akbar that Mān Singh, soon after the defeat of the Imperialists, and the death of Bir Bar in the Khaybar Pass, had defeated the Tārikis at Sāli Masjid (end of the 30th year, or beginning of Rabi' I, 994).

<sup>2</sup> Mr. J. G. Delmerick informs me that the Gakkhars inhabited the hilly parts of the Rawul Pindī and Jhelam districts from Khānpur on the borders of the Hazāra district along the lower range of hills skirting the Tahsils of Rāwul Pindī, Kuhūta, and Güjar Khān, as far as Domeli in the Jhelam district. Their ancient strongholds were Pharwāla, Sultānpur, and Dāngali. They declare that they are descended from the Kaianian kings of Irān. Their ancestor Kid invaded Tibet, where he and his descendants reigned for ten generations. His tenth descendant Kab conquered Kashmīr, and took possession of half of it. The Gakkhars then reigned for 16 generations after Kab in Kashmīr. The 16th descendant, Zayn Shāh, fled to Afghāništān, where he died. His son, Gakkhar Shāh, came to the Panjab with Māhmūd of Ghaznī, and was made lord of the Sind Sāgar Duāb. Malik Bir is said to have been the grandfather of Tatār, whose father was Malik Pilū. *Vide* Mr. Delmerick's History of the Gakkhars, *Journal A.S.B.*, 1871. *Vide* p. 821.

these districts from the Kashmîris, and gradually extended his power over the region between the Nilâb (Indus) and the Sawâliks and the frontier of modern Kashmîr.<sup>1</sup> Malik Kid was succeeded by his son Malik Kalân, and Malik Kalân by Malik Bir. After Bir, the head of the tribe was Sultân Tatâr, who rendered Bâbar valuable service, especially in the war with Rânâ Sânkâ. Sultân Tatâr had two sons, Sultân Sârang and Sultân Âdam. Sârang fought a great deal with Sher Shâh and Salim Shâh, capturing and selling a large number of Afghâns. The Fort Rohtâs was commenced by Sher Shâh with the special object of keeping the Gakkhars in check. Sher Shâh in the end captured Sultân Sârang and killed him, and confined his son Kamâl Khân in Gwâliyâr, without, however, subjugating the tribe. Sultân Âdam was now looked upon as the head of the clan. He continued to oppose the Afghâns. Once Salim Shâh gave the order to blow up a portion of the Gwâliyâr Fort, where the state prisoners were kept. Kamâl Khân, who was still confined, had a miraculous escape and was in consequence pardoned. Kamâl went to his kinsfolk; but as Sultân Âdam had usurped all power, he lived obscurely, with his brother Sa'îd Khân, avoiding conflict with his uncle. Immediately after Akbar's accession, however, Kamâl paid his respects to the emperor at Jâlindhar, was well received, and distinguished himself in the war with Hemû and during the siege of Mânkot. In the 3rd year he was sent against the Miyâna Afghâns, who had revolted near Saronj (Mâlwâ) and was made on his return jâgîrdâr of Karah and Fathpûr Huswah. In the 6th year, he served under Khân Zamân (No. 13) against the Afghâns under the son of Mubâriz Khân 'Adlî (p. 320). In the 8th year (970), he was called to Court, and as Akbar wished to reward him, Kamâl Khân begged the emperor to put him in possession of the Gakkhar district, which was still in the hands of his usurping uncle. Akbar ordered the Khân-i Kalân (No. 16) and other Panjabî grandees to divide the district into two parts, and to give one of them to Kamâl Khân; if Sultân Âdam was not satisfied with the other, they should occupy the country and punish Sultân Âdam. The latter alternative was rendered necessary by the resistance of Sultân Âdam. The Panjab,

<sup>1</sup> The *Ma'âdir* says, he subjected the tribes called سکال جنوبی 'ابران'، جانوہ 'پھر' (vide p. 487) 'اویں، اول و دلچسپی'. Mr. Delmerick says, the Khatars inhabit the western parts of the Râwul Pindi district. The second tribe is that of the Janjû, as who inhabit the Salt Range. The third, Awân (اویں) are found in the southern parts of the Râwul Pindi and the Jhelam districts; their tract is called Awânkâri to this day. The fourth, he says, may be the Jodras (جوڈے), a great clan about Pindî Gheb. The fifth, he believes, is intended for the Khokarân (خوکاران), a tribe of some importance in Pindî Dâdan Khân. The sixth and the eighth are the Chibb (چبب) and Mangarâl (مانگرال), large tribes in Jammû. The seventh he supposes to be a mistake for ایک پاہدیریا or hill tribes, which were the Dhunds (ڈونڈے) and Sattis (ستسیں). Vide Additional Notes at end to p. 507.

army, therefore, and Kamāl Khān entered the Gakkhar district, and defeated and captured Ādam after a severe engagement near the "Qaṣba of Hilā".<sup>1</sup> Sultān Ādam and his son Lashkari were handed over to Kamāl Khān, who was put in possession of the district. Kamāl Khān killed Lashkari, and put Sultān Ādam into prison, where he soon after died. (*Akbarnāma*, II, 240 ff.)

It is stated in the *Tabaqat* that Kamāl Khān was a Commander of Five Thousand, distinguished for courage and bravery, and died in 972.<sup>2</sup>

Mubārak Khān and Jalāl Khān served in the 30th year under Mirzā Shāhrukh, Bhagwān Dās, and Shāh Quli Māhram, in Kashmīr (*Akbarnāma*, III, 485). The *Tabaqat* calls both, as also Sa'īd Khān, Commanders of Fifteen Hundred. A daughter of Sa'īd Khān was married to Prince Salim; *vide* No. 225, note.

#### 172. Tāsh Beg Khān Mughul, [Tāj Khān].

Tāsh Beg served at first under Mirzā Muḥammad Ḥakīm, king of Kābul, and entered, after the death of his master, Akbar's service. He received a jāgīr in the Panjab. According to the *Akbarnāma* (III, 489), he went with Bir Bar (No. 85) to Sawād and Bijor, and distinguished himself under 'Abdu'l-Matlab (No. 83) against the Tārikis (III, 541).

In the 40th year, he operated against the 'Isā Khayl Afghāns, though with little success. Two years later, he served under Āṣaf Khān (No 98) in the conquest of Mau, and received the title of *Tāj Khān*. When Rāja Bāsū again rebelled (47th year), Khwāja Sulaymān, Bakhshi of the Panjab, was ordered to march against him with the contingents of Qulij Khān (No. 42), Husayn Beg-i Shaykh 'Umari (No. 167), Ahmad Beg-i Kābuli (No. 191), and Tāj Khān. Without waiting for the others, T. Kh. moved to Paṭhān. Whilst pitching his tents, Jainil Beg, T. Kh.'s son, received news of Bāsū's approach. He hastily attacked him, and was killed with fifty men of his father's contingent.

Jahāngīr, on his accession, promoted him to a command of 3,000. In the second year of his reign, he officiated as governor of Kābul till the arrival of Shāh Beg Khān (No. 57). He was afterwards appointed governor of Thathāh, where he died in the ninth year (1023).

<sup>1</sup> Not Hailā (هیلہ), south of Chilānwālā between the Jhelam and the Chanāb; but Hilā, or هیلہ, which, Mr. Delmerick says, is a ferry on the Jhelam near Dāngali, Sultān Ādam's stronghold.

<sup>2</sup> So in my MSS. of the *Tabaqat*. The author of the *Maqāṣid* found 970 in his MS., which would be the same year in which Kamāl Khān was restored to his paternal inheritance; hence he adds a مساله. He was certainly alive in the middle of 972. (*Akbarnāma*, I, p. 302.)

173. **Shaykh 'Abdu 'llāh**, son of **Shaykh Muhammad Ghawṣ** [of Gwāliyār].

**Shaykh 'Abdu 'llāh** at first lived a retired and saintly life, but entered subsequently the Emperor's service. He distinguished himself, and is said to have risen to the dignity of a Commander of Three Thousand. He died when young.

His brother **Ziyūt 'llāh** lived as a Faqīr, and studied during the lifetime of his father under the renowned saint Wajihu 'd-Dīn in Gujrāt, who himself was a pupil of Muhammad **Ghawṣ**.

Biographies of Muhammad **Ghawṣ** (died 970 at Āgra, buried in Gwāliyār) will be found in the *Maṭāṣir, Badāoni* (III, p. 4), and the *Khazīnat 'l-Asfiyāt* (p. 969). He was disliked by Bayrām **Khān**, Shaykh **Gadā'i**, and **Shaykh Mubārak**, Abū 'l-Faẓl's father. *Vide also Maṭāṣir-i Ḥālangīrī*, p. 166.

174. **Rāja Rājsingh**, son of **Rāja Askaran**, the Kachhwāha.

**Rāja Askaran** is a brother of **Rāja Bihāri Mal** (No. 23). He served in the 22nd year with **Sādiq Khān** (No. 43) against **Rāja Madhukar** of Üdcha,<sup>1</sup> and in the 25th year under **Todar Māl** in Bihār. In the 30th year, he was made a Commander of One Thousand, and served in the same year under **Āzīz Koka** (No. 21) in the Dakhin. In the 31st year, when Akbar appointed two officers to each šūba, **Askaran** and **Shaykh Ibrāhīm** (No. 82) were appointed to Āgra. In the 33rd year, he served a second time, against **Rāja Madhukar** under **Shihāb Khān** (No. 26), and died soon after.

Abū 'l-Faẓl has not given his name in this list of grandees. The *Tabaqāt* says he was a Commander of Three Thousand.

**Rāj Sing**, his son, received the title of **Rāja** after the death of his father. He served for a long time in the Dakhin, was called in the 44th year to Court, and was appointed commandant of Gwāliyār. In the 45th year, he joined the Imperial army, which under Akbar besieged Fort Asir. In the 47th year, he pursued, together with **Rāy Rāyān Patr Dās** (No. 196) the notorious Bir Singh Deo Bundela, who at Jahāngīr's instigation had murdered Abū 'l-Faẓl. For his distinguished services in the operations against the Bundela clan, he was promoted, and held, in the 50th year the rank of a Commander of 4,000, 3,000 horse. In the 3rd year, of Jahāngīr's reign, he served in the Dakhin, where he died in 1024 (10th year).

<sup>1</sup> *Üdcha* is generally spelt on our maps *Oorchā*. It lies near Jhānsi on the left bank of the Betwa. The name of the river "Dasthārā" mentioned on p. 382, is differently spelled in the MSS. In one place the *Maṭāṣir* has *Satdahārā*.

*Rām Dās*, his son, was a Commander of 1,000, 400 horse. He received, in the 12th year, the title of *Rāja*, and was made, in the same year, a Commander of 1,500, 700 horse.

One of his grandsons, *Prasuttam Singh*, turned Muhammadan in the 6th year of Shāhjahan's reign, and received the name of *'Ibādatmand*.<sup>1</sup>

### 175. Rāy Bhoj, son of Rāy Surjan Hāqā (No. 96).

When Bündī, in the 22nd year, was taken from Daudā, elder brother of Rāy Bhoj, the latter was put in possession of it. Bhoj served under Mān Singh against the Afghāns of Orīsā, and under Shaykh Abū 'l-Fażl in the *Dakhin* (*Akbarn.*, III, 851, 855).

His daughter was married to Jagat Singh (No. 160).

In the first year of his reign, Jahāngīr wished to marry Jagat Singh's daughter. Rāy Bhoj, her grandfather, refused to give his consent, and Jahāngīr resolved to punish him on his return from Kābul. But Rāy Bhoj, in the end of 1016, committed suicide. The marriage, however, took place on the 4th *Rabi'* I, 1017, (*Tuzuk*, pp. 68, 69).

It is said that Rāthoṛ and Kachhwāha princesses entered the imperial Harem; but no Hāqā princess was ever married to a Timuride.

### XIV. Commanders of Eight Hundred.

#### 176. Sher Khwāja.

He belonged to the Sayyids of Itāwa (سادات ایتھا). His mother was a *Naqshbandī* (p. 466, note 2). Sher Kh.'s name was "Pādishāh Khwāja", but Akbar called him on account of his bravery and courage *Sher Khwāja*.

In the 30th year, Sh. Kh. served under Sa'īd Khān Chaghtā'i (No. 25) against the Yūsufzāis, and afterwards under Sultān Murād in the *Dakhin*. In the 40th year, the Prince sent with him a corps to Paṭan, where he distinguished himself against Ikhlāṣ Khān. He continued to serve in the *Dakhin* under Abū 'l-Fażl. In the engagement near Bīr he was wounded. He entered the town victoriously but was besieged. From want of provisions, his men had to subsist on horse-flesh. As in consequence of the swelling of the Gangā (Godāvarī) he did not expect assistance from the north, he resolved to try a last sortie and perish, when Abū 'l-Fażl arrived and raised the siege. Abū 'l-Fażl proposed to leave his own son 'Abdu 'r-Rahmān at Bīr; but Sh. Kh. refused to quit his post. In the 46th year, he received a drum and a flag.

<sup>1</sup> Regarding the Kachhwāhas, see my article in the *Calcutta Review*, for April, 1871, entitled "A Chapter from Muhammadan History".

Sh. Kh. remained in favour during the reign of Jahāngīr. He was with the emperor when Mahābat Khān near the Bahat had taken possession of Jahāngīr's person. After Jahāngīr's death, he served with Āṣaf Khān against Shahryār in Lāhor.

In the 1st year of Shāhjahan's reign, he was made a Commander of 4,000, with 1,000 horse, and received the title of Khwāja Bāqī Khān. He was also appointed governor of Thathāt, vice Mirzā Ḥisā Tarkhān (p. 392). He died on his way to his province in 1037. *Pādishāhn.*, I, 181, 200.

His son Khwāja Hāshim was made a commander of 500 (*Pādishāhnāma*, I, b. 327). Another son, Asad 'llāh, is mentioned as a Commander of 900, 300 horse, (*Pādishāhn.*, II, 738).

177. **Mirzā Khurram**, son of Khān-i Aṣzam Mirzā Aziz Koka (No. 21).

He has been mentioned above, p. 346.

#### XV. *Commanders of Seven Hundred.*

178. **Quraysh Sultān**, son of Abdu 'r-Rashīd Khān, king of Kāshghar.

182. **Sultān 'Abd** 'llāh, brother (by another mother) of Quraysh Sultān

310. **Shāh Muhammad**, son of Quraysh Sultān.

Quraysh Sultān is a descendant of Chingiz Khān.<sup>1</sup> His genealogical tree is given in the *Akbarnāma* (III, 584) and the *Tārīkh-i Rashīdī* as on following page.

After the death of 'Abdu 'r-Rashīd Khān (16), 'Abdu 'l-Karīm Khān, elder brother of Quraysh Sultān, succeeded to the throne of Kāshghar. He treated his relations well, partly in fulfilment of his father's wish, partly from natural benevolence. But Khudābanda, son of Quraysh Sultān, quarrelled with Muhammad Khān, his uncle, and Khudābanda occupied the town of Tarfān. 'Abdu 'llāh, doubting the loyalty of his relations, ordered Quraysh Sultān to go to Makkah. Q. went first with his family to Badakhshān and Balkh, and lastly, with the permission of 'Abdu 'llāh Khān of Tūrān, to Hindūstān. He met Akbar, in the 34th year, at Shihābū 'd-Dīn-pūr, when the emperor was just returning from Kashmīr, was well received, and appointed to a command of Seven Hundred.

Quraysh died in the 37th year (1000), at Hājipūr.

179. **Qarā Bahādur**, son of Mirzā Maḥmūd, who is the paternal uncle of Mirzā Haydar [Gurgāni].

<sup>1</sup> Chingiz Khān in the histories is often called Qā'ān-i Buzurg.

1. Chingiz Khān.
2. Chaghtā'i Khān.
3. Mawātkhān (second son of Chaghtā'i Khān).
4. یوسف (the MSS. gives various readings).
5. Ḥarāq<sup>1</sup> Khān (called after his conversion Sulṭān Ḥiyāṣ 'd-Dīn).
6. Dawā Khān.<sup>2</sup>
7. Alsinūqā, or Alsānūqā, Khān.
8. Tughluq Timūr Khān.
9. Khizr Khwāja Khān<sup>3</sup> (father-in-law of Timūr).
10. (a) Muḥammad Khān . . . (b) Shamī Jahān Khān . . . (c) Naqsh Jahān Khān.
11. (a) Sher Muḥammad Khān. (b) Sher Ǧāli Ughlān.
12. Uwais Khān, son of Sher Ǧāli Ughlān.
13. Yūnas Khān, father of Bābar's mother.
14. Sulṭān Ahmad Khān, known as Alāncha Khān.
15. Sulṭān Abū Sa'īd Khān.
16. ǦAbdu 'r-Rashid Khān.
17. (1) ǦAbdu 'l-Karim Khān.      (2) Quraysh Sulṭān      (3) Sulṭān ǦAbdu 'l-lah  
(No. 168).  
 (1) Shāh Muḥammad (No. 310).  
 (2) Khudābanda.

Like the preceding, Qarā Bahādur belonged to the royal family of Kāshghar. Mirzā Haydar's father, Muḥammad Husayn, was the son of Bābar's maternal aunt.

Mirzā Haydar,<sup>4</sup> during his stay in Kāshghar, had accompanied the

<sup>1</sup> Burāq, Vamčbery, p. 153.—Bj.

<sup>2</sup> Bābar invaded India during the reign of ǦAbdu 'd-Dīn; vide *Journal As. Soc. Bengal* for 1869, p. 194, and 1870, p. 44.

<sup>3</sup> His daughter is called Tukul Khānum تکل خانم. It is said that Timūr after the marriage received the title of Gurgān گورگان, the Mughul term for the Persian dāmād, a son-in-law. Hence Timurides are often called *Gurgānis*.

<sup>4</sup> Mirzā Haydar was a historian and poet. He wrote in 951 the *Tārikh-i ǦAbdu 'r-Rashidi*, in honour of ǦAbdu 'r-Rashid, king of Kāshghar. The villa known as Bāgh-i Ṣafā was erected by him. *Akbarnāma*, III, 585.

The MS. of the *Tārikh-i Rashidi* in the Library of the Asiatic Society (Persian MSS., No. 155, three parts, 19 lines per page) is a fair, though modern, copy, and was brought by Capt. H. Strachey from Yākand.

The *Tārikh* commences with the reign of Tughluq Timūr, who was converted to Islām by Mawlānā Arshadu 'd-Dīn, and goes down to the reign of ǦAbdu 'r-Rashid. The second *daftār* contains the Memoirs of Mirzā Haydar. The style is elegant.

son of Sultān Abū Sa'īd on several expeditions to Kashmīr, and had thus acquired some knowledge of the people and the state of that province. He subsequently went over Badakhshān to India, and arrived at Lāhor, where Mīrzā Kāmrān made him his *nā'ib* during his absence on an expedition to Qandahār, which the Shāh of Persia had taken from Khwāja Kalān Beg. M. Haydar afterwards accompanied Kāmrān to Āgra, and tried on several occasions to persuade Humāyūn to take possession of Kashmīr. When the emperor after his second defeat by Sher Shāh retreated to Lāhor, he gave M. Haydar a small corps and sent him to Kashmīr. The country being in a distracted state, M. H. took possession of it without bloodshed, and ruled as absolute king for ten years. But afterwards he ordered the *khuṭba* to be read, and coins to be struck, in Humāyūn's name. He was killed in 958 by some treacherous Kashmīris.

The father of Qarā Bahādur was Mīrzā Mahmūd; hence Q. B. was M. Haydar's cousin. As he had been with M. H. in Kashmīr, Akbar, in the 6th year, ordered him to re-conquer the province, and gave him a large corps. But Q. B. delayed his march, and when he arrived in the hot season at Rājor, he found the passes fortified. Soon afterwards, he was attacked and defeated by Ghāzi Khān, who had usurped the throne of Kashmīr. Q. B. discomfited returned to Akbar.

In the 9th year, he accompanied the emperor to Mālwa, and was appointed, on Akbar's return, governor of Mandū. He died soon after.

For a relation of Qarā Bahādur, *vide* No. 183.

180. **Muzaffar Husayn Mīrzā**, son of Ibrāhim Husayn Mīrzā [son of Muḥammad Sultān Mīrzā].

Muzaffar Husayn Mīrzā is a Timuride. His tree is as follows :—

Umar Shaykh Mīrzā (second son of Timūr).

Mīrzā Bāyqrā.

Mīrzā Manṣūr.

M. Bāyqrā.<sup>1</sup>

Wais Mīrzā.

Muhammad Sultān Mīrzā.

(1) Ulugh Mīrzā.	(2) Shāh Mīrzā.	(3) Ibrāhim Husayn M.	(4) Muḥammad Husayn M.
------------------	-----------------	-----------------------	------------------------

(1) Sikandar Mīrzā, <i>sive</i> Ulugh Mīrzā.	Muzaffar Husayn Mīrzā (No. 180).	(5) Maṣṣūd Husayn M.
---	-------------------------------------	----------------------

(2) Mahmūd Sultān M., <i>sive</i> Shāh Mīrzā.		(6) Āqil Husayn M.
--	--	--------------------

[<sup>1</sup> His brother is Abū 'Iṣḥāq Sultān Husayn Mīrzā.—B.]

The mother of Muhammad Sultān Mirzā was the daughter of the renowned Sultān Husayn Mirzā, king of Khurāsān, at whose Court Muhammad Sultān Mirzā held a place of distinction. After Sultān Husayn's death, Muhammad Sultān Mirzā went to Bābar, who treated him with every distinction. Humāyūn also favoured him, though on several occasions he rebelled, and extended his kindness to his sons, Ulugh Mirzā and Shāh Mirzā, who had given him repeatedly cause of dissatisfaction. Ulugh Mirzā was killed in the expedition against the Hazāras, and Shāh Muhammād died, soon after, a natural death.

Ulugh Mirzā had two sons, Sikandar Mirzā and Mahmūd Sultān Mirzā ; but Humāyūn changed their names, and gave Sikandar the name of Ulugh Mirzā, and Mahmūd Sultān Mirzā that of Shāh Mirzā.

As Muhammād Sultān Mirzā was old, Akbar excused him from attending at Court (*taklīf-i bār*), and gave him the pargana of Aqzampūr in Sambhal as a pension. He also bestowed several other places upon his grandsons Ulugh and Shāh Mirzā. At Aqzampūr in his old age, Muhammād Sultān M. had four other sons born to him—1. Ibrāhīm Husayn Mirzā, 2. Muhammād Husayn Mirzā, 3. Mas'ud Husayn Mirzā, and 4. 'Aqil Husayn Mirzā.

In the 11th year of Akbra's reign, Mirzā Muhammād Hakim, king of Kābul, invaded India and besieged Lāhor ; and when Akbar marched against him, Ulugh M. and Shāh M. rebelled. They were joined in their revolt by their (younger) uncles Ibrāhīm Husayn M. and Muhammād Husayn M. The rebellious Mirzās went plundering from Sambhal, to Khān Zamān (No. 13) at Jaunpūr ; but as they could not agree with him, they marched on Dihlī, and from there invaded Mālwā, the governor of which, Muhammād Qulī Khān Barlās (No. 31), was with the emperor. The consequence of their revolt was, that Akbar imprisoned the old Muhammād Sultān Mirzā. He died a short time after in his prison at Biānā. In the 12th year, when Akbar had defeated and killed Khān Zamān, and conquered Chitor, he made Shihāb Khān (No. 26) governor of Mālwā, and ordered him to punish the Mirzās.

About this time Ulugh M. died. The other Mirzās unable to withstand Shihāb Khān fled to Chingiz Khān (p. 419), who then ruled over a portion of Gujrāt. Chingiz Khān was at war with Istimād Khān (No. 67) of Ahmadābād ; and as the Mirzās had rendered him good service, he gave them Bahrōch as jūgīr. But their behaviour in that town was so cruel that Chingiz Khān had to send a corps against them. Though the Mirzās defeated his troops they withdrew to Khāndesh, and re-entered Mālwā. They were vigorously attacked by Ashraf Khān (No. 74), Sādiq Khān

No. 43), and others, who besieged Rantanbhûr (13th year), and were pursued to the Narbadâ, where many soldiers of the Mirzâs perished in crossing. In the meantime Chingiz Khân had been murdered by Jhujhâr Khân and as Gujrât was in a state of disorder, the Mirzâs with little fighting, occupied Champânîr, Bahrôch, and Sûrat.

In the 17th year, Akbar entered Gujrât and occupied Ahmâdâbâd. Dissensions having broken out among the Mirzâs, Ibrâhim Hüsayn M. left Bahrôch, and arrived at a place 8 miles from Akbar's camp. Most of Akbar's Amirs had the day before been sent away towards Sûrat in search of Muhammad Hüsayn M. Hearing of Ibrâhim Hüsayn's arrival, the emperor dispatched Shâhbâz Khân (No. 80) after the Amirs whilst he himself marched to the Mahindri River, where it flows past the town of Sarnâl. Akbar had about 40 men with him, few of whom had armour; but when the Amirs returned, the number rose to about 200. The signal of attack was given and after a hard fight, Ibrâhim Hüsayn M. was defeated. He fled towards Agra, whilst his wife, Gulrukh Begam, a daughter of Mirzâ Kâmrân, on hearing of his defeat, fled with Muazzaffar Hüsayn Mirzâ from Sûrat to the Dakhin.

Akbar now resolved to invest Sûrat, and left M. 'Azîz Koka (No. 21) with a garrison in Ahmâdâbâd, ordering at the same time Qutb' d-Din (No. 28) to join 'Azîz with the Mâlwa contingent. Muhammad Hüsayn M. and Shâh M. thereupon united their troops with those of Sher Khân Fûlâdi, a Gujrati noble, and besieged Pañan. 'Azîz marched against them, and defeated them (p. 432). Muhammed Hüsayn M. then withdrew to the Dakhin.

Ibrâhim Hüsayn M. and his younger brother Mas'ûd Hüsayn M. having met with resistance at Nâgor (p. 384), invaded the Panjâb. The governor, Ihsayn Quli Khân (No. 24) at that time besieged Nagarkot, and hearing of the inroad of the Mirzâs, made peace with the Râja, attacked the rebels, defeated them, and captured Mas'ûd. Ibrâhim Hüsayn fled towards Multân, and was soon afterwards wounded and captured by some Balûchis. He then fell into the hands of Sa'îd Khân (No. 25) and died of his wounds.

After Akbar's return to Agra, Muhammad Hüsayn Mirzâ left the Dakhin, invaded Gujrât, and took possession of several towns. He was defeated at Kambhâ, it by Nawrang Khân (p. 354) and joined the party of Ikhtiyâr' l-Mulk and the sons of Sher Khân Fûlâdi. They then marched against Ahmâdâbâd and besieged M. 'Azîz Koka. To relieve him Akbar hastened by forced marches from Agra to Pañan, and arrived, on the 5th Jumâda I, 981 (p. 458), with about 1,000 horse,

at a place 3 *kos* from Ahmedābād. Leaving Ikhtiyār to continue the siege, Muḥammad Ḫusayn opposed the emperor, but was defeated and wounded. In his flight his horse fell over a bramble, when two troopers captured him, and led him to Akbar. Each of the two men claimed the customary reward, and when Bir Bar, at Akbar's request, asked Muḥammad Ḫusayn which of the two had taken him prisoner, he said, "The salt of the emperor has caught me; for those two could not have done it." Ikhtiyār, on hearing of the defeat and capture of Muḥammad Ḫusayn, raised the siege, and fled with his 5,000 troopers. Akbar at once pursued him. Ikhtiyār got detached from his men, and in jumping over a shrub fell with his horse to the ground; when Suhrāb Turkmān who was after him, cut off his head, and took it to the emperor. Mūhammad Husayn also had, in the meantime, been executed by Ray Singh (No. 44), whom Akbar had put over him.

Shāh Mirzā had fled in the beginning of the battle.

In the 22nd year, Muẓaffar Ḫusayn Mirzā, whom his mother had taken to the Dakhin, entered Gujrāt and created disturbances. He was defeated by Rāja Todar Mal and Vazir Khān (p. 379) and fled to Jūnāgadh. When the Rāja had gone, Muẓaffar besieged Vazir in Ahmedābād. During the siege he managed to attach Vazir's men to his cause, and was on the point of entering the town, when a cannon ball killed Mihr 'Ali Kolābi, who had led the young Muẓaffar into rebellion. This so affected Muẓaffar that he raised the siege, though on the point of victory, and withdrew to Nauṛbār. Soon after, he was captured by Rāja 'Ali of Khāndesh, and handed over to Akbar. He was kept for some time in prison; but as he showed himself loyal, Akbar, in the 36th year, released him, and married him to his eldest daughter, the Sultān Khānum. He also gave him the Sarkār of Qanawjastuyūl. Muẓaffar, however, was addicted to the pleasures of wine, and when complaints were brought to Akbar, he cancelled the *tuyūl*, and again imprisoned him. But he soon after set him at liberty. In the 45th year (1008), when Akbar besieged Āsir, he sent Muẓaffar to besiege Fort Lalang. But he quarrelled with Khwāja Fathū 'llāh, and one day, he decamped for Gujrāt. His companions deserted him; and dressing himself in the garb of a faqīr, he wandered about between Sūrat and Baglāna, when he was caught by Khwāja Waisī and taken before the Emperor. After having been imprisoned for some time, he was let off in the 46th year. He died, not long after, a natural death.

His sister, Nūru 'n-Nisā, was married to Prince Salim (*vide* No. 225, note). Gulrukñ Begam, Muẓaffar's mother, was still alive in 1023, when she was visited on her sick-bed by Jahāngīr at Ajmir.

181. **Qundūq Khān**, brother of the well-known Bayrām Oghlān.

The *Akbarnāma* (I, 411) mentions a Qundūq Sultān, who accompanied Humāyūn on his march to India.

For *Qundūq*, some MSS. read *Qundūz*. A grandee of this name served in Bengal under Mūnīm, and died at Gaur (p. 407).

182. **Sultān ‘Abd<sup>“</sup> llāh**, brother (by another mother) of Quraysh Sultān (No. 178).

183. **Mirzā ‘Abd<sup>“</sup> r-Rahmān**, son of Mirzā Haydar's brother (*vide* No. 179).

184. **Qiyā Khān**, son of Şāhib Khān.

In the *Tabaqāt* and the *Akbarnāma* he is generally called قیا صاحب حسن, which may mean "Qiyā, the beautiful", or "Qiyā, son of Şāhib Hasan". Proper nouns ending in a long vowel rarely take the Izāfat.<sup>1</sup> It looks as if the reading ماحب خان of the Ā<sup>“</sup> in MSS. was a mistake. The words ماحب حسن are intended to distinguish him from Qiyā Gung (No. 33).

Qiyā served under Shamsu 'd-Din Atga against Bayrām (p. 332). He was also present in the battle of Sārangpūr (*vide* No. 120).

185. **Darbār Khān**, ‘Ināyat [ullah], son of Takaltū Khān, the Reader.

Darbār's father was Shāh Tahmāsp's reader. ‘Ināyat, on his arrival in India, was appointed to the same post by Akbar, and received the title of Darbār Khān. He served in the 9th year (end of 971) in Mālwa, and in the 12th year, in the last war with Khān Zamān. He accompanied the emperor to Rantambhūr, and when Akbar, in the 14th year, after the conquest of the fort, made a pilgrimage to the tomb of Mu‘īn-i Chishti in Ajmir, Darbār Khān took sick leave, and died on his arrival at Āgra.

According to his dying wish—to the disgust of the author of the *Ma‘āfir*—he was buried in the mausoleum of one of Akbar's dogs, which he had built. The dog had shown great attachment to its imperial master.

186. **‘Abd<sup>“</sup> r-Rahmān**, son of Mu‘ayyid Dūlday.

The name *Dūlday* had been explained above on p. 388. ‘Abdu 'r-Rahmān's great-grandfather, Mir Shāh Malik, had served under Timūr. ‘Abdu 'r-Rahmān was killed in a fight with the Bihār rebel Dalpat. *Vide* under his son Barkhurdār, No. 328, and under No. 146. Another son is mentioned below, No. 349.

<sup>1</sup> Thus you say *wāsiṭa*, for *wāsiṭa*, the accursed Hulāgū.

187. Qāsim Ḳalī Khān.

When Akbar, in the 10th year, moved against Khān Zamān (No. 13), Qāsim Ḳalī Khān held Ghāzipur. In the 17th year, he served in the siege of Sūrat, and in the following year, with Khān Ālam (No. 58) in the conquest of Patna under Mūnīm. For some reason he returned to Court, and took Shujā'at Khān (No. 51) a prisoner to Mūnīm, whom he had slandered. In the 22nd year, he served under Ṣādiq (No. 43) against Madhukar Bundela, and in the 25th year, under Ḳāzīz Koka (No. 21) in Bihār. In the 26th year, he was employed to settle the affairs of Hājī Begam, daughter of the brother of Humāyūn's mother (*taghā'i zāda-yi wālida-yi Jannat-āstānī*), who after her return from Makkah (see under 146) had been put in charge of Humāyūn's tomb in Dihlī, where she died. In the 31st year, when Akbar appointed two officers for each Ṣūba, Q. A. and Fath Khān Tughluq were sent to Audh. He returned, in the 35th year, from Khayrābād to Court, and soon after received Kālpī as jāgīr. "Nothing also is known of him."<sup>1</sup> *Ma'āṣir.* For his brother, *vide* No. 390.

188. Bāz Bahādur, son of Sharif Khān (No. 63).

*Vide* above, p. 415.

189. Sayyid 'Abd' llāh, son of Mir Khwānanda.

Some MSS. have "Khwānd" instead of "Khwānanda." Sayyid 'Abdu 'llāh had been brought up at Court. In the 9th year, he served in the pursuit of 'Abdu 'llāh Khān Uzbak. In the 17th year, he was with the Khān-i Kalān (No. 16) in the first Gujrāt war. Later, he served under Mūnīm in Bengal, and was with Khān Ālam (No. 58) in the battle of Takaroi (p. 406). In 984, he brought the news of Da'ud's defeat and death at Agmāhal (p. 350) to Akbar. During the Bengal military revolt, he served under Mirzā Ḳāzīz (No. 21) and under Shāhbāz Khān (No. 80), chiefly against Ma'sūm-i Farānkhūdī (No. 157). In the 31st year, Akbar sent him to Qāsim Khān (No. 59) in Kashmīr. In the 34th year (997), he was one night surprised by a body of Kashmīris, and killed with nearly three hundred Imperialists.

190. Dhārū, son of Rāja Toḍar Mal (No. 39).

*Vide* above, p. 378.

191. Aḥmad Beg-i Kābulī.

Aḥmad Beg traces his origin to Mir Ghīyāṣu 'd-Dīn Tarkhān, a Chaghtā'i noble who served under Timur. Like Shāh Beg (No. 57), Tāj Khān

<sup>1</sup> Sayyid Ahmad's edition of the *Tuzuk* mentions a Qāsim Ḳalī on p. 58, l. 2 from below; but according to the *Ma'āṣir*, we have there to read Qāsim Beg for Qāsim Ḳalī.

(No. 172), *Abū ʻl-Qāsim* (No. 199), *Maṣṣūm Khān* (p. 476, note 1), and *Takhtā Beg* (No. 195), A. B. entered, after M. Muḥammad Ḥakim's death, Akbar's service. He was made a commander of 700, and received, in 1003, on the removal of Yūsuf *Khān-i Razāwī* (No. 35), a jāgīr in Kashmīr. He married the sister of Ja‘far Beg Āṣaf *Khān*. (No. 98).

During the reign of Jahāngīr he rose to the post of a commander of 3,000, and received the title of *Khān*, and also a flag. He was for some time governor of Kashmīr. On his removal, he went to Court, and died.

From the *Tuzuk* we see that Ahmad Beg in the first year of Jahāngīr was made a commander of 2,000, and held Peshawar as jāgīr. In the second year he was ordered to punish the Afghān tribes in Bangash, and was for his services there promoted, in the 5th year, to a command of 2,500. In the 9th year, in consequence of complaints made by Qulij *Khān* (No. 42), he was called to Court, and confined to Fort Rantānbhūr (*Tuzuk*, p. 136). In the following year, he was released (*l.c.*, p. 146) and sent to Kashmīr (*l.c.*, p. 149).

Ahmad Beg's sons, especially his second eldest, were all distinguished soldiers. They are :—

1. *Muhammad Maṣṣūd*<sup>1</sup> (eldest son). He was killed in the war with the Tārikis. His son, Ardsher, was a commander of 1,000, six hundred horse, and died in the 18th year of Shāhj.'s reign.

2. *Sa‘id Khān Bahādur Zafar-jang* (second son). He rose during the reign of Shāhjahān to the high dignity of a commander of 7,000, and distinguished himself in every war. He was governor of Kābul, the Panjab, and Bihār. He died on the 2nd Ṣafar, 1062. Of his twenty-two sons, the two eldest, *Khānazād Khān* and *Lutfū llāh*, were killed in the Balch war, where Sa‘id also was severely wounded. Two other sons, *Abdu llāh* and *Fathū llāh*, rose to high commands.

3. *Mukhlisū llāh Khān Iftikhār Khān*. He rose under Shāhjahān to command of 2,000, one thousand horse, and was *Fawjdār* of Jammū (Pādishāhī, I, p. 258), and died in the 4th year of Shāhj.'s reign.

4. *Abū ʻl-Baqd*. He was the younger brother (by the same mother) of Sa‘id, under whom he served. He was thānadār of Lower Bangash. In the 15th year, after the Qandahār expedition, he got the title of *Iftikhār Khān*, at the same time that his elder brother received that of *Zafar-jang*, and was made a commander of 1,500, one thousand horse.

#### 192. Ḥakim ‘Ali, of Gilān.

‘Ali came poor and destitute from Persia to India, but was fortunate

<sup>1</sup> Mentioned *Tuzuk*, p. 307.—B.]

enough to become in course of time a personal attendant (*mulazim*) and friend of Akbar. Once the emperor tried him by giving him several bottles of urine of sick and healthy people, and even of animals. To his satisfaction, 'Ali correctly distinguished the different kinds. In 988, he was sent as ambassador to 'Ali 'Adil Shâh of Bijâpûr, and was well received; but before he could be sent back with presents for his master, 'Adil Shâh suddenly died.<sup>1</sup>

In the 39th year, Hâkim 'Ali constructed the wonderful reservoir (*hawz*), which is so often mentioned by Mughul historians. A staircase went to the bottom of the reservoir, from where a passage led to an adjoining small room, six *gaz* square, and capable of holding ten or twelve people. By some contrivance, the water of the reservoir was prevented from flowing into the chamber. When Akbar dived to the bottom of the reservoir and passed into the room, he found it lighted up and furnished with cushions, sleeping apparel, and a few books. Breakfast was also provided.

In the 40th year, 'Ali was a commander of 700, and had the title of *Jâlinûs' z-Zamâni*, "the Galenus of the age." His astringent mixtures enjoyed a great reputation at Court.

He treated Akbar immediately before his death. It is said that the Emperor died of dysentery or acute diarrhoea, which no remedies could stop. 'Ali had at last recourse to a most powerful astringent, and when the dysentery was stopped, costive fever and strangury ensued. He therefore administered purgatives, which brought back the diarrhoea, of which Akbar died. The first attack was caused, it is said, by worry and excitement on account of the behaviour of Prince Khusraw at an elephant fight. Salîm (Jahângîr) had an elephant of the name of *Girânbar*, who was a match for every elephant of Akbar's stables, but whose strength was supposed to be equal to that of *Äbrûp*, one of Khusraw's elephants. Akbar therefore wished to see them fight for the championship, which was done. According to custom, a third elephant, *Rantahman*, was selected as *fabâンcha*, i.e., he was to assist either of the two combatants when too severely handled by the other. At the fight, Akbar and Prince Khurram (Shâhjahân) sat at a window, whilst Salîm and Khusraw were on horseback in the arena. *Girânbar* completely worsted *Äbrûp*, and as he mauled

<sup>1</sup> 'Adil Shâh was murdered in 988 by a young handsome eunuch, whom he attempted to use for an immoral purpose. The king was known as much for his justice and goodwill towards his subjects as for his mania for boys and unnatural crimes. He obtained with some exertion two young and handsome eunuchs from Maikk Barid of Bedar, and was stabbed by the elder of the two at the first attempt of satisfying his inordinate desires. Mawlânâ Rażâ of Mashhad, poetically styled Rażâi, found the *tarîkh* of his death in the words *Shâh-i jâhân shud shahîd* (988), "The king of the world became a martyr."

him too severely, the *tabāncha* elephant was sent off to Abrūp's assistance. But Jahāngīr's men, anxious to have no interference, pelted Rantahman with stones, and wounded the animal and the driver. This annoyed Akbar, and he sent Khurram to Salim to tell him not to break the rules; as in fact all elephants would once be his. Salim said that the pelting of stones had never had his sanction, and Khurram, satisfied with the explanation, tried to separate the elephants by means of fireworks, but in vain. Unfortunately Rantahman also got worsted by Girānbār, and the two injured elephants ran away, and threw themselves into the Jamna. This annoyed Akbar more; but his excitement was intensified, when at that moment Khursaw came up, and abused in unmeasured terms his father in the presence of the emperor. Akbar withdrew, and sent next morning for 'Ali, to whom he said that the vexation caused by Khursaw's bad behaviour had made him ill.

In the end of 1017, Jajāngīr also visited 'Ali's reservoir, and made him a commander of 2,000. He did not long enjoy his promotion, and died on the 5th Muḥarram, 1018. Jahāngīr says of him (*Tuzuk*, p. 74) that he excelled in Arabic, and composed a commentary to the *Qānūn*. "But his subtlety was greater than his knowledge, his looks better than his walk of life, his behaviour better than his heart; for in reality he was a bad and unprincipled man." Once Jahāngīr hinted that 'Ali had killed Akbar. On the other side it is said that he spent annually 6,000 Rupees on medicines for the poor.<sup>1</sup>

He had a son, known as *Hakīm 'Abdū'l-Wahhāb*. He held a *mansab*. In the 15th year of Jahāngīr's reign, he claimed from certain Sayyids in Lāhor the sum of 80,000 Rs., which, he said, his father had lent them. He supported his claim by a certificate with the seal of a Qāzī on it, and the statements of two witnesses. The Sayyids, who denied all knowledge, seeing that the case went against them, appealed to the Emperor. Jahāngīr ordered Āṣaf Khān (No. 98) to investigate the case. 'Abdū'l-Wahhāb got afraid, and tried to evade the investigation by proposing to the Sayyids a compromise. This looked suspicious, and Āṣaf by cross-questioning found that the claim was entirely false. He therefore reported 'Abdū'l-Wahhāb, and the Emperor deprived him of his *mansab* and *jāgir*. He seems to have been afterwards restored to favour, for in the *Pādišāh-nāma* (I, 6, 328) he is mentioned as a commander of 500, fifty horse.

<sup>1</sup> *Bādk̄onj* (III, 106) says that 'Ali was the son of the sister of Hakīm 'I-Mulk of Gilān, and learned medicine and science under Shāh Fathū'l-lāh of Shīrāz. He was a rabid Shi'īah, and a bad doctor who often killed his patients. Thus he killed Fathū'l-lāh by prescribing *harīsa* (ride p. 34, note). [*Harīsa* is said to be some concoction of meat and wheat.—P.]

193. **Gūjar Khān**, son of Qutbū 'd-Dīn Khān Atga (No. 28).  
He was mentioned above under No. 28.

194. **Şadr Jahān Muftī**.

Mirān Şadr Jahān was born in Pihānī, a village near Qanawj.<sup>1</sup> Through the influence of Shaykh 'Abdu 'n-Nabī he was made *Muftī*. When 'Abdu 'llāh Khān Uzbak, king of Tūrān, wrote to Akbar regarding his apostacy from Islām, Mirān Şadr and Ḥakim (No. 205) were selected as ambassadors. The answer which they took to 'Abdu 'llāh contained a few Arabic verses which 'Abdu 'llāh could construe into a denial of the alleged apostacy—

قَيْلَ أَنِ الَّهُ فَوْ وَلَدٌ قَيْلَ أَنَ الرَّسُولَ قَدْ كَهْنَا  
مَا نَجَاهَا اللَّهُ وَالرَّسُولُ مَعًا مِنْ لِسانِ الْوَرِيِّ فَكَيْفَ أَنَا

"Of God people have said that He had a son ; of the Prophet some have said that he was a sorcerer. Neither God nor the Prophet has escaped the slander of men—Then how should I ? "

Mirān returned in the 34th year, and was made *Sadr* (*vide* p. 284). In the 35th year, at the feast of Ābānmāh, the Court witnessed a curious spectacle. The *Sadr* and 'Abdu 'l-Hay (No. 230), the Chief Justice of the empire, took part in a drinking feast, and Akbar was so amused at seeing his ecclesiastical and judicial dignitaries over their cups, that he quoted the well-known verse from Hāfiż :—

دُرْ دُورْ بَادْ شَاهِ خَدَنْ بَخْشِ جَرْمِ بُوشْ حَافَظْ قَرَابَهِ كَشْ شَدْ وَ مَفْتِي بِيَالَهْ نُوشْ

Up to the 40th year, he had risen to the dignity of a commander of 700 ; but later, he was made an *Amīr*, and got a mansab of 2,000 (*vide* p. 217-18).

During the reign of Jahāngīr, who was very fond of him, he was promoted to a command of 4,000, and received Qanawj as *tuyūl*. As *Sadr* under Jahāngīr he is said to have given away more lands in five years than under Akbar in fifty. He died in 1020, at the age, it is believed, of 120 years. His faculties remained unimpaired to the last.

His position to Akbar's "Divine Faith" has been explained above (p. 217-18). There is no doubt that he temporized, and few people got more for it than he. He also composed poems, though in the end of his life, like Badāoni, he repented and gave up poetry as being against the spirit of the Muhammadan law.

He had two sons :—

1. *Mir Badr-i 'Ālam*. He lived a retired life.

2. *Sayyid Niẓām Khān*. His mother was a Brāhmaṇ woman, of

<sup>1</sup> So Badāoni. The Maṭā'ir says, Pihānī lies near Lakhnau.

whom his father had been so enamoured that he married her ; hence Nigām was his favourite son. He was early introduced at Court, and, at the death of his father, was made a commander of 2,500, two thousand horse. In the first year of Shāhjahān's reign, he was promoted to a command of 3,000, and received, on the death of Murtazā Khān Injū (p. 501) the title of *Murtazā Khān*. He served a long time in the Dakhin. His *tuyūl* was the Pargana of Dalamaū, where he on several occasions successfully quelled disturbances. He was also Fawjdār of Lakhnau. In the 24th year of Shāhj.'s reign he was pensioned off, and received 20 lacs of dāms *per annum* out of the revenue of Pihānī, which was one kror. He enjoyed his pension for a long time.

His sons died before him. On his death, his grandsons, 'Abdū 'l-Muqtadir and 'Abdū 'llāh were appointed to mansabs, and received as *tuyūl* the remaining portion of the revenue of Pihānī. 'Abdū 'l-Muqtadir rose to a command of 1,000, six hundred horse, and was Fawjdār of Khayrābād.

#### 195. Takhta Beg-i Kābuli [Sardār Khān].

He was at first in the service of M. Muḥammad Ḥakīm, and distinguished himself in the wars with India ; but on the death of his master (30th year) he joined Akbar's service. He served under Mān Singh and Zayn Koka against the Yūsufzais. As Thānahdār of Peshāwar he punished on several occasions the Tārikis. In the 49th year, he was made a Khān.

After Jahāngīr's accession, he was made a commander of 2,000, and received the title of *Sardār Khān*. He was sent with Mīrzā Ghāzī Tarkhān (p. 392), to relieve Shāh Beg Khān (No. 57) in Qandahār. As Shāh Beg was appointed governor of Kābul, Takhta was made governor of Qandahār, where, in 1016, he died.

He had a villa near Peshāwar, called the *Bāgh-i Sardār Khān*. His two sons, Hayāt Khān and Hidāyatū 'llāh got low mansabs.

#### 196. Ray Patr Dās [Rāja Bikramājīt], a Khatri.

Patr Dās was in the beginning of Akbar's reign accountant (*mushrif*) of the elephant stables, and had the title of *Rāy Rāyān*. He distinguished himself, in the 12th year, during the siege of Chitor. In the 24th year, he and Mir Adham were made joint dīwāns of Bengal. At the outbreak of the Bengal military revolt, he was imprisoned by the rebels (p. 485), but got off and served for some time in Bengal. In the 30th year, he was made dīwān of Bihār. In the 38th year, he was ordered to occupy Bāndhū (p. 446), the capital of which after a siege of 8 months and 25 days surrendered (42nd year). In the 43rd year, he was made dīwān of Kābul,

but was in the following year again sent to Bāndhū. In the 46th year, he was made a commander of 3,000. When Abū 'l-Fażl, in the 47th year, had been murdered by Bir Singh, Akbar ordered Patr Dās to hunt down the rebel, and bring his head to Court. Patr defeated Bir Singh in several engagements, and blockaded him in Īrich. When the siege had progressed, and a breach was made in the wall, Bir Singh escaped and withdrew to the jungles with Patr close at his heels. Akbar, at last, in the 48th year, called P. to Court, made him in the next year a commander of 5,000, and gave him the title of Rāja Bikramājit.

After Jahāngīr's accession, he was made *Mīr Ātash*, and was ordered to recruit and keep in readiness 50,000 artillery (*topchī*) with a train of 3,000 gun-carts, the revenue of fifteen parganas being set aside for the maintenance of the corps (*Tuzuk*, p. 10).

When the sons of Mużaffar of Gujrāt created disturbances, and Yatim Bahādur had been killed, Patr was sent to Ahmādābād with powers to appoint the officers of the rebels who submitted up to commands of Yūzbāshīs, or to recommend them, if they had held higher commands, for appointments to the Emperor.

"The year of his death is not known." *Ma'āṣir.*

The Rāy Mohan Dās mentioned occasionally in the *Akbarnāma* and the *Tuzuk* (p. 50) appears to be his son.

#### 197. *Shaykh 'Abdu 'r-Rahīm*, of Lakhnau.

He belongs to the *Shaykhzādas* of Lakhnau, and was in the 40th year a commander of 700. He was a great friend of Jamāl Bakhtyār (No. 113), from whom he learned wine-drinking. In fact he drank so hard that he frequently got insane. In the 30th year, when Akbar was in the Panjab, 'Abdu 'r-Rahīm wounded himself in a fit whilst at Siyālkot in Hakim Abū 'l-Fath's dwelling. Akbar looked after the wound himself.

His wife was a Brāhmaṇ woman of the name of Kishnā. After the death of her husband, she spent his money in laying out gardens and villas. In one of them her husband was buried, and she entertained every one who passed by the tomb, from a *panjhazārī* to a common soldier, according to his position in life.

'Abdu 'r-Rahīm was mentioned above on p. 359-60.

#### 198. *Medni Rāy Chauhan*.

From the *Akbarnāma* we see that he served, in the 28th and 32nd years, in Gujrāt. Nizāmu 'd-Dīn Ahmād, who was with him in Gujrāt, says in the *Taqqās*—“Medni Rāy is distinguished for his bravery and liberality, and is now (i.e., in 1001) a commander of 1,000.”

**199. Mir Abū 'l-Qāsim Namakin [Qāsim Khān].**

The MSS. have almost invariably *Tamkīn* (تمکین) instead of *Namakin*. He is not to be confounded with Nos. 240 and 250.

Mir Abū 'l-Qāsim was a Sayyid of Hirāt. He was at first in the service of Mīrzā Muḥammad Ḥakīm, Akbar's brother and king of Kābul. But he left Kābul, and on entering Akbar's service, he received Bhīra and Khushāb in the Punjāb as jāgīr. As his lands lay within the *Namaksār*,<sup>1</sup> or salt range, he once presented Akbar, evidently in allusion to his faithful intentions (*namak-halālī*), with a plate and a cup made of salt (*namakin*), from which circumstance he received the nickname of *Namakin*.

Abū 'l-Qāsim served in the war with Dā'ūd of Bengal. In the 26th year, he was in Kābul, and accompanied, in the 30th year, Ismā'il Quli Khān (No. 46) on his expedition against the Balūchis. In the 32nd year, the Afghān chiefs of Sawād and Bajor, and Terūh waited with their families on Akbar, who made Abū 'l-Qāsim Krori and Fawjdār of those districts, and ordered him to take the families of the chiefs back to Afghānistān. The chiefs themselves were retained at Court. Renewed fights, in the 33rd year, gave him frequent occasions of distinguishing himself.

Up to the 40th year, he rose to a command of 700. In the 43rd year, he was appointed to Bhakkar. He built the great mosque in Sukkhar, opposite to Bhakkar. The inhabitants accused him of oppressions, and he was deposed. A party of the oppressed arrived with him at Court, and lodged a new complaint against him with 'Abdu 'l-Hay (No. 230), the Qāzī of the imperial camp (*urdū*). But Abū 'l-Qāsim, though summoned, did not appear before the judge, and when the matter was reported to Akbar, he was sentenced to be tied to the foot of an elephant, and paraded through the bazars. To avoid the disgrace, he came to an immediate settlement with the complainants, chiefly through the mediation of Shaykh Ma'rūf, Sadr of Bhakkar, and prevailed on them to return the very day to their homes. The next day he went to the Emperor, and complained of the Qāzī, stating that there were no complainants, and 'Abdu 'l-Hay tried in vain to produce the oppressed parties. This case led to the order that Qāzīs should in future prepare descriptive rolls of complainants, and present them to the Emperor.

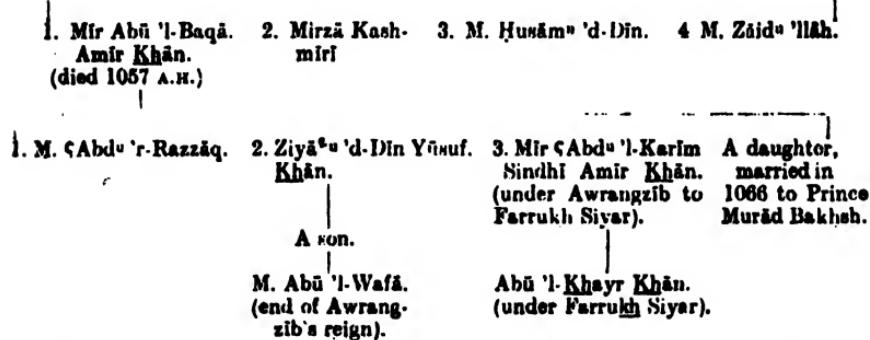
<sup>1</sup> The *namaksār*, or salt-range, says the *Maṭasīr*, is a district 20 *kos* long, and belongs to the Sind Sāgar Dušāb, between the Bahat and the Indus. People break off pieces from the salt rocks, and carry them to the banks of the river, where the price is divided between the miners and the carriers, the former taking  $\frac{1}{3}$  and the latter  $\frac{2}{3}$  of the amount realized. Merchants buy the salt at a price varying from half a dām to two dāms (one rupee = 40 dāms) per *man*, and export it. The Government takes 1 Rupee for every 17 *mans*. The salt is also often made into ornaments.

Abū 'l-Qāsim was, soon after, made a Khān, got a higher mansab, and received Gujrāt in the Panjāb as *tuyūl*. In the first year of Jahāngīr's reign, he was made a commander of 1,500. The part which he played in the capture of Prince Khusraw has been mentioned above (p. 456, note 1, where *Tamkīn* is to be altered to *Namakīn*). For his services he was again appointed to Bhakkar with the rank of a commander of 3,000. He now resolved to make Bhakkar his home. Most of his illustrious descendants were born there. On a hill near the town, southwards towards Lohāri, near the branch of the river called *Kahārmātrī* (کھارمتری), he built a mausoleum, to which he gave the name of *Suffa-yi Ṣafū* (the dais of purity). He and several of his descendants were buried in it.

He is said to have been a most voracious man. He could eat—historians do not specify the time—1,000 mangoes, 1,000 sweet apples, and 2 melons, each weighing a *man*. The *Ma'āṣir* says, he had 22 sons, and the *Tuzuk* (p. 13) says he had 30 sons and more than 15 daughters.

The following tree is compiled from several notes in the *Ma'āṣir*:

Mir Abū 'l-Qāsim Namakīn (settled at Bhakkar in 1015).



*Mir Abū 'l-Baqā Amīr Khān* rose under Jahāngīr to a command of 2,500, fifteen hundred horse. Through the influence of Yaminū 'd-Dawla he was made governor of Multān, and in the 2nd year of Shāhjahān, he was made a commander of 3,000, two thousand horse, and appointed to Thathāh, vice Murtazū-yi Injū deceased (p. 501). In the 9th year, he was made *Tuyūldār* of Bīr in the Dakhin, and was sent, in the 14th year, to Sīwistān vice Qarāq Khān. In the following year he was again appointed to Thathāh, where, in 1057 (20th year), he died. He was buried in the mausoleum built by his father. Under Jahāngīr he was generally called *Mir Khān*. Shāhjahān gave him the title of *Amīr Khān*.

One of his daughters was married in 1066, after his death, to Prince Murād Bakhs̄h, who had no children by his first wife, a daughter of

Şahnevâz Khân-i Şafawi.<sup>1</sup> Amir Khân had a large family. His eldest son, Mir 'Abdu'r-Razzâq, was a commander of 900, and died in the 26th year of Şâh Jahân's reign. His second son, Ziyâ'u'd-Dîn Yusuf, was made a Khân, and held under Şâh Jahân a mansab of 1,000, six hundred horse. Ziyâ'a's grandson, Abû'l-Wafâ, was in the end of Awrangzib's reign in charge of his majesty's prayer room (*dâroghâ-yi jâ-namâz*). Amir Khân's youngest son, Mir 'Abdu'l-Karim, was a personal friend of Awrangzib. He received in succession the titles of Multafit Khân, Khânazâd Khân (45th year of Awrangzib), Mir Khânazâd Khân, and Amir Khân (48th year), and held a command of 3,000. After Awrangzib's death, he was with Muhammad A'zam Shâh; but as he had no contingent, he was left with the baggage (*bungâh*) at Gwâliyâr. After the death of Muhammad A'zam in the battle of Sarây Jâju,<sup>2</sup> Bahâdur Shâh made him a commander of 3,500. He was generally at Court, and continued so under Farrukh Siyar. After Farrukh's death, the Bârha brothers made Amir Khân sadr of the empire. He died shortly after. His son, Abû'l-Khayr, was made a Khân by Farrukh Siyar; the other sons held no mansabs, but lived on their zamindâris.

2. *Mîrzâ Kashmîrî* was involved in the rebellion of Prince Khuaraw. As the associates were to be punished in an unusual way (*sîyâsat-i ghayr-mukarrar*, *Tuzuk*, p. 32) Jahângîr ordered his *penis* to be cut off.

3. *Mîrzâ Husân' d-Dîn*. He held a mansab, but died young.

4. *Mîrzâ Zâ'id' llâh*. He was in the service of Khân Jahân Lodi.

200. *Wazîr Beg Jamil*.<sup>3</sup>

Wazîr Jamil, as he is often called, served in the 9th year of Akbar's reign against 'Abdu'l-lâh Khân Uzbak, and in the war with Khân Zamân (No. 13). In the final battle, when Bahâdur Khân (No. 22) was thrown off his horse, W. J., instead of taking him prisoner, accepted a bribe from him, and let him off. But Nazar Bahâdur, a man in the service of Majnûn Khân (No. 50) saw it, and took Bahâdur prisoner. Afterwards, he received a jâgir in the Eastern Districts, and took part in the expeditions to Bengal and Orîsâ under Mungîm Khân. At the outbreak of the Bengal military revolt, he joined the Qâqshâls; but when they separated from Ma'sum-i

<sup>1</sup> Shahnevâz Khân-i Şafawi is the title of Mîrzâ Bedî'n 'z-Zamân, alias Mîrzâ Dakhîni, son of Mîrzâ Rustam (No. 9). One of his daughters, Dilras Bâni Begum, was married, in the end of 1046, to Awrangzib. Another was married, in 1052, to Prince Murâd' Baksh. Elphinstone (*History of India*, 5th edition, p. 607) calls Shahnevâz Khân by mistake the brother of Shayista Khân; but Shayista is the son of Yâmin' d-Dawla Âsaf Khân, elder brother of Nûr Jahân.

<sup>2</sup> Sarây Jâju, near Dholpur. The battle was fought on the 18th Rabî' I, 1119, and Muhammad A'zam was killed with his two sons, Bedar Begum and Walâ-jah.

<sup>3</sup> Jamil is a common name among Turks. It is scarcely ever used in Hindostân.

Kābulī (p. 476, note) and tendered their submission, W. J. also was pardoned. In the 29th year, he came to Court, and served in the following year under Jagnāth (No. 69) against the Rānā. He seems to have lived a long time. Jahāngīr, on his accession, made him a commander of 3,000 (*Tuzuk*, p. 8.).

He is not to be confounded with the Jamil Beg mentioned under No. 172.

201. Tāhir, [son of] Sayfū 'l-Mulūk.

The *Tabaqāt* says that Tāhir was the son of Shāh Muḥammad Sayfū 'l-Mulūk.<sup>1</sup> His father was governor of Gharjistān in Khurāsān, and was killed by Shāh Tahmāsp of Persia. Tāhir went to India, was made an Amir at Akbar's Court, and served in Bengal, where he was when the author of the *Tabaqāt* wrote (1001).

He is also mentioned in Dowson's Edition of *Elliott's Historians*, I, pp. 241, 242.

202. Bābū Mankli.

Regarding the name "Mankli", *vide* p. 400, note 1. The *Tabaqāt* says that Bābū Mankli was an Afghān, and a commander of 1,000.

He was at first in Dā'ūd's service, and occupied Ghorāghāt at the time when Munīm Khān had invaded Orīsā (p. 400). Soon after, he entered Akbar's service, but continued to be employed in Bengal. In the 30th year, he suppressed disturbances at Ghorāghāt (*Akbarn.* III, 470), and took part, in the 35th year, in the operations against Qutlū Khān. Two years later he accompanied Mān Singh's expedition to Orīsā.

He may have lived under Jahāngīr; for the Mankli Khān mentioned in the *Tuzuk* (pp. 70, 138) can only refer to him. The *Tuzuk* (p. 12) mentions a son of his, Hātim. Another son, Maḥmūd, appears to have been a commander of 500, three hundred horse, under Shāhjahān (*Pādishāh.*, I, b., p. 323) though the text edition of the *Bībīl Indica* calls him *son of Yābū Maikālī* (بابو میکلی),

### XVI. Commanders of Six Hundred.

203. Muḥammad Qulī Khān Turkmān [*Afshār*, p. 452].

He served at first in Bengal. At the outbreak of the military revolt, he took the side of the rebels, but left them, and was pardoned by Akbar. In the 30th year, he marched with Mān Singh to Kābal, where he greatly distinguished himself. In the 39th year, when Qulīj Khān (No. 42) was

[<sup>1</sup> *Vide* No. 401.—B.]

appointed to Kābul, Muḥammad Quli Khān, his brother Hamza Beg (perhaps No. 277), and others, were sent to Kashmir, vice Yūsuf Khān (No. 35, and p. 452). In the 45th year, a party of Kasmiris tried to set up Ambā Chak<sup>1</sup> as king; but they were defeated by ‘Ali Quli, son of M. Q. Kh. In the 47th year, M. Q. Kh. was made a commander of 1,500, six hundred horse; and Hamza Beg, one of 700, three hundred and fifty horse. New disturbances broke out when in the following year ‘Ali Rāy, king of Little Tibet, invaded the frontier districts of Kashmir. He retreated on M. Q. Kh.’s arrival, and was vigorously pursued, when the imperialists were enforced by Sayfū llāh (No. 262) from Lāhor. In the 49th year, Ambā again appeared, but was driven, with some difficulty, from his mountains.

In the 2nd year of Jahāngīr’s reign, M. Q. Kh. was removed from Kashmir. Hamza Beg was, in the 49th year of Akbar’s reign, a commander of 1,000.

#### 204. Bakhtyār Beg Gurd-i Shāh Mansūr.

The *Izđaf* most likely means that he was the son of Shāh Mansūr, in which case the word *gurd* (athlete) would be Bakhtyār’s epithet. Two MSS. have the word *pisar* (son) instead of *gurd*.

The *Tabaqdī* says: “Bakhtyār Beg Turkmān is an Amir, and governs at present (1001) Siwistān.” In the 32nd year, he served against the Tārikia.

#### 205. Ḥakim Humām,<sup>2</sup> son of Mir ‘Abdu ’r-Razzāq of Gilān.

Regarding his family connection, *vide* No. 112, p. 468. Humām’s real name is Humāyūn. When he came to Akbar’s Court, he discreetly called himself Humāyūn Quli, or “slave of Humāyūn”; but soon afterwards Akbar gave him the name of Humām. He held the office of Bakāwāl Beg (p. 59), and though only a commander of 600, he was a personal friend of Akbar, and possessed great influence at Court. In the 31st year he was sent with Ṣadr Jahān (No. 194) to Tūrān as ambassador. Akbar often said that he did not enjoy his meals on account of Humām’s absence. He returned to India about a month after his brother’s death. He died in the 40th year, on the 6th Rabi’ I, 1004. *Badd,anī* (II, p. 406) says, the day after Humām’s death, Karnālā (p. 264) also died, and their property was at once put under seal and escheated to the government, so that they were destitute of a decent shroud.

<sup>1</sup> The MSS. have لی. The *Tawāk* mentions “a Kashmiri of royal blood”, of the name of اسکن. He was killed by Sher Afšān (*vide* No. 304) at Bardwān, on the 3rd Ḳaṣāf, 1016.

<sup>2</sup> Humām, not Hammām, is the Indian pronunciation.

Humām had two sons :—

1. *Hakim Hāzīq* (حازق). He was born at Fathpūr Sikri, and was a young man when his father died. At Shāhjahān's accession, he was made a commander of 1,500, six hundred horse, and was sent, in the 1st year, to Tūrān as ambassador. He rose to a command of 3,000. Later, for some reason, his mansab was cancelled, and he lived at Āgra on a pension of 20,000 rupees *per annum*, which in the 18th year was doubled. He died in the 31st year (1068).<sup>1</sup> He was a poet of some distinction, and wrote under the name of *Hāzīq*. His vanity is said to have been very great. A copy of his dīwān was kept on a golden stool in his reception room, and visitors, when it was brought in or taken away, were expected to rise and make salāms ; else he got offended.

2. *Hakīm Khushchāl*. He grew up with Prince Khurram. Shāhjahān, on his accession, made him a commander of 1,000. He was for some time Bakhshī of the Dakhin.

206. Mirzā Anwar, son of Khān-i Aqzam Mirzā Koka (No. 21).

He was mentioned above on page 346.

### XVII. *Commanders of Five Hundred.*

207. Baltū Khān of Turkistān.

He was a grandee of Humāyūn, and served in the Kābul war, and in the battles which led to H.'s restoration.

208. Mirak Bahādur Arghūn.

The *Tabaqat* says he reached a command of 2,000, and died.<sup>2</sup> From the *Akbarnāma* (II, 170, 248) we see that he served in the conquest of Mālwa (*vide* No. 120) and in the pursuit of Sharafu'd-Din Husayn (No. 17).

209. La'l Khān Kolābl.

He is also called La'l Khān Balakhshī (*vide* p. 484), and served under Humāyūn in the war of the restoration (*Akbarn.* I, 411). He distinguished himself in the defeat of Hemū. Later, he served under Mun'im in Bengal and Orīsā, and died of fever at Gaur (p. 407).

210. Shaykh Ahāmed, son of Shaykh Salim.

He is the second (*miyānī*) son of Shaykh Salim of Fathpūr Sikri. He served at Court with Shaykh Ibrāhīm (No. 82), and died in the 22nd year (985).<sup>3</sup>

<sup>1</sup> The *Mu'ādir* says that the author of the *Mirzātū'l-Qālam* mentions 1080 as the year of his death ; but my MS. of the *Mirzātū'l-Qālam* (Chapter on the poets of the period from Humāyūn to Awrangzib) mentions no year.

<sup>2</sup> Died in 975. He was blown up before Chitor ; *Sawinīh*, p. 201.—B.J.

<sup>3</sup> *Sawinīh*, p. 370.—B.J.

**211. Iakandar Beg-i Badakhshi.**

He is mentioned in the *Akbarnāma* (II, 251) as having served in the pursuit of Abū'l-Maṣāli (end of the 8th year).

**212. Beg Nūrīn Khān Qūchin.**

He served under Muṣizzū'l-Mulk (No. 61) in the battle of Khayrābād. In the 32nd and 33rd years, he served under 'Abdu'l-Maṭlab (No. 83) and Ṣadiq Khān (No. 43) against the Tārikis.

The *Tabaqāt* says he was a commander of 1,000, and was dead in 1001.

**213. Jalāl Khān Qūrchi.**

Akbar was much attached to him. In the 7th year, he was sent to Rām Chand Bhagela (No. 89) with the request to allow Tānsin to go to Court. In the 11th year, it came to the Emperor's ears that J. was passionately attached to a beautiful boy. Akbar had the boy removed; but J. managed to get him again, and fled with him from Court. M. Yūsuf Razawi pursued and captured them. After some time, J. was restored to favour. Later, he took a part in the expedition to Siwāna and distinguished himself, in the 20th year, in the war with Rāja Chandr Sen of Mārwār. During the expedition a Rājpūt introduced himself to him who pretended to be Devī Dās, who had been killed at Mirtha, evidently with a view of obtaining through him an introduction to Court. The stranger also reported that Chandr Sen had taken refuge with Kallā, son of Rām Rāy, and brother's son to Ch. S., and a detachment of imperialists was sent to Kallā's palace. Kallā now wished to take revenge on the stranger for spreading false reports, and induced Shimāl Khān (No. 154) to help him. Shimāl therefore invited the stranger; but though surrounded by Sh.'s men, the pretender managed to escape. He collected a few men and entered one night a tent which he supposed to belong to Shimāl. But it happened to be that of Jalāl, who was cut down by the murderers (end of 983, *Akbarn.*, III, 140).

It was Jalāl who introduced the historian Badāoni at Court.

**214. Parmānand, the Khatrī.**

He is mentioned in Dowson's edition of *Elliot's Historians*, I, p. 244.

**215. Timūr Khān Yakka.**

He served under Munṣim (No. 11) in Kābul, and, in the 10th year, against Khān Zamān (*Akbarn.*, II, 236, 326).

The Timūr-i Badakhshi mentioned several times in the *Akbarnāma* (III, 165, 174) appears to be another officer. *Vide* No. 142.

**216. Sāni Khān, of Hirāt.**

He was born at Hirāt, and belonged to the Arlāt (اُرلَات) clan. According to the *Akbarnāma* (I, 379), Mawlānā Sāni, "who is now called Sāni

Khān", was in the service of Mirzā Hindāl; but after the Mirzā's death (21st Zī Qādā, 958) he was taken on by Humāyūn. He served in the wars with Khān Zamān.

Baddā, *ont* (III, 206) says that his real name was 'Alī Akbar. He was a fair poet, but a heretic, and like Tashbihi of Kāshān, wrote treatises on the Man of the Millennium, according to the Nuqtawī doctrines (p. 502). Hence he must have been alive in 990.

217. Sayyid Jamāl<sup>1</sup> 'd-Dīn, son of Sayyid Aḥmad Bārha (No. 91).

*Vide* above, p. 447. He had also served in the final war with Khān Zamān.

218. Tagmal, the Pūwār.

He served in the second Gujrāt war after Akbar's forced march to Patan and Aḥmadābād (p. 458 note).

219. Husayn Beg, brother of Husayn Khān Buzurg.

220. Hasan Khān Baṭāni.<sup>2</sup>

The *Tabaqāt* classes him among the commanders of 1,000. He was at first in the service of the Bengal king Sulaymān, and was present with Sulaymān Manklī (p. 400) and Kālā Pahār at the interview between Mūnīm and Khān Zamān (No. 13) at Baksar (Buxar). *Akbarn.*, II, 325.

Hasan was killed with Bir Bar in the Khaybar Pass; *vide* p. 214. MSS. often call him wrongly *Husayn* instead of *Hasan*.

221. Sayyid Chhajhū,<sup>3</sup> of Bārha.

The *Tabaqāt* says that S. Chhajhū was a brother of S. Mahmūd (No. 75) and distinguished for his courage and bravery. From the family genealogies of 'h., Bārha clan it appears that S. Ch. was a Kündliwāl. His tomb still exists at Majhera, and according to the inscription he died in 967.

222. Mūnīf Khān, Sultan Muḥammad of Hirāt.

223. Qāzi Khān Bakhshī.

Some MSS. have *Badakhshī* instead of *Bakhshī*. *Vide* No. 144.

224. Hāji Yūsuf Khān.

He was at first in Kāmrān's service. In the 12th year, he joined the corps of Qiyyā Khān (No. 33), and rendered assistance to M. Yūsuf Khān, whom Khān Zamān (No. 13) besieged in Qanawj. In the 17th year, he operated under Khān Ālam (No. 58) against M. Ibrāhim Ḥusayn, and was present in the battle of Sarnāl. In the 19th year, he went with Mūnīm to Bengal and Orīsā, and died after his return at Gaur (p. 407).

<sup>1</sup> *Bātāni* is the name of an Afghān tribe, N.W. of Derā Ismā'īl Khān.

<sup>2</sup> The spelling "Chhajhū" is preferable to "Jhajhū".

225. Rāwul Bhīm, of Jaisalmir.

The *Tuzuk* says (p. 159) :—“ On the 9th Khurdād (middle of 1025), Kalyān of Jaisalmir was introduced at Court by Rājā Kishn Dās, whom I had sent to him. Kalyān’s elder brother was Rāwul Bhīm, a man of rank and influence. When he died, he left a son two months old, who did not live long. Bhīm’s daughter had been married to me when I was prince, and I had given her the title of *Mahika-yi Jahān*. This alliance was made, because her family had always been faithful to our house. I now called Bhīm’s brother to Court, invested him with the *fūkā*, and made him Rāwul. ”<sup>1</sup>

For Kalyān, *vide* under No. 226. In the 12th year of Jahāngīr’s reign he was made a commander of 2,000, one thousand horse (*Tuzuk*, p. 163).

226. Hāshim Beg, son of Qāsim Khān (No. 59).

After the death of his father (39th year) and the arrival of Qulij Khān (No. 42), the new governor of Kābul, Hāshim returned to Court. In the 41st year, he served under M. Rustam (No. 9) against Bāsū and other rebellious *zamindārs* in the north-eastern part of the Panjab, and distinguished himself in the conquest of Mau. In the 44th year, he served under Farid-i Bukhārī (No. 99) before Āsir. Later, he went with Sa‘ādat Khān to Nāsik.<sup>2</sup> After the conquest of Tirabak, he returned to Court (46th year), and was appointed, in the following year, to a command of 1,500.

In the first year of Jahāngīr’s reign, he was made a commander of 2,000, fifteen hundred horse. In the 2nd year, his mansab was increased to 3,000, two thousand horse, and he was made governor of Oṛisā. In the 6th year, he was transferred to Kashmīr, his uncle Khwājāgī Muhammed

<sup>1</sup> The list of Jahāngīr’s wives on p. 323 may be increased by ten other princesses. (1) *Malika-yi Jahān*, daughter of Rāwul Bhīm of Jaisalmir. (2) The beautiful daughter of Zayn Koka, mentioned on p. 369. There is a curious discrepancy between *Tuzuk*, p. 8, and *Akkornāmā*, III, 504 : Jahāngīr says that Parwiz was his son by Zayn Koka’s daughter, and Abū ‘l-Faqīl says that Parwiz’s mother was the daughter of Khwājāh Haṣṣān, Zayn Khān’s uncle (*vide* also p. 367); but there is no doubt that Parwiz was born in the 34th year, on the 19th Ābān, 997, whilst Jahāngīr, only in the 41st year, fell in love with Zayn Khān’s daughter (p. 369). It is therefore evident, assuming that Sayyid Ahmad’s text of *Tuzuk*, p. 8, be correct, that Jahāngīr had forgotten who among his many wives was mother to his second son. (3) *Nur-i-n-Nisā Begum* (married in Jumādha, II, 1000), sister of Mirzā Muqaffar Husayn, p. 464. (4) A daughter of the King of Khandesh. This princess died in the 41st year of Akbar’s reign. (5) *Sāliha Bāñū*, daughter of Qāsim Khan, p. 401. (6) A daughter of Khwājā Jahān-i Kabūl (Dost Muhammed). (7) A daughter of Sa‘ād Khan Gakkhar. Her daughter, *Cifat Bāñū*, is mentioned, *Akkornāmā*, III, 561. (8) The mother of Dawlat Nisā, *Akkornāmā*, III, 597. The MSS. do not clearly give the name of the father of this princess. (9) A daughter of Mirzā Sanjar, son of Khiżz Khan Hazāra; *Akkornāmā*, III, 607. (10) A daughter of Kām Chand Bundela (No. 248) married in 1018; *Tuzuk*, p. 77.

<sup>2</sup> This Sa‘ādat Khān had first been in the service of the Dākhin kings as commander of the Forts of Gālīna and Tirabak; but later he entered Akbar’s service.

Husayn (No. 241) officiating for him there till his arrival from Orissa. His successor in Orissa was Rāja Kalyān, brother of Bhim (No. 225).

Hāshim's son is the renowned Muhammad Qāsim Khān Mir Ātish. He was, in the 18th year of Shāhjahān's, a commander of 1,000, five hundred and ninety horse. Dārogha of the Topkhāna and Koṭwāl of the camp. He distinguished himself in Balkh, Andkhūd, received the title of Mu'tamid Khān,<sup>1</sup> and was made, in the 21st year, a commander of 2,000, one thousand horse, and Ākhta Begī. In the following year, he was promoted to a command of 3,000, and also got the title of Qāsim Khān. He then served under Awrangzib in Qandahār, and was made, in the 28th year, a commander of 4,000, two thousand five hundred horse. In the next year, he destroyed Fort Sāntūr (سنتر), which the ruler of Srinagar had repaired. Later, he was made by Dārā Shikoh a commander of 5,000, five thousand sihaspa-duaspa, received a present of a lac of rupees, and was appointed governor of Ahmadābād (Gujrāt), whilst Jaswant Singh was made governor of Mālwa. Both were ordered to unite their contingents near Ujjain, and keep Prince Murād Baksh in check. When the Prince left Gujrāt, the two commanders marched against him via Bāswāra; but when approaching Khāchrod, Murād suddenly retreated 18 kos, and joined, 7 kos from Ujjain, the army of Awrangzib. The two chiefs had received no information of Awrangzib's march. They attacked him, however, but were totally defeated (near Ujjain, 22nd Rajab, 1063). In the first battle between Awrangzib and Dārā, at Samogar,<sup>2</sup> Qāsim commanded the left wing. Soon after, he made his submission, and received Sambhal and Murābādād as *tuyūl*, as Rustam Khān-i Dakhni, the former jāgīrdār, had fallen at Samogar. Qāsim was then charged with the capture of Sulaymān Shikoh. In the 3rd year of Awrangzib's reign he was appointed to Mathurā. On the way, he was murdered by a brother of his, who is said to have led a miserable life (1071). The murderer was executed at Awrangzib's order.

227. Mīrzā Faridūn, son of Muhammad Quli Khān Barlās (No. 31).

He has been mentioned above, p. 364. His death took place at Udaipūr in 1023 (*Tuzuk*, p. 131).

228. Yūsuf Khān [Chak], king of Kashmīr.

Yūsuf's father was 'Ali Khān Chak, king of Kashmīr. He died from a hurt he received during a game at *chaugān* (p. 309), having been violently thrown on the pommel of the saddle (*pesh-koha-yi zīn*). On his death, Yūsuf was raised to the throne (*Akbarnāma*, III, 237). He first surrounded

[<sup>1</sup> Succeeded by Kalyān, commander of 1,500, eight hundred.—B.]

<sup>2</sup> Vide *Journal Asiatic Society Bengal*, 1870, p. 275.

the palace of his uncle Abdāl, who aimed at the crown, and in the fight which ensued, Abdāl was shot. A hostile party thereupon raised one Sayyid Mubārak to the throne, and in a fight which took place on the *maydān* of Srinagar, where the *īd* prayer is said, Yūsuf was defeated. Without taking further part in the struggle, he fled, and came, in the 24th year, to Akbar's Court, where he was well received. During his stay at Court, Sayyid Mubārak had been forced to retire, and Lohar Chak, son of Yūsuf's uncle, had been made king. In the 25th year (*Akbarn.*, III, 288) the Emperor ordered several Panjāb nobles to reinstate Yūsuf. When the Imperial army reached Pinjar, the Kashmīris sued for mercy, and Yūsuf, whom they had solicited to come alone, without informing Akbar's commanders, entered Kashmir, seized Lohar Chak without fighting, and commenced to reign.

Some time after, Shālih Diwāna reported to the Emperor how firmly and independently Yūsuf had established himself, and Akbar sent Shaykh Ya'qūb-i Kashmīri, a trusted servant, with his son Ḥaydar to Kashmir, to remind Yūsuf of the obligations under which he lay to the Emperor. In the 29th year, therefore, Yūsuf sent his son Ya'qūb with presents to Akbar, but refused personally to pay his respects, although the Court, in the 30th year, had been transferred to the Panjāb; and Ya'qūb, who had hitherto been with the Emperor, fled from anxiety for his safety. The Emperor then sent Ḥakim 'Ali (No. 192) and Bahā'u'd-Dīn Kambū to Yūsuf to persuade him to come, or, if he could not himself come, to send again his son. As the embassy was without result, Akbar ordered Shāhrukh Mīrzā (No. 7) to invade Kashmir. The Imperial army marched over Pakhlī, and was not far from Bārah Mūlah, when Yūsuf submitted and surrendered himself (*Akbarn.*, III, 492).<sup>1</sup> Shāhrukh was on the point of returning, when he received the order to complete the conquest. Yūsuf being kept a prisoner, the Kashmīris raised Awlād Ḥusayn, and, soon after, Ya'qūb, Yūsuf's son, to the throne; but he was everywhere defeated. Information of Yūsuf's submission and the defeat of the Kashmīris was sent to Court, and at Srinagar the *kuṭubā* was read, and coins were struck, in Akbar's name. The cultivation of *za'farān* (p. 89)<sup>2</sup> and silk, and the right of hunting, were made Imperial monopolies (p. 452). On the approach of the cold season, the

<sup>1</sup> The *Akbarnāma* (III, 492) calls the pass near Bārah Mūlah, where Yūsuf surrendered, *ṣūbi*. The *Maṭaqīr* has *ṣūbi*. It is evidently the same pass which the *Turuk* (p. 292) calls *zib* *ṣūbi*, 2½ hrs from Bārah Mūlah. The *Turuk* says that Bārah Mūlah means "place of the boar (bārd), which is one of the avatārs".

<sup>2</sup> Regarding the cultivation of *za'farān* (saffron) vide also *Turuk*, p. 45.

army returned with Yūsuf Khān, and arrived, in the 31st year, at Court. Tōdar Mal was made responsible for Yūsuf's person.

As Ya<sup>c</sup>qūb Khān and a large party of Kashmīris continued the struggle, Qāsim (No. 59) was ordered to march into Kashmīr to put an end to the rebellion. Ya<sup>c</sup>qūb was again on several occasions defeated.

In the 32nd year Yūsuf was set at liberty, received from Akbar a jāgīr in Bihār (*Akbarnāma*, III, 547) and was made a commander of 500. He served in Bengal. In the 37th year, he accompanied Mān Singh to Orīsā, and commanded the detachment which marched over Jhārkand and Kokra<sup>1</sup> (Chutiyā Nāgpūr) to Medripūr (*Akbarnāma*, III, 641).

Ya<sup>c</sup>qūb Khān, soon after, submitted, and paid his respects to Akbar, when, in the 34th year, the Court had gone to Kashmir (p. 412).

Yūsuf Khān is not to be confounded with No. 388.

229. Nūr Qulij, son of Āltūn Qulij.

*Altūn* or *āltūn* is Turkish, and means "gold".

Nūr Qulij was a relation of Qulij Khān (No. 42). He served under him in the expedition to Idar, which Akbar had ordered to be made when moving, in the 21st year, from Ajmīr to Gogunda. In the fight with the zamāndār of Idar, N. Q. was wounded. In the 26th year, he served under Sultān Murād against Mīrzā Muḥammad Ḥakim. In the 30th year, he again served under Qulij Khān, who had been made governor of Gujrāt. He continued to serve there under Khānkhanān (No. 29), and returned with him, in the 32nd year, to Court.

230. Mir <sup>c</sup>Abdu 'l-Hay, Mir <sup>c</sup>Adl.

The *Tabaqāt* calls him *Khwāja* <sup>c</sup>Abdu 'l-Hay, and says that he was an Amīr. He had been mentioned above on pp. 468, 471.

231. Shāh Quli Khān Nāranji.

Abū 'l-Fażl says that Shāh Quli was a Kurd from near Baghdād. He

<sup>1</sup> Kokra was mentioned above on p. 438. It is the old name of Chutiya Nāgpūr, one of the parganas of which is still called Kokra or Khukra, as spelt on the survey maps. The Rāja, Col. Dalton informs me, once resided in Kokra, at a place in lat. 23° 20' and long. 88° 87', nearly, where there is still an old fort. Vide also Vth Report (Madras edition, vol. I, p. 503; old edition, p. 417).

The Rāja of Kokra, who, in the 30th year, succumbed to Shāhbāz Khān (p. 438) is called Mādhū. In the 37th year, Mādhū and Lakhmi Rāy of Kokra, served in Yūsuf Khān's detachment, to which the contingents also of Sangram Singh Shāh of Kharakpūr (p. 446 and Proceedings A.S. Bengal, for May, 1871), and Pūran Mal of Gidhor belonged (*Akbarnāma* III, 641).

Kokra is again mentioned in the *Tasrik-i-Jahāngīrī* (pp. 154, 155), where it is defined as a hilly district between south Bihār and the Dakhin. It was run over in the beginning of 1025, by Ibrāhīm Khān Fath-jang, governor of Bihār, who was dissatisfied with the few diamonds and elephants which the Rājas sent him as tribute. The then Rāja is called Durjūn Sāl. He was captured with several of his relations in a cave, and the district was annexed to Bihār.

The *Tasrik* has (i.e.) a few interesting notes on the diamonds of Kokra.

was an old servant of Humāyūn. In the first year of Akbar's reign, he served under Khizr Khān (p. 394, note 1) in the Panjāb. He was much attached to Bayrām. In the 11th year, he was sent to Gadhā, when Mahdī Qāsim Khān (No. 36) had left that province without permission for Makkah.

The *Tabaqāt* calls him a commander of 1,000.

His son, Pādishāh Qulī, was a poet, and wrote under the name of Jazbī. A few verses of his are given below in the list of poets.

232. Farrukh Khān, son of Khān-i Kalān (No. 16).

He was mentioned on pp. 338 and 384. According to the *Tabaqāt*, he served, in 1001, in Bengal.

233. Shādmān, son of Khān-i A'zam Koka (No. 21).

*Vide* above, p. 346.

234. Hakim 'Ayn 'l-Mulk, of Shirāz.

He is not to be confounded with Hakim 'l-Mulk; *vide* below among the Physicians of the Court.

He was a learned man and a clever writer. He traced his origin, on his mother's side, to the renowned logician Muhaqqiq-i Dawwānī. The historian Badā'onī was a friend of his. Akbar also liked him very much. In the 9th year he was sent as ambassador to Chingiz Khān of Gujrāt. In the 17th year he brought I'timād Khān (No. 67) and Mīr Abū Turāb to the Emperor. He also accompanied Akbar on his march to the eastern provinces of the empire. Afterwards, in 983, he was sent to 'Ādil Khān of Bijāpūr, from where, in 985, he returned to Court (*Badā'onī* II, 250). He was then made Fawjdār of Sambhal. In the 26th year, when 'Arab Bahādur and other Bengal rebels created disturbances, he fortified Bareli, and refusing all offers, held out till the arrival of an Imperial corps, when he defeated the rebels. In the same year he was made Ṣadr of Bengal, and in the 31st year Bakhshī of the Ṣuba of Āgra. He was then attached to the Dakhin corps of 'Azīz Koka (No. 21), and received Handia as jāgīr. When 'Azīz, for some reason, cancelled his jāgīr, he went without permission to Court (35th year), but was at first refused audience. On inquiry, however, Akbar reinstated him.

He died at Handia on the 27th Zi Hijja, 1003 (*Badā'onī* II, 403).

The Mirzā'i Masjid, also called Pādishāhi Masjid, in Old Bareli, Mirzā'i Mahalla, was built by him. The inscription on it bears the date 987 (24th year), when the Hakim was Fawjdār of Sambhal.

He was also a poet, and wrote under the *takhallus* of Dawaī.

235. Jānish Bahādur.

Jānish Bahādur was mentioned on p. 368. He was at first in the

service of Mīrzā Muḥammad Ḥakīm king of Kābul. After the death, in the 30th year, of his master, he came with his sons to India. Soon after, he served under Zayn Koka (No. 34) against the Yūsufzāīs, and saved Zayn's life in the Khaybar catastrophe. In the 35th year, he served under the Khānkhanān in Thathah, and returned with him, in the 38th year, to Court. Later, he served in the Dakhin. He died in the 46th year (1009). He was an excellent soldier.

His son, *Shujā'at Khān Shādī Beg*. He was made, in the 7th year of Shāhjehān's reign, a commander of 1,000, and received the title of Shād Khān. In the 12th year, he was sent as ambassador to Nāṣr Muham-mad Khān of Balkh. On his return, in the 14th year, he was made a commander of 1,500, and was appointed governor of Bhakkar, *vide* Shāh Quli Khān. Afterwards, on the death of Ghayrat Khān, he was made governor of Thathah and a commander of 2,000. In the 19th year he was with Prince Murād Bakhsh in Balkh and Badakhshān. In the 21st year he was appointed governor of Kābul, vice Siwā Rām, and held, in the following year, an important command under Awrangzib in the Qandahār expedition and the conquest of Bust. In the 23rd year, he was made a commander of 3,000, two thousand five hundred horse, and received the coveted distinction of a flag and a drum. Two years later, in the 25th year, he served again before Qandahār, and was made, on Shāhjehān's arrival in Kābul, a commander of 3,500, three thousand horse, with the title of *Shujā'at Khān*. In the 26th year, he served under Dārā Shikoh before Qandahār, and with Rustam Khān Bahādur at Bust. He died soon after. He had a son of the name of Muḥammad Sa'īd.

### 236. Mir Tāhir-i Mūsawī.

He is not to be confounded with Nos. 94, 111, and 201. According to the *Tabaqāt*, Mir Tāhir is "the brother of Mīrzā Yūsuf Pażawī (No. 37), and was distinguished for his bravery". It would thus appear that Abū 'l-Fażl makes no difference between the terms *Razawī* and *Mūsawī* (*vide* p. 414, under No. 61).

### 237. Mīrzā 'Alī Beg, 'Alamshāhī.

He is mentioned in the *Akbarnāma* among the grandees who accom-pañied Mun'im to Bengal and Orīsā, and took part in the battle of Takarō, (p. 406). After the outbreak of the Bengal Military revolt, he joined a conspiracy made by Mir Zāki, 'Abdī Kor, Shihāb-i Badakhshi, and Kūjak Yasāwul, to go over to the rebels. The plot, however, was discovered ; they were all imprisoned, but Mir Zāki alone was executed. *Akbarnāma*, III, 262.

His epithet 'Alamshāhī is not clear to me.

He must not be confounded with the more illustrious  
[Mīrāt 'Alī Beg-i Akbarshāhī].<sup>1</sup>

He was born in Badakhshān, and is said to have been a highly educated man. When he came to India he received the title of *Akbarshāhī*. In the 30th year, he commanded the Ahadīs on Shāhrukh's expedition to Kashmir (p. 535).

Later, he served under Prince Murād in the Dakhin. When the prince, after making peace, returned from Ahmednagar, Shādiq Khān (No. 43) occupied Mahkar. But new disturbances broke out under the Dakhin leaders, Azhdar Khān and Āyñ Khān, against whom Shādiq sent a corps under M. 'Alī Beg. He suddenly fell on them and routed them, carrying off much plunder and many dancing girls (*zanān-i akhāra*). In consequence of this defeat, Khudāwand Khān and other Amīrs of the Nizāmshāh marched against the Imperialists with 10,000 horse, but Shādiq and M. A. B. defeated them. In the 43rd year, M. A. B. took Fort Rāhūtara (رہوترا) near Dawlatābād, after a siege of one month, occupied, in the same year, Paṭan on the Dodāvari, and took Fort Lohgadh. "Both forts," says the author of the *Ma'āṣir*, "have, from want of water, become uninhabitable (*mismār shuda*), and are so to this day." Later, M. A. B. served under Abū'l-Fażl, and distinguished himself in the conquest of Ahmednagar. In the 46th year, he received a drum and a flag, and continued to serve, under the Khānkhānān, in the Dakhin.

In the beginning of Jahāngīr's reign, he was made a commander of 4,000, jāgīrdār of Sambhal, and governor of Kashmir. He served in the pursuit of Khusraw (*Tuzuk*, p. 30). Later, he received a *tuyūl* in Audh. When Jahāngīr went to Ajmīr, he went to Court. One day, he paid a visit to the tomb of Mu'inu'd-Din-i Chishti. On seeing the tomb of Shāhbāz Khān (p. 439), he stooped down, and embracing it, exclaimed : "Oh ! he was an old friend of mine." The same moment, he fell forward a corpse, and was buried at the same spot (22nd *Rabi'* I, 1025).

It is said that he kept few soldiers and servants, but paid them well. In his habits he was an epicurean. He was looked upon as a great patron of the learned. He died childless, at the age of seventy-five (*Tuzuk*, p. 163).

### 238. Rām Dās, the Kachwāha.

His father was a poor man of the name of Ordat (اوردت), and lived at Lūnī (or Baulī, *vide* p. 435). Rām Dās was at first in the service of Rāy Sāl Darbārī (No. 106), and was recommended by him to the Emperor.

<sup>1</sup> The *Tuzuk* (p. 11) says he belonged to the *wāsi-Dihlī*, a very doubtful term, as he belonged to Badakhshān. Perhaps we have to read *wāsi-dulday* (p. 422).

His faithfulness was almost proverbial. In the 17th year, when Todar Mal was ordered to assist Mun<sup>ī</sup>im in Bihār, he was made his *nā'ib* in the Financial Department, and gained Akbar's favour by his regularity and diligence. He amassed a fortune, and though he had a palace at Āgra near Hatiyāpul, he lived in the guard house, "always watching with his 200 Rājpūts, spear in hand."

Immediately before Akbar's death he put his men over the treasures of the palace with a view to preserve them for the lawful heir. Jahāngīr, with whom he stood in high favour, sent him, in the 6th year, with 'Abdū 'llāh Khān to Gujrāt and the Dakhin, and gave him the title of Rāja and a flag, Rantambhūr being assigned to him as jāgir (*Tuzuk*, p. 98). It seems that he received the title of *Rāja Karan*. After the defeat of the Imperialists, Jahāngīr wished to make an example of the Amīrs who had brought disgrace on the Imperial arms. He ordered their pictures to be drawn, and taking the portraits one after the other into his hand, abused each Amīr right royally. Looking at Rām Dās's portrait, he said : "Now, when thou wert in Rāy Sāl's service, thou hadst a tanka *per diem*; but my father took an interest in thee, and made thee an Amīr. Do not Rājpūts think flight a disgraceful thing ? Alas ! thy title, Rāja Karan, ought to have taught thee better. Mayest thou die without the comforts of thy faith." Rām Dās was immediately sent to Bangash, where, in the same year, he died (1022). When Jahāngīr heard of his death, he said, "My curse has come true ; for the Hindūs believe that a man who dies beyond the Indus, will go straight to hell."

He was a liberal man, and gave rich presents to jesters and singers.

His eldest son, *Naman Dās*, in the 48th year of Akbar's reign, left the Court without permission, and went home. At the request of his father, Shāh Quli Khān's men were to bring him back to Court by force. But Naman defied them ; a struggle ensued, and he was killed. Rām Dās was so grieved, that Akbar paid him a visit of condolence.

His second son, *Dalap Dās*, had the same character as his father ; but he died young.

In the *Tuzuk* (p. 312) a villa near a spring called Inch (<sup>اں</sup><sup>نچ</sup>), between Bānpūr<sup>1</sup> and Kākāpūr in Kashmīr, is mentioned, which Akbar had given Rām Dās. *Vide also Tuzuk*, p. 39, l. 3.

### 239. Muhammad Khān Mīyāzī.

Abū 'l-Fażl ranks him among the commanders of 500. Under Jahāngīr he rose to a command of 2,000. Like Mīrzā Rustam Sa<sup>ī</sup>wi and Abū

'l-Hasan Turbatî, he refused a title; for he said that his name was Muhammad, than which no better name existed.

He served under Shâhbâz Khân (No. 80) in Bengal, and distinguished himself in the fights near the Brahmaputra. It is said that Shâhbâz was so anxious to retain his services, that he gave him a lac of rupees *per annum*. Later, he served, under the Khânkhanân in the conquest of Thathah, and inflicted the final blow on Mirzâ Jâni Beg (No. 47) near Lakhî,<sup>1</sup> where he obtained a signal victory, though far outnumbered by the enemies. From that time, the Khânkhanân was his friend.

Under Jahângîr, he took a leading part in the Dakhin wars, especially in the fights with Malik 'Ambar near Kharki, a famous battlefield (*vide* note to No. 255), and continued to serve there under Prince Shâhjahân.

He died in 1037. The *târikh* of his death is حاں اولیا بمرد "Muhammad Khân, the saint, is dead." He was a man of great piety. His day was carefully divided; religious exercises, the reading of commentaries on the Qur'ân, conversing with holy men, sleeping and eating, each had its fixed time. Nor did he ever depart from his routine except on the march. He never neglected the ablution (*wûzû*) prescribed by the law. People told many miraculous stories (*khawâriq*) of him.

During his long stay in the Dakhin, he held Åshti (in the Warda district) as jâgir, and made it his home. He adorned the town with several mosques, houses, and gardens. "At present," says the author of the *Ma'âfir*, "there is only one of his hundred houses left, the store house where his lamps were kept; the whole town and the neighbourhood are deserted, and do not yield a tenth part of the old revenue. Even among his descendants there is none left that may be called a man of worth (*kas-i na-mând ki rushd-i dâshia bâshad*)."<sup>2</sup>

<sup>1</sup> *Vide* Dowson's edition of *Elliott's Historians*, Vol. I., p. 250.

<sup>2</sup> The Emperor Jahângîr gave the Åshti, Aner, Paunâr, and Tâlligw ('Râsr) parganas in jâgir to Muhammad Khân Niyâzi. He restored Åshti, and brought the country round under cultivation. A handsome mausoleum was built over his grave in Mughul style. Muhammad Khân was succeeded by Ahmad Khân, who died in 1061. A similar mausoleum was erected over his tomb, but smaller and of inferior workmanship. The two stand side by side within an enclosure, and are the sights of Åshti. They are indeed striking monuments of art to find in such a remote spot as this. After the death of Ahmad Khân, the power of the Niyâzis gradually declined; in time Åshti itself passed from their hands into the possession of the Marhatta officials, and now nothing remains to them save a few rent-free fields, sufficient merely for their subsistence. The tombs of their ancestors were already falling into disrepair, owing to the poverty of the family, when they were taken in hand by the district authorities as worthy objects of local interest, and restored from municipal funds. Lately, in consideration of the past history of the family, and the local respect which it commands, the Government conferred on Nawâb Wâhid Khân, one of its representatives in Åshti, the powers of an honorary magistrate."

"Karanja. A small octroi town in the Årvî tahsil of the Warda district. It was founded some 200 years by Nawâb Muhammad Khân Niyâzi of Åshti." Extracts from C. Grant's *Gazetteer of the Central Provinces of India*, second edition, 1870, pp. 7 and 238.

He was buried in Āshti. People often pray at his tomb.

The men of his contingent were mostly Niyāzī Afghāns. If one of them died, he gave a month's pay to his family ; or, if he had no children, half a month's pay to his heirs.

His son, Ahmad Khān Niyāzī, was in the 20th year of Shāhjahān's reign a commander of 2,500 (*Pādīshāhnāma*, II, 386, 725).

**240. Abū 'l-Muzaffar, son of Ashraf Khān (No. 74).**

From the *Akbarnāma* (III, 248) we see that in the 24th year (987) he was stationed in Chanderi and Narwar, and was ordered to assist in suppressing the Bihār rebels (III, 273). In the 28th year he served in Gujrāt (III, 423), and *Badāoni*, II (323). *Vidē* also under No. 74.

**241. Khwājagī Muhammad Husayn, Mir Barr.**

He is the younger brother of Qāsim Khān (No. 59) and had the title of *Mir Bar*, in contradistinction to that of his brother. He came in the 5th year with Munsim (No. 11) from Kābul to India. When dissensions broke out between Ghāni Khān, Munsim's son, and Haydar Muhammad Khān Ākhtabegī (No. 66), whom Munsim had left as his *nā'ib*s in Kābul, Haydar was called to Court, and Abū 'l-Fath,<sup>1</sup> son of Munsim's brother, was sent there to assist Ghāni. Muhammad Husayn accompanied Abū 'l-Fath. He remained a long time in Kābul. After his return to India, he accompanied the Emperor on his march to Kashmīr. His honesty and punctuality made him a favourite with the Emperor, and he was appointed *Mir Bakāwāl* (master of the Imperial kitchen) and was also made a commander of 1,000.

In the 5th year of Jahāngīr, he officiated for Hāshim (No. 226) as governor of Kashmīr. On Hāshim's arrival he returned to Court, and died in the end of the 7th year (1021 ; *Tuzuk*, p. 114).

He had no children. The *Tuzuk* says that he was quite bald, and had neither moustache nor beard. His voice was shrill like that of a eunuch.

**242. 'Abū 'l-Qāsim, brother of 'Abū 'l-Qādir Ākhūnd.**

He is not to be confounded with Nos. 199 and 251. *Badāoni* (II, 323), calls him a native of Tabriz, and says that his brother was Akbar's teacher (ākhūnd). In 991, Abū 'l-Qāsim was made Diwān of Gujrāt.

**243. Qamar Khān, son of Mir 'Abdu 'l-Latīf of Qazwin (No. 161).**

He served under Munsim (No. 11) in Bengal, and was present in the battle of Takaroi (p. 406). In the 22nd year he served under Shihāb

<sup>1</sup> Abū 'l-Fath, who on p. 333, has erroneously been called 'Abdu 'l-Fath, was the son of Faqīl Beg, Munsim's brother. *Badāoni*, II, 56, has Faqīl Beg, but the *Akbarnāma* and the *Māzrūr* have Faqīl.

in Gujrāt (*Akbarn.*, III, 190) and in the 24th year under Todar Mal in Bihār. In the 25th year he took part in the battle near Sultanpūr Bilhār<sup>1</sup> (p. 400, and *Akbarn.*, III, 305).

His son, Kawkab, fell into disgrace under Jahāngīr for some fault. He was flogged and imprisoned. Regarding his restoration to favour, *vide Tuzuk*, p. 219.

244. Arjun Singh,

245. Sabal Singh, } sons of Rāja Mān Singh (No. 30).

246. Sakat Singh,

Some MSS. have *Durjan*<sup>2</sup> instead of *Arjun*. The name of Sakat Singh, moreover, recurs again at No. 342. There is little doubt that at the latter place we should read *Himmat Singh*, though all MSS. have *Sakat*.

Nor is it clear why Abū 'l-Fażl has not entered the name of Bhāo Singh, who at Akbar's death was a commander of 1,000, and was gradually promoted during Jahāngīr's reign to a mansab of 5,000. Like his elder brother Jagat Singh (No. 160), he died from excessive drinking (1030). His name often occurs in the *Tuzuk*.

Arjun Singh, Sabal Singh, and Sakat Singh, served in the 37th year in the conquest of Orīsā. Sakat Singh, in the 26th year (989), had served in Kābul. They died before their father.

Himmat Singh distinguished himself under his father in the wars with the Afghāns.

Col. J. C. Brooke in his *Political History of the State of Jeypore* (Selections from the Records, Government of India, Foreign Department, No. LXV, 1868) mentions six sons of Mān Singh, Jagat, Arjun, Himmat, Sakat, Bhīm, and Kalyān Singh. The last two are not mentioned by Muhammadan historians; nor are Bhāo and Sabal mentioned by Brooke. *Vide*, "A Chapter from Muhammadan History," in the *Calcutta Review*, April, 1871.

246. Muṣṭafā Ghīzī.

A Sayyid Muṣṭafā is mentioned in the *Akbarnāma* (III, 416). He served in the 28th year in Gujrāt, and was present in the battle near Maisāna, 18 kos S.E. of Paṭan, in which Sher Khān Fūlādī was defeated.

247. Maṣār Khān, son of Sa'īd Khān, the Gakkhar.

A brother of his is mentioned below, No. 232. *Vide Nos.* 170, 171.

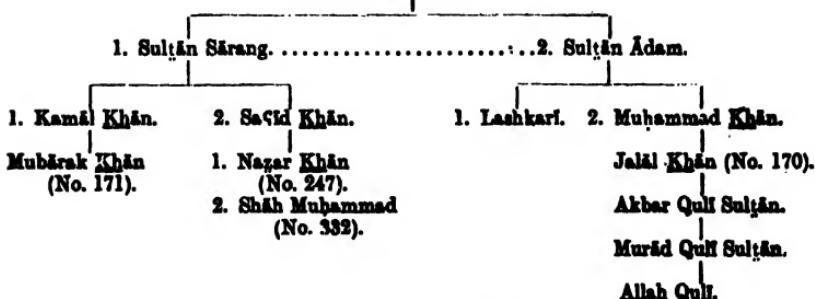
[<sup>1</sup> Or Bilhār.—B.]

<sup>2</sup> The Lucknow edition of the *Akbarnāma* (III, 642) has also *Durjan*, and (by mistake) *Sil* for *Sabal Singh*. The Subhān Singh mentioned in the same passage, would also appear to be a son of Mān Singh.

The *Tabaqat* calls him *Nazar Beg*, son of *Saqid Khân*, and says that in 1001 he was a Hazâri.

Mughul historians give the following tree of the Gakkhar chiefs :—

Sultân Tatar, the Gakkhar.



Jalâl Khân was killed in 1620 (15th year) in Bangash, and his son Akbar Quli, who then served at Kângra, was made a commander of 1,000, and sent to Bangash (*Tuzuk*, pp. 307, 308).

Jahângir, after the suppression of Khusraw's revolt, passed on his way to Kâbul through the Gakkhar district (*Tuzuk*, pp. 47, 48). He left the Bahat (1st Muâharram, 1016) and came to Fort Rohtâs, the cost of which he states to have been 161,000,000 dâms, "which is equal to 4,025,000 rupees in Hindûstâni money, or 120,000 Persian tûmâns, or 1 *îrb*, 2,175,000 silver Hâlis of Turâni money." After a march of  $4\frac{1}{2}$  *kos*, he came to *Tila*, *tila* in the Gakkhar dialect meaning "a hill". He then came to Dih Bhakrâla, *bhakrâ* meaning "forest". The way from *Tila* to Bhakrâ passes along the bed of the Kâhan river, the banks of which are full of *kanîr*<sup>1</sup> flowers. He then came to Hatyâ, which was built by a Gakkhar of the name of Hâthi (mentioned in Mr. Delmerick's History of the Gakkhars, *Journal Asiatic Society Bengal*, 1871). The district from Mârgala to Hatyâ is called Pothwâr; and from Rohtâs to Hatyâ dwell the Bhûgiyâls, a tribe related to the Gakkhars. From Hatyâ, he marched  $4\frac{1}{2}$  *kos* and reached *Pakka*, so called because it has a "pucca" sarâ, i. Four and a half *kos* further on, he came to *Kuraç*, which means in the Gakkhar dialect "rugged". He then went to Râwalpindi, which is said to have been built by a Hindû of the name Râwal, *pindî* meaning "a village", and gives a few curious particulars regarding the river and the pool of the place. From Râwalpindi he went to *Kharbûza*, where a dome may be seen which has the shape of a melon (*kharbûza*). The Gakkhars used

[<sup>1</sup> *Kanîr*, probably *Assay* m. "a species of oleander,"—P.]

formerly to collect tolls there. He then came to the Kālāpāni, and to the Mārgala pass, *mār* meaning "killing" and *gala* "a caravan". "Here ends the country of the Gakkhars. They are a brutish race, always at feud with each other. I asked them to live in peace; but they will not." <sup>1</sup>

The *Pādishāhnāma* (II, 240, 264, 266, 722, 733, 740) mentions several Gakkhar chiefs :—

1. Akbar Quli Sultān, a commander of 1,500, 1,500 horse, died in the 18th year of Shāhjahān's reign. His son Murād Quli Sultān, was under Shāhjahān, a commander of 1,500, 1,000 horse (*Pādishāhn.*, II, 410, 485, 512, 523, 565, 595, 655, 730).
2. Jabbār Quli (brother of Jalāl Khān),<sup>2</sup> 1,000, 800 horse.
3. Khizr Sultān (son of Nazar Khān),<sup>3</sup> 800, 500 horse, died in the 12th year Shahj.'s reign.

The *Pādishāhnāma* (I, p. 432) mentions these Gakkhars' mules as famous.

The *Maṭāṣir-i Ḵālangīrī* (p. 155) also mentions Murād Quli and his son Allah Quli. Allah Quli's daughter was married to Prince Muḥammad Akbar, fourth son of Awrangzib, on the 3rd Rajab, 1087.

#### 248. Rām Chand, son of Madhukar [Bundela].

He is also called *Rām Sāh*, and was mentioned on p. 356. He was introduced at court by Šādiq Khān (No. 43), when Akbar was in Kashmīr (1000). In the first year of Jahāngīr's reign we find him in rebellion, evidently because his right of succession was rendered doubtful by the predilection of the emperor for Bir Singh De, o, Rām Chand's younger brother. In the end of the first year, he was attacked by 'Abdu'l-lāh Khān, who moved his jāgīr from Kālpī to Üdqcha. On the 27th *Zi Qaḍa*, 1015, Rām Chand was brought fettered to court; but Jahāngīr had his fetters taken off, gave him a dress of honour, and handed him over to Rāja Bāsū of Dhameri. "He never thought that he would be treated so kindly" (*Tuzuk*, p. 42). But Üdqcha was handed over to Bir Singh De, o as a reward for the murder of Abū'l-Fażl.

<sup>1</sup> For the geographical details of this passage, I am indebted to Mr. J. G. Delmerick. The *Tuzuk* has *Pila* of *Tila*; *Bhakrā* for *Bhakrāla*, and the Persian word *khāna* for *Kahan* (خان), the name of the river near *Bhakrāla*—a most extraordinary mistake; *kor* for *Kurā* or *Gārā*, a village near Manikyāla; *Ponkhādr* for *Poṣhadr*. Mr. Delmerick also says that the river near Hatiyā or *Hāhiyā*, is called *Kāsi*, and that near Rāwalpindī is the *Lahi*, which forces a passage through low hills where there is a very deep pool, just before its junction with the *Sohan*. *Sarā*? *Khārbūza* is also called *Sarā*? *Mādhū*.

On the same page of Sayyid Ahmad's edition of the *Tuzuk*, we have to read *Khattar* and *Dila-zik* for *Khar* and *Dila-zāk*. The *Khattars* occupy the district called *Khātar*, and the *Dila-zāks* are found in the Chhach valley of the Indus. [Vide No. 373.—B.]

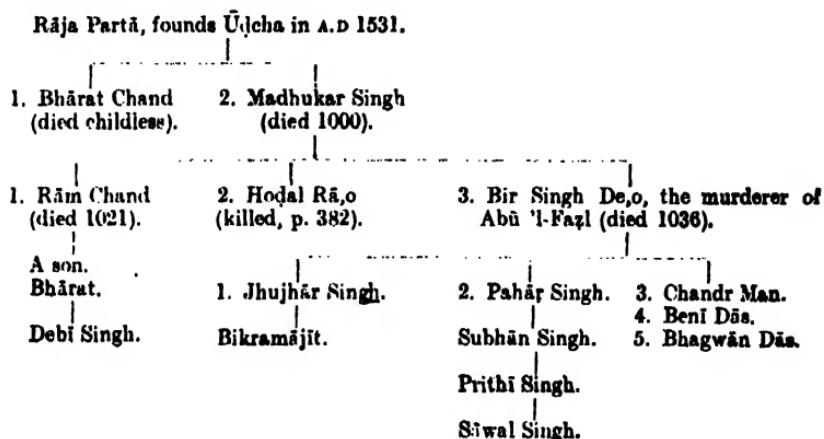
*Pothwār* is the country between the *Jhelam* and the *Sohan*; but Jahāngīr extends it to the Mārgala pass from *Hatyā* (30 miles from the *Jhelam*).

<sup>2</sup> So according to Mr. Delmerick.

In the 4th year of his reign (1018), Jahāngīr married Rām Chand's daughter at the request of her father (*vide Tuzuk*, p. 77; and also No. 225, note).

He appears to have died in 1021, and was succeeded by his son Bharat Singh. *Tuzuk*, p. 112.

Muhammadan historians give the following tree of the Ūdcha Bundelas :—



The *Maṭāśir* contains biographical notes of nearly all of them. *Vide* also Thornton's *Gazetteer*, under *Oorcha*.

Beni Dās and Bhagwān Dās were killed by a Rājpūt in the 13th year of Shāhjahān's reign. They held commands of 500, 200 horse, and 1,000, 600 horse, respectively.

Chandr Man was in the 20th year of Sh. a commander of 1,500, 800 horse.

*Vide Pādišhāhnāma*. I, 172 (where another Bundela of the name of Suhk Dev is mentioned), 205, 241, 368, 372, 425; II, 731, 734.

The *Maṭāśir-i Ṣālamgīrī* mentions several Bundelas, as Satr Sāl, Jāswant Singh, Indarman (*died* 1088) and the rebellious sons of Champat (i.e., pp. 161, 163, 169, 275, 424). *Vide* also under No. 249.

Bir Singh Deo, the murderer of Abū 'l-Fażl is often called in bad MSS. Nar Singh Deo. Thus also in the printed editions of the *Tuzuk*, the 1st volume of *Pādišhāhnāma*, the *Ākāngirānatā*, etc., and in Elphinstone's History. The temples which he built in Mathurā at a cost of 33 lacs of rupees, were destroyed by Awrangzib in 1080. (*Maṭāśir-i Ṣālamgīrī*, p. 95.)

<sup>1</sup> The Dutch traveller De Laet has an interesting passage regarding Abū 'l-Fażl's death (*De Imperia Magni Mogulia*, Leyden, 1631, p. 209). He calls Bir Singh *Hindoo Buitengh Rector*.

#### 249. Rāja Mukatman, the Bhadauriya.

Bhadāwar is the name of a district S.E. of Āgra ; its chief town is Hatkāntha (*vide* p. 341, note 4). The inhabitants are called Bhadauryas. They were known as daring robbers, and though so near the capital, they managed to maintain their independence till Akbar had their chief trampled to death by an elephant, when they submitted.

The next chief, Mukatman, entered the imperial service, and rose to a mansab of 1,000. In 992, he served in Gujrāt (*Akbarnāma*, III, 423, 438).

Under Jahāngīr, we find a chief of the name of Rāja Bikramājīt, who served under 'Abdu 'llāh against the Rānā, and later in the Dakhin. He died in the 11th year of Jahāngīr and was succeeded by his son Bhoj. Sayyid Ahmad's edition of the *Tuzuk* (p. 108) mentions a Bhadaurya chief Mangat, who in the 7th year served in Bangash ; but the name is doubtful.

Under Shāhjahān, the head of the Bhadauriya clan was Rāja Kishn Singh. He served in the first year under Mahābat Khān against Jhujhār Singh, and in the 3rd year against Khān Jahān Lodi and the Nizām 'l-Mulk, who had afforded Khān Jahān protection. In the 6th year, he distinguished himself in the siege of Dawlatābād. Three years later, in the 9th year, he served under Khān Zamān against Sāhū Bhūnsla. He died in the 17th year (1053).

In the *Pādishāhnāma* (I, b., 309) he is mentioned as a commander of 1,000, 600 horse.

As Kishn Singh had only a son by a concubine, he was succeeded by Badan Singh,<sup>1</sup> grandson of Kishn's uncle. He was made a Rāja and a commander of 1,000. In the 21st year, at a darbār, a *mast* elephant ran up to him, took up one of his men with its tusks, when Badan Singh stuck his dagger into the animal, which, frightened as it was at the same time by a fire wheel, dropped the unfortunate man. Shāhjahān rewarded the bravery of the Rāja with a *khilāt*, and remitted 50,000 Rs. out of the 2 lacs which was the assessment of the Bhadāwar district. In the 22nd year he was made a commander of 1,500. In the 25th year he served under Awrangzib, and in the 26th under Dārā Shikoh, before Qandahār, where in the following year he died.

His son Mahā Singh was then made a Rāja and received a mansab of 1,000, 800 horse. He served in the 28th year in Kābul. After Dārā's defeat he paid his respects to Awrangzib, in whose reign he served against

<sup>1</sup> So *Pādishāhnāma*, II, 732. The *Mādāfir* calls him Bad Singh or Bud Singh.

the Bundela rebels. In the 10th year he served under Kāmil Khān against the Yūsufzā'is. He died in the 26th year.

He was succeeded by his son Odat Singh (*vide Ma'sāir-i 'Alamgīrī*, p. 226 and p. 228, where the Bibl. Ind. edition has wrongly *Rūdar* Singh for *Odat* S.). He had before served under Jai Singh in the Dakhin, and was in the 24th year made commandant of Chitor (*i.e.*, p. 196).

**250. Rāja Rām Chandr,** zamindār of Orīsā.

Regarding him, *vide* Stirling's report of Orīsā, *Asiatic Researches*, vol. xv. His name occurs often in the narrative of Mān Singh's conquest of Orīsā (37th year of Akbar's reign).

The province of Khurda (South Orīsā) was conquered and annexed to the Dihli empire by Mukarram Khān (*vide* No. 260), in the 12th year of Jahāngīr's reign (*Tuzuk*, p. 215).

**251. Sayyid Abū 'l-Qāsim,** son of Sayyid Muhammad Mir 'Adl (No. 140).

He served in the 25th year (998) in Bihār, and in the battle of Sultānpūr Bilharī; also, in the 33rd year, against the Yūsufzā'is.

The *Tārikh Ma'sūmī* (Dowson, *Elliot's Historians*, I, p. 243) gives earlier but perhaps more correct dates regarding the appointment to Bhakkar and the death of the Mir 'Adl, *viz.* his arrival at Bhakkar, 11th Ramazān, 983, and his death there, 8th Sha'bān, 984 (October, 1576). He was succeeded by his son Abū 'l-Faḍl, who is not mentioned in the Ā'sīn. On the 9th Zī 'l-hijjah, 985 (Feb., 1578), Ī'timād (No. 119) arrived at Bhakkar.

**252. Dalpat,** son of Rāy Rāy Singh.

He has been mentioned above, p. 386.

### XVIII. *Commanders of Four Hundred.*

**253. Shaykh Fayzī,** son of Shaykh Mubārak of Nāgor.

The name of this great poet and friend of Akbar was Abū 'l-Fayz. Fayzī is his *takhallus*. Towards the end of his life in imitation of the form of the *takhallus* of his brother 'Allāmī, he assumed the name of *Fayyāzī*.

Fayzī was the eldest son of Shaykh Mubārak of Nāgor. Shaykh Mubārak (*vide* pp. 178, 195, 207, 219) traced his origin to an Arabian dervish from Yaman, who in the 9th century of the Hijrah had settled in Siwistān, where he married. In the 10th century, Mubārak's father went to Hindūstān and settled at Nāgor. Several of his children having died one after the other, he called his next child *Mubārak*. He was born in 911. When a young man, Mubārak went to Gujrāt and studied under

Khaṭīb Abū 'l-Faẓl of Kāzārūn and Mawlānā ḤImād of Lāristān. In 950, Mubārak settled at Āgra. It is said that he often changed his religious opinions. Under Islam Shāh, he was a Mahdawī, and had to suffer persecution in the beginning of Akbar's reign ; he then became a Naqshbandī, then a Hamadānī, and lastly, when the court was full of Persians, he inclined to Shi'ism. But whatever his views may have been, the education which he gave his sons Fayṣl and Abū 'l-Faẓl, the greatest writers that India has produced, shows that he was a man of comprehensive genius. Shaykh Mubārak wrote a commentary to the Qur'ān, in four volumes, entitled *Maṇba' 'l-ṣuyūn*,<sup>1</sup> and another work of the title of *Jawāmi' 'l-kalām*. Towards the end of his life, he suffered from partial blindness, and died at Lāhor, on the 17th *Zi Qaḍā*, 1001, at the age of 90 years. The *tārīkh* of his death will be found in the words *Shaykh-i kāmil*.

Shaykh Fayṣl was born at Āgra in 954. His acquirements in Arabic Literature, the art of poetry, and in medicine, were very extensive. He used to treat poor people gratis. One day he appeared with his father before Shaykh 'Abdu 'n-Nabī, the Ṣadr (p. 282), and applied for a grant of 100 bighas ; but he was not only refused, but also turned out of the hall with every contumely on account of his tendencies to Shi'ism. But Fayṣl's literary fame reached Akbar's ears, and in the 12th year, when Akbar was on the expedition to Chitor, he was called to court. Fayṣl's bigoted enemies in Āgra interpreted the call as a summons before a judge and warned the governor of the town not to let Fayṣl escape. He therefore ordered some Mughuls to surround Mubārak's house ; but accidentally Fayṣl was absent from home. Mubārak was ill-treated, and when Fayṣl at last came, he was carried off by force. But Akbar received him most favourably, and Fayṣl in a short time became the emperor's constant companion and friend. He was instrumental in bringing about the fall of Shaykh 'Abdu 'n-Nabī.

In the 30th year he planned a *khamsa*, or collection of five epics, in imitation of the *Khamsa* of Nizāmī. The first, *Markiz* "l-adwār, was to consist of 3,000 verses, and was to be a *jawāb* (imitation) of Nizāmī's *Makhzan* "l-asrūr ; the *Sukaymān o Bilqis* and the *Nal Daman* were to consist of 4,000 verses each, and were to be *jawābs* of the *Khusraw* "Shīrīn and *Layla Majnūn* respectively ; and the *Hast Kishwar* and the *Akbarnāma*, each of 5,000 verses, were to correspond to the *Hast Paykar* and the *Sikandarnāma*. In the 33rd year he was made *Malik* "sh-Shu'arā,

<sup>1</sup> Badā'oni (III, 74) calls it *Muṇba' nafā'is* "l-ṣuyūn.

or Poet Laureate (*Akbarn.*, III, 559). Though he had composed portions of the Khamsa, the original plan was not carried out, and in the 39th year Akbar urged him to persevere, and recommended the completion of the Nal Daman. Fayzī thereupon finished the poem and presented, in the same year, a copy of it to his imperial master.

Fayzī suffered from asthma, and died on the 10th Şafur, 1004 (40th year). The *tārīkh* of his death is *Fayyāz-i Ajam*. It is said that he composed 101 books. The best known, besides his poetical works, are the *Sawī'i 'l-Iḥām*, and the *Mawāridū'l-Kalām*, regarding which *vide* below the poetical extracts. His fine library, consisting of 4,300 choice MSS., was embodied with the imperial library.

Fayzī had been employed as teacher to the princes; sometimes he also acted as ambassador. Thus, in 1000, he was in the Dakhin, from where he wrote the letter to the historian Badā'onī, who had been in temporary disgrace at court.

*Vide* also pp. 112, 113, 192, 194, 207, 216, 218; and *Journal Asiatic Society Bengal* for 1869, pp. 137, 142.

#### 254. Hakim Miṣrī.

According to Badā'onī (III, 165) Hakim Miṣrī was a very learned man and a clever doctor. He also composed poems. A satire of his is mentioned which he wrote against Khwāja Shamsu 'd-Din Khawāfi (No. 159). He died in Burhānpūr and was buried there.

Miṣrī is mentioned in the *Akbarnāma*, III, p. 629, and p. 843. In the latter passage, Abū'l-Fażl mentions his death (middle of 1009), and states that he saw his friend on the deathbed. It is impossible to reconcile Abū'l-Fażl's date with Badā'onī's statement; for Badā'onī died in 1004 (*Journal Asiatic Society Bengal* for 1869, p. 143). But both Abū'l-Fażl and Badā'onī speak of the Hakim as a man of a most amiable and unselfish character.

#### 255. Īrij, son of Mirzā Khānkhanān (No. 29).

He was mentioned on p. 339. During the reign of Jahāngīr he was made Şubadār of Barār and Ahmadvāgar. He greatly distinguished himself during several fights with Malik Ambar, especially as Kharkī,<sup>1</sup>

<sup>۱</sup> کھرکی. Lachmī Nārū, in Şahsiq, the author of the *Haqiqat-i Hindūstān*, says that it was called Kharkī from the Dakhini word کھر, which means " stony " " a stony place ". It lies 5 k.m. S.E. of Dawlatābād (the old Dhārāgāh and Deogir of Şāhrukh 'd-Dīn Khilji). Kharkī, under Jahāngīr was called Fathābād. In 1024 a canal was dug from Kharkī to Dawlatābād. Its name was Chahārnahrī, and the *tārīkh* of its completion is *Khayr-i jārī* (pr. a running benefit). Later Awrangzib changed the name of Kharkī to Awrangābād, under which name it is now known. Kharkī was the seat of Malik Ambar.

for which victories he was made a commander of 5,000. In the 12th year he served under Prince Shāhjahān in the Dakhin.

It is said that he was a good soldier, but stingy, and careless in his dress. A daughter of his was married (2nd Ramażān, 1026) to Prince Shāhjahān. The offspring of this marriage, Prince Jahān-afroz, was born at Āgra on the 12th Rajab, 1028, and died at Burhānpūr, at the age of 1 year 9 months (*Padishāhnāma*).

According to Grant's *Gazetteer of the Central Provinces* (2nd edition, p. 128), Īrij's tomb is at Burhānpūr. "The tomb was built during his lifetime, and is really a handsome structure." The statement of the *Gazetteer* that Īrij, towards the end of his life, "lived as a recluse" at Burhānpūr, is not borne out by the histories; for according to the *Tuzuk* (p. 270) he died of excessive wine drinking.

At his death (1028) he was only thirty-three years of age. The mansab of 400, which Abū'l-Fażl assigns him, must therefore have been conferred upon him when he was a mere child.

256. **Sakat Singh**, son of Rāja Mān Singh (No. 30).

*Vide* above, under No. 244.

257. 'Abdu'llāh [Sarfarāz Khān] son of Khān-i Aṣzam Mirzā Koka (No. 21).

*Vide* p. 316.

It was stated (p. 316) on the authority of the *Maṭāfir* that he received the title of *Sardār Khān*, which had become vacant by the death of Takhta Beg (No. 195). But the *Tuzuk* (p. 71) gives him the title of *Sarfarāz Khān*. This is evidently a mistake of the author of the *Maṭāfir*; for the title of *Sardār Khān* was in the 8th year (1022) conferred on Khwāja Yādgār, brother of 'Abdu'llāh Khān Firuz-jang (*Tuzuk*, p. 116) when 'Abdu'llāh Sarfarāz Khān was still alive.

The *Maṭāfir* also says that 'Abdu'llāh accompanied his father to Gwālyār (p. 317); but the *Tuzuk* (p. 141) states that he was imprisoned in Rantambhur, from where, at the request of his father, he was called to court.

358. **'Ali Muḥammad Asp.**

Bādāoni says (II, p. 57) that "'Ali Muḥammad Asp, who is now in the service of the emperor, at the instigation of Jūjak<sup>1</sup> Begum, killed Abū'l-Faṭḥ Beg (p. 333)." In the 9th year he was in the service of Mirzā Muḥammad Ḥakim, king of Kābul. Afterwards, he came to India. In the 26th year (989) he served under Prince Murād against his former

[<sup>1</sup> *Chuckuk*, Turk.—B.]

master (*Akbarnāma*, III, 345); in the 30th year (993) he served in Kābul (III, 487, 490). In the 32nd year he distinguished himself under 'Abd'u'l-Matlab (No. 83) against the Tārikis (III, p. 541).

In the Lucknow edition of the *Akbarnāma* he is wrongly called 'Ali Muḥammad Alif.

259. **Mirzā Muḥammad.**

A. Mirzā Muḥammad was mentioned on p. 399.

260. **Shaykh Bāyazid** [Mu'azzam Khān], grandson of Shaykh Salim of Fathpūr Sikri.

Bāyazid's mother nursed Prince Salīm (Jahāngīr) on the day he was born (*Tuzuk*, p. 13). In the 40th year of Akbar's reign B. was a commander of 400 and gradually rose to a command of 2,000. After Jahāngīr's accession he received a mansab of 3,000 and the title of Mu'azzam Khān. Soon after he was made Śubadār of Dihlī (*l.c.*, p. 37), and in the 3rd year a commander of 4,000, 2,000 horse. On his death he was buried at Fathpūr Sikri (*l.c.*, p. 262).

His son Mukarram Khān was son-in-law to Islām Khān Shaykh 'Alā'u'd-Din (another grandson of Shaykh Salīm), under whom he served in Bengal.<sup>1</sup> He distinguished himself in the expedition to Kūch Hājū, and brought the zamindār Parichhit before the governor.<sup>2</sup> At the death of his father-in-law, Muhtashim Khān Shaykh Qāsim, brother of Islām Khān, was made governor of Bengal, and Mukarram Khān continued for one year in his office as governor of Kūch Hājū; but as he could not agree with Qāsim he went to court.

Later, he was made governor of Orīsā, and conquered the province of Khurdah (*l.c.*, pp. 214, 215), for which he was made a commander of 3,000, 2,000 horse. He seems to have remained in Orīsā till the 11th year (1029) when Iṣāṣan 'Alī Turkmān was sent there as governor (*Tuzuk*, p. 308). In the 16th year M. Kh. came to court and was made Śubadār of Dihlī and Fawjdār of Mewāt (*l.c.*, p. 352).

<sup>1</sup> Islām Khān was married to a sister of Abū'l-Fażl, by whom he had a son called Hoshang. Islām Khān died as governor of Bengal on the 5th Rajab, 1022 (*Tuzuk*, p. 128).

<sup>2</sup> The *Pādīshāhnāma* (II, 64) where Mukarram Khān's expedition is related, distinguishes between Kūch Hājū and Kūch Bihār. The former was in the beginning of Jahāngīr's reign under Parichhit, the latter under Lachmī Narā, in. Hājū is the name of a famous leader of the Kūch people, who in ethnological works is said to have expelled the Kachhāris and founded a dynasty which lasted two hundred years. His descendants still exercise *jura regalia* in Kūch Bihār Proper. Materials for a history of Kūch Bihār will be found in the *Akbarnāma* (Lucknow Edition, III, p. 208, annals of the 41st year); in the *Tuzuk-i Jahāngīrī* (pp. 147, 220, 221, 223); in the *Pādīshāhnāma*, I, 498; II, 64 to 79, 87, 88, 94; and in the *Fatḥ-i Ashām*; *vide also Journal Asiatic Society Bengal*, vol. vii; Stewart's *History of Bengal*, p. 96; and above, pp. 315, 340, 343.

In the 21st year he was sent to Bengal as governor, viz. Khānazād Khān. He travelled by boat. One day he ordered his ship to be moved to the bank, as he wished to say the afternoon prayer, when a sudden gale broke forth, during which he and his companions were drowned.

### 261. Ghaznīn Khān, of Jālor.

Ghaznīn Khān was in the 40th year of Akbar's reign a commander of 400. He is mentioned in the *Pādishāhnāma* (I, 167)<sup>1</sup> as having served during the reign of Jahāngīr against the Rānā.

Bird, in his *History of Gujrāt* (pp. 124, 405), calls him Ghaznawī Khān and Ghaznī Khān, and says he was the son of Malik Khanji Jālorī. Ghaznīn Khān seems to have been inclined to join the insurrection of Sultān Muẓaffar. The Khānkhanān, on the 9th Muḥarram, 998, sent a detachment against Jālor; but perceiving that he was not in a fit condition to offer resistance, Ghaznīn went submissively to court. The emperor took compassion on him, and confirmed him in his hereditary possessions.

His son Pahār was executed by Jahāngīr. "When I came to Dih Qāziyān, near Ujjain, I summoned Pahār. This wretch had been put by me, after the death of his father, in possession of the Fort and the district of Jālor, his ancestral home. He is a young man, and was often checked by his mother for his bad behaviour. Annoyed at this, he entered with some of his companions her apartments, and killed her. I investigated the case, found him guilty, and had him executed." (*Şafar*, 1026; *Tuzuk*, p. 174).

Another son of Ghaznīn Khān is Niżām who died in the 6th year of Shāhjahān's reign. He was a commander of 900, 550 horse (*Pādishāhn.*, I, b., 313).

Ghāznīn's brother Firūz was a commander of 600, 400 horse, and died in the 4th year (*Pādishāhn.*, I, b., 319).

The *Pādishāhnāma* (II, 739) mentions also a Mujāhid of Jālor, who in the 20th year of Shāhjahān's reign was a commander of 800, 800 horse.

### 262. Kijak Khwāja, son of Khwāja 'Abdu 'llāh.

The first volume of the *Akbarnāma* (p. 411) mentions a Kijak Khwāja among the grandees who accompanied Humāyūn to India. The third

<sup>1</sup> Wrongly called in the Bibl. Indice. Edition of the *Pādishāhnāma* (I, 167), Ghazali Khān.

Ghaznīn's jāgīr, before Akbar's conquest of Gujrāt, as detailed by Bird (p. 124) includes portions of Nāgor and Mirtha, and fixes the revenue at nearly 10 lacs of rupees, with 7,000 horse. This can only have been nominal. Abū 'l-Faqī, in his description of Sūba jmir, IIIrd book, mentions 3½ lacs of rupees, with 2,000 horse, as the *jama'* of Jālor and Sānchor (S.W. of Jālor).

volume of the same work (p. 470) mentions a Kijak Khwāja, who in 993 served against Qutlū Lohānī in Bengal. *Vide* No. 109.

263. Sher Khān Mughul.

264. Fath 'llāh, son of Muḥammad Wafā.

He appears to be the Fath 'llāh mentioned in the *Akbarnāma* (III, 825) as the *sharbādār* of the emperor. Akbar made him an *Amir*. For some fault he was sent to the Dakhin; but as he got ill, he was recalled. He recovered and went on sick leave to Māndū, where he died (1008).

265. Rāy Manohar, son of Rāja Lōkaran.

Rāja Lōkaran belonged to the Shaykhawat branch of the Kachhwāhas. He served, in the 21st year, under Mān Singh, against the Rānā, and went in the same year with Rāja Bir Bar to Dongarpūr,<sup>1</sup> the zamindār of which wished to send his daughter to Akbar's harem. In the 24th year he served under Todar Mal in Bihār, and in the 24th year under the Khān Khānān in Gujrāt.

Manohar, in the 22nd year, reported to the emperor on his visit to Amber that in the neighbourhood an old town existed the site of which was marked by huge mounds of stone. Akbar encouraged him to rebuild it, and laid the foundation himself. The new settlement was called Mol Manoharnagar.<sup>2</sup> In the 45th year he was appointed with Rāy Durgā Lāl (No. 103) to pursue Muẓaffar Husayn Mirzā (p. 516), who was caught by Khwāja Waisi.

In the 1st year of Jahāngir's reign he served under Prince Parwiz against the Rānā, and was made, in the 2nd year, a commander of 1,500, 600 horse (*Tuzuk*, p. 64). He served long in the Dakhin and died in the 11th year.

His son Prithi Chānd received after the death of his father the title of Rāy, and was made a commander of 500, 300 horse (*l.c.*, p. 160).

Manohar wrote Persian verses, and was called at court Mirzā Manohar; *vide* my article, "A Chapter from Muhammadan History," *Calcutta Review*, April, 1871.

266. Khwāja 'Abd 's-Samad, Shirīn-qalam (sweet-pen).

He is not to be confounded with No. 353.

Khwāja 'Abdu 's-Samad was a Shirāzī. His father Khwāja Nizāmū

<sup>1</sup> The word *dongar*, which occurs in the names of places from Sorāth to Mālwā and Central India, is a Gond word meaning *a forest*. There are many Dongarpūrs, Dongargāws, Dongartāls, Dongars, etc. Similarly, the word *bir* in Mundārī signifies a jungle, whence Birbiūm (Western Bengal). Thus also Jhārkand, or jungle region, the general name of Chutya Nāgpūr. The above-mentioned Dongarpur lies on the N.W. frontier of Gujrāt (*Akbarn.*, III, 169, 170, 477).

<sup>2</sup> The maps give a Manoharpūr north of Amber, about Lat. 27° 20'.

'l-Mulk was Vazir to Shāh Shujā' of Shīrāz. Before Humāyūn left Irān he went to Tabrīz, where 'Abdu'-ṣ-ṣamad paid his respects. He was even at that time known as a painter and calligraphist. Humāyūn invited him to come to him, and though then unable to accompany the emperor, he followed him in 956 to Kābul.

Under Akbar 'A. was a commander of 400; but low as his *manṣab* was, he had great influence at court. In the 22nd year he was in charge of the mint at Fathpūr Sikri (*Akbarnāma*, III, 195); and in the 31st year, when the officers were redistributed over the several sūbas, he was appointed Dīwān of Multān.

As an instance of his skill it is mentioned that he wrote the *Sūrat* "l-ikhlāṣ (Qur'ān, Sur. CXII) on a poppy seed (*dānah-y khashkhāsh*). *Vide* p. 114.

For his son, *vide* No. 351.

267. Silhādi, son of Rāja Bihārī Mal (No. 23).

268. Rām Chand Kachhwāha.

*Vide* p. 422.

[Rām Chand Chauhān.] The *Maṭāqīr* says that he was the son of Badal Singh, and a commander of 500. In the 17th year he served under M. Azīz Koka (No. 21) in Gujrāt, and in the 26th year under Sultān Murād against M. Muḥammad Ḥakīm, king of Kābul. In the 28th year he was under M. Shāhrukh in the Dakhin. In the fight, in which Rāja 'Ali of Khandesh fell, R. Ch. received twenty wounds and fell from his horse. Next day he was found still alive. He died a few days later (41st year, 1005).

269. Bahādur Khān Qūrdār.

He served in the beginning of the 18th year in Gujrāt (*Akbarnāma*, III, 25), in the 26th in Kābul (*l.c.*, 333) and in the siege of Asīr (1008).

The *Pādishāhnāma* (I, b., pp. 311, 315) mentions Abābakr and 'Usmān, sons of Bahādur Khān Qūrbegī, who seems to be the same officer. They died in the 8th and 9th years of Shāhjahān.

270. Bānkā, the Kachhwāha.

He served in the 26th year in Kābul (*Akbarn.*, III, 333). His son Haridī Rām was under Shāhjahān a commander of 1,500, 1,000 horse and died in the 9th of his reign.

#### XIX. Commanders of Three Hundred and Fifty.

- |                      |                              |
|----------------------|------------------------------|
| 271. Mirzā Abū Sa'īd | sons of Sultān Husayn Mirzā. |
| 272. Mirzā Sanjar    |                              |

They were mentioned above on p. 328. Mirzā Sanjar is not to be confounded with the Mirza Sankar mentioned on p. 533, note 1.

273. Ḩāl Mardān Bahādūr.

The *Tabaqāt* mentions him as having been in 984 (21st year) at court, from where he was sent to Qulij Khān (No. 42) at Idar, who was to go to Gujrāt to see the ships off which under Sultan Khwāja (No. 108) were on the point of leaving for Makkah. Later he served under the Khān Khānān in Sind,<sup>1</sup> and in the 41st year in the Dakhin. Subsequently, he commanded the Talingāna corps. In the 46th year, he marched to Pāthrī to assist Sher Khwāja (No. 176) when he heard that Bahādūr Khān Gilānī, whom he had left with a small detachment in Talingāna, had been defeated. He returned and attacked the enemies who were much stronger than he; his men fled and he himself was captured. In the same year Abū 'l-Fażl made peace, and Ḩāl Mardān was set at liberty. In the 47th year he served with distinction under Mirzā Irij (No. 255) against Malik Ḩāmbar.

In the 7th year of Jahāngīr's reign he was attached to the corps commanded by Ḩābu 'llāh Khān Firuz-jang, who had been ordered to move with the Gujrāt army over Nāsik into the Dakhin, in order to co-operate with the second army corps under Khān Jahān Lodi. Ḩābu 'llāh entered the hostile territory without meeting the second army, and returned towards Gujrāt, now pursued by the enemies. In one of the fights which ensued, Ḩāl M. was wounded and captured. He was taken before Malik Ḩāmbar, and though the doctors did everything to save him, he died two days later of his wounds, in 1021 A.H. (*Tuzuk*, p. 108).

His son Karam<sup>u</sup> 'llāh served under Jahāngīr (*Tuzuk*, p. 269) and was under Shāhjahān a commander of 1,000, 1,000 horse. He was for some time commandant of Fort Odgīr, and died in the 21st year of Shāhj.'s reign.

274. Raṣā Quli, son of Khān Jahān (No. 24).

*Vide* above, p. 351.

275. Shaykh Khūbū [Quṭbū 'd-Dīn Khān-i Chishtī] of Fathpūr Sikrī.

His father was a Shaykhzāda of Badā'on, and his mother a daughter of Shaykh Salīm. Khūbū was a foster-brother of Jahāngīr.<sup>2</sup> When the prince was at Ilāhābād in rebellion against Akbar, he conferred upon Khūbū the title of Quṭbū 'd-Dīn Khān, and made him Śubadār of Bihār.

<sup>1</sup> *Vide* Dowson, *Elliot's Historians*, I, p. 248.

<sup>2</sup> Jahāngīr says that Khūbū's mother was dearer to him than his own mother.

On his accession he made him Śubadār of Bengal, vice Mān Singh (9th Jumādā I, 1015; *Tuzuk*, p. 37).

At that time, Sher Afkan Ḥalī Qulī Istajlū (*vide* No. 394) was tuyūldār of Bardwān, and as his wife Mihrū 'n-Nisā [Nūr Jahān] was coveted by the emperor, Quṭb was ordered to send Sher Afkan to court, who however, refused to go. Quṭb, therefore, went to Bardwān, sending Ghīyāṣā, son of his sister, before him, to persuade Sher Afkan that no harm would be done to him. When Quṭb arrived, Sher Afkan went to meet him, accompanied by two men. On his approach, Q. lifted up his horse-whip as a sign for his companions to cut down Sher Afkan. "What is all this?" exclaimed Sher. Quṭb waved his hand to call back his men, and advancing towards Sher, upbraided him for his disobedience. His master mistaking Quṭb's signal to withdraw, closed round Sher, who rushed with his sword against Quṭb and gave him a deep wound in the abdomen. Quṭb was a stout man, and seizing the protruding bowels with his hands, called out to his men to cut down the scoundrel. Ambā Khān, a Kashmiri noble of royal blood, thereupon charged Sher Afkan, and gave him a sword cut over the head; but he fell at the same time, pierced through by Sher's sword (p. 529, note 1). The men now crowded round him and struck him to the ground. Quṭb 'd-Dīn was still on horseback, when he heard that Sher Afkan had been killed, and he sent off Ghīyāṣā to bring his effects and his family to Bardwān. He then was removed in a *pālkī*. He died whilst being carried away. His corpse was taken to Fathpūr Sikri and buried.

In 1013 he built the Jāmī' mosque of Badā, on.

His son, Shaykh Ibrāhīm, was, in 1015, a commander of 1,000, 300 horse, and had the title of *Kishwar Khān*. He was for some time governor of Rāhtās, and served in the beginning of 1021 against Ṣūmān.

Ilahdiya, son of *Kishwar Khān*, is mentioned in the *Pādishāhnāma* (I, b., 100, 177, 307; II, 344, 379, 411, 484).

276. *Ziyā'u l-Mulk*, of Kāshān.

The *Akkarnāma* (III, 490, 628) and the *Tuzuk* (p. 11) mention a *Ziyā'u 'd-Dīn*.

The Hakim *Ziyā'u 'd-Dīn* of Kāshān, who under Shāhjahān held the title of Rahmat *Khān*, can scarcely be the same.

277. Hamza Beg *Ghatrāghali*.

He may be the brother of No. 203. The *Akkarnāma* (III, 256) mentions also a Husayn Beg *Ghatrāghali*.

278. Mukhtar Beg, son of Āghā Mullā.

Mukhtār Beg served under Ażzam *Khān* Koka (No. 21) in Bihār,

Gadha-Rāisin (*Akbarn.* III, 276, 473), and in the 36th year, under Sultān Murād in Mālwa.

Naṣr<sup>u</sup> 'llāh, son of Mukhtār Beg, was under Shāhjahān a commander of 700, 150 horse, and died in the 10th year.

Fatḥ<sup>u</sup> 'llāh, son of Naṣr<sup>u</sup> 'llāh, was under Shāhjahān a commander of 500, 50 horse (*Pādishāhn.*, I, b., 318; II, 752).

Abū 'l-Fażl calls Mukhtār Beg the son of Āghā Mullā. This would seem to be the Āghā Mullā Dawātdār, mentioned on p. 398. If so, Mukhtār Beg would be the brother of Ghīyāṣ<sup>u</sup> 'd-Dīn 'Ali (No. 126), The Āghā Mullā mentioned below (No. 376), to judge from the *Tuzuk* (p. 27), is the brother of Aṣaf Khān III (No. 98), and had a son of the name of Badi<sup>u</sup> 'z-Zamān, who under Shāhjahān was a commander of 500, 100 horse (*Pād.*, I, b., 327; II, 751). In Muhammadan families the name of the grandfather is often given to the grandchild.

#### 279. Haydar 'Ali 'Arab.

He served, in the 32nd year, in Afghānistān (*Akbarn.*, III, 540, 548).

#### 280. Peshraw Khān [Mihtar Sa'ādat].

Mihtar Sa'ādat had been brought up in Tabrīz, and was in the service of Shāh Tahmasp, who gave him as a present to Humāyūn. After Humāyūn's death he was promoted and got the title of *Peshraw Khān*. In the 19th year Akbar sent him on a mission to Bihār, where he was caught on the Ganges by Gajpatī, the great zamīndār (p. 437, note 2). When Jagdespūr, the stronghold of the Rāja, was conquered, Gajpatī ordered several prisoners to be killed, among them Peshraw. The executioner, however, did not kill him, and told another man to do so. But the latter accidentally could not get his sword out of the scabbard; and the Rāja, who was on the point of flying, having no time to lose, ordered him to take P. on his elephant. The elephant was wild and restive, and the man who was in charge of P. fell from the animal and got kicked, when the brute all at once commenced to roar in such a manner that the other elephants ran away frightened. Although P.'s hands were tied, he managed to get to the *kalāwa* (p. 135) of the driver and thus sat firm; but the driver, unable to manage the brute, threw himself to the ground and ran away, leaving P. alone on the elephant. Next morning it got quiet, and P. threw himself down, when he was picked up by a trooper who had been searching for him.

In the 21st year he reported at court the defeat of Gajpatī<sup>1</sup> (*Akbarn.*, III, 163). In the 25th year he served in Bengal (*l.c.*, p. 289). Later he

<sup>1</sup> Gajpatī's brother, Bairī Fāl, had been killed (*Akbarn.*, III, 163).

was sent to Niżam 'l-Mulk of the Dakhin, and afterwards to Bahādur Khān, son of Rājā 'Alī Khān of Khāndesh. His mission to the latter was in vain, and Akbar marched to Āsir. P. distinguished himself in the siege of Māligādī.

Jahāngīr made him a commander of 2,000, and continued him in his office as superintendent of the *Farrāsh-khāna* (Quartermaster).

P. died in the 3rd year, on the 1st Rajab, 1017. Jahāngīr says (*Tuzuk*, p. 71) "He was an excellent servant, and though ninety years old, he was smarter than many a young man. He had amassed a fortune of 15 lacs of rupees. His son *Ryāyat* is unfit for anything; but for the sake of his father, I put him in charge of half the *Farrāsh-khāna*.

### 281. Qāzī Hasan Qazwīnī.

In the 32nd year (995) he served in Gujrāt (*Akbarn.*, III, 537, 554, where the Lucknow edition has Qāzī Husayn), and later in the siege of Āsir (l.c., III, 825).

### 282. Mir Murād-i Juwayni.

He is not to be confounded with No. 380, but may be the same as mentioned on p. 380.

Juwain is the Arabic form of the Persian Gūjān, the name of a small town,<sup>1</sup> in Khurāsān, on the road between Bisṭām and Nishāpūr. It lies, according to the *Ma'āṣir* in the district of Bayhaq, of which Sabzwār is the capital, and is renowned as the birthplace of many learned men and poets.

Mir Murād belongs to the Sayyids of Juwayn. As he had been long in the Dakhin, he was also called *Dakhini*. He was an excellent shot, and Akbar appointed him rifle-instructor to Prince Khurram. He died, in the 46th year, as Bakhshī of Lāhor. He had two sons, Qāsim Khān and Hāshim Khān.

Qāsim Khān was an excellent poet, and rose to distinction under Islām Khān, governor of Bengal, who made him treasurer of the ṣūba. Later, he married Manija Begum, sister of Nūr Jahān, and thus became a friend of Jahāngīr. An example of a happy repartee is given. Once Jahāngīr asked for a cup of water. The cup was so thin that it could not bear the weight of the water, and when handed to the emperor it broke. Looking at Qāsim, J. said (metre *Ramat*):—

کاسے نا رک بود آب آرام نتوانست کرد

The cup was lovely, so the water lost its rest—

<sup>1</sup> Vide Wüstenfeld's *Yacut*, II, 164

when Qāsim, completing the verse, replied :—

دید حالم را و چشم نمی خود نکرد

It saw my love-grief, and could not suppress its tears.

In the end of J.'s reign, he was Śūbadār of Āgra, and was in charge of the treasures in the fort. When the emperor died, and Shāhjahān left the Dakhin, Qāsim paid his respects in the Bāgh-i Dahra (Āgra), which in honour of Jahāngīr had been called *Nūr Manzil*, and was soon after made a commander of 5,000, 500 horse, and appointed governor of Bengal, *vide Fidā'i Khān*.

As Shāhjahān when prince, during his rebellion, had heard of the wicked practices of the Portuguese in Bengal, who converted natives by force to Christianity, he ordered Qāsim to destroy their settlement at Hūgli. In the 5th year, in Sha'bān, 1041, or February, A.D. 1632 (*Pādīshāhī*, I, 435, 437), Q. sent a corps under his son ‘Ināyat’ullāh and Allah Yār Khān to Hūgli. The Portuguese held out for three months and a half, when the Muhammadans succeeded in laying dry the ditch in front of the Church, dug a mine, and blew up the church. The fort was taken. Ten thousand Portuguese are said to have perished during the siege, and 4,400 were taken prisoners. About 10,000 natives whom they had in their power were liberated. One thousand Musulmāns died as martyrs for their religion.<sup>1</sup>

Three days after the conquest of Hūgli, Qāsim died (*l.c.*, p. 444). The Jāmi' Masjid in the Atga Bāzār of Āgrah was built by him.

### 283. Mir Qāsin Badakhshi.

He served in the Dakhin (*Akbarnāma*, III, 830).

### 284. Banda ‘Ali Maydāni.

Maydāni is the name of an Afghān clan; *vide* No. 317. Banda ‘Ali served in the 9th year with Muḥammad Ḥakim of Kābul, who was attacked by Mirzā Sulaymān of Bādakshān (No. 5) and had applied to Akbar for help. In the 30th and 32nd years he served in Kābul (*Akbarnāma*, II, 299; III, 477, 540).

The *Akbarnāma* (II, 209) also mentions a Banda ‘Ali Qurbegī.

### 285. Khwājagi Fath’ullāh, son of Ḥāji Ḥabib’ullāh of Kāshān.

He was mentioned above on pp. 386, 516. He served in the 30th year under Mirzā ‘Azīz Koka (No. 21). *Akbarnāma*, III, 473.

<sup>1</sup> The siege of Hūgli commenced on the 2nd Zi Hijjah, 1041, or 11th June, 1632, and the town was taken on the 14th Rabī‘ I, 1042, or 10th September, 1632. The village of Haldipur, mentioned in the *Pādīshāhī* as having for some time been the headquarters of the Mughul army, is called on our maps *Holodpur*, and lies N.W. of Hūgli.

The Portuguese church of Bando (a corruption of *bandar*?) bears the year 1599 on its keystone.

286. Zāhid

287. Dost [Muhammad] } sons of Śādiq Khān (No. 43).  
288. Yār [Muhammad]

They have been mentioned above on p. 384. Zāhid in the end of 1025, served against Dalpat (No. 252).

Regarding Zāhid, *vide* also a passage from the *Tārikh-i Maṣṣūm*, translated Dowson's edition of *Elliot's Historians*, I, 246.

289. ‘Izzat<sup>u</sup> ‘llāh Ghujdwāni.

Ghujduwān is a small town in Bukhārā.

The *Akbarnāma* (III, 548) mentions a Qāzī ‘Izzat<sup>u</sup> ‘llāh, who, in the 32nd year, served in Afghānistān.

## XX. Commanders of Three Hundred.

290. Ältūn Qulij.

291. Jān Qulij.

Two MSS. have Ältūn Qulij, son of Khān Qulij, which latter name would be an unusual transposition for Qulij Khān. They are not the sons of Qulij Khān (No. 42), *vide* Nos. 292 and 293.

Ältūn Qulij is mentioned in the *Akbarnāma* (III, 554) as having served in Baglāna with Bharjī, the Rāja who was hard pressed in Fort Molher by his relations. Bharjī died about the same time (beginning of the 33rd year).

292. Sayfu<sup>u</sup> ‘llāh [Quliju<sup>u</sup> llah] } sons of Qulij Khān (No. 42).

293. Chin Qulij }

*Sayf* is Arabic, and means the same as the Turkish *qulij*, a sword. Sayfu<sup>u</sup> ‘llāh was mentioned under No. 203. In the beginning of the 33rd year he served under Śādiq Khān (No. 43) in Afghānistān.

Regarding Mīrzā Chin Qulij, the *Maṣṣūr* says that he was an educated, liberal man, well versed in government matters. He had learned under Mullā Muṣṭafā of Jaunpūr, and was for a long time Fawjdār of Jaunpūr and Banāras.

At the death of his father, his younger brother Mīrzā Lāhaurī, the spoiled pet son of his father, joined Chin Qulij in Jaunpūr. He had not been long there when he interfered in government matters and caused disturbances, during which Chin Qulij lost his life. His immense property escheated to the state; it is said that it took the clerks a whole year to make the inventory.

In 1022, when Jahāngīr was in Ajrīr, he summoned Mullā Muṣṭafā, who had been the Mīrzā's teacher, with the intention of doing him harm.

While at court he got acquainted with Mullā Muhammad of Thathah, a teacher in the employ of Āṣafjāh (or Āṣaf Khān IV; *vide* p. 398), who had scientific discussions with him, and finding him a learned man, interceded on his behalf. Muṣṭafā was let off, went to Makkah and died.

Mirzā Lāhaurī was caught and imprisoned. After some time, he was set at liberty, and received a daily allowance (*yawmiyya*). He had a house in Āgra, near the Jamna, at the end of the Darsan, and trained pigeons. He led a miserable life.

The *Maṭāfir* mentions a few instances of his wicked behaviour. Once he buried one of his servants alive, as he wished to know something about Munkir and Nakir, the two angels who, according to the belief of the Muhammadans, examine the dead in the grave, beating the corpse with sledge hammers if the dead man is found wanting in belief. When the man was dug out he was found dead. Another time, when with his father, in Lāhor, he disturbed a Hindū wedding-feast and carried off the bride; and when the people complained to his father, he told them to be glad that they were now related to the Shābedār of Lāhor.

The other sons of Qulij Khān, as Qulij<sup>u</sup> llāh, Chin, Qulij, Bālju' Q., Bayram Q., and Jān Q., held mostly respectable mansabs.

The *Tuzuk-i Jahāngīrī* relates the story differently. Both M. Chin Qulij and M. Lāhaurī are described as wicked men. Chin Q., after the death of his father, came with his brothers and relations to court (Ṣafar, 1023; *Tuzuk*, p. 127) and received Jaunpūr as jāgīr. As the emperor heard of the wicked doings of M. Lāhaurī, from whom no man was safe, he sent an Ḥādi to Jaunpūr to bring him to court, when Chin Qulij fled with him to several zamindārs. The men of Janāngīr Quli Khān, governor of Bihār, at last caught him; but before he was taken to the governor, Chin died, some say, in consequence of an attack of illness, others from wounds he had inflicted on himself. His corpse was taken to Jahāngīr Quli Khān, who sent it with his family and property to Ilāhābād. The greater part of his property had been squandered or given away to zamindārs (1024; *Tuzuk*, p. 148).

294. Abū 'l-Fattāḥ Atāliq.

295. Sayyid Bāyazid of Bārha.

He served in the 33rd year (956) in Gujrāt (*Aḥbār*, III, 553). In the beginning of the 17th year of Jahāngīr's reign (1031) he received the title of Muṣṭafā Khān (*Tuzuk*, p. 344).

In the 1st year of Shāhjahān's reign he was made a commander of 2,000, 700 horse (*Pād*., I, 183). His name is not given in the list of grandees of the *Pādīshāhīndāma*.

296. **Balbhadr, the Rāṭhor.**

297. **Abū 'l-Ma'ali, son of Sayyid Muḥammad Mir ḤAdl (No. 140).**

298. **Bāqir Anṣārī.**

He was in Bengal at the outbreak of the military revolt. In the 37th year he served under Mān Singh in the expedition to Orīsā (*Akbarn.*, III, 267, 641).

299. **Biyazid Beg Turkmān.**

He was at first in Mun'im's service (*Akbarn.*, II, 238, 253). The *Pādīshāhnāma* (I, b., 328) mentions Mahmūd Beg, son of Bāyazid Beg. *Vide* No. 335.

300. **Shaykh Dawlat Bekhtyār.**

301. **Husayn, the Pakhlīwāl.**

The story of the origin of his family from the Qārlīqs under Timūr (*vide* p. 504) is given in the *Tuzuk* (p. 290). Jahāngīr adds, "but they do not know who was then their chief. At present they are common Panjābis (*Lāhaurī-yi maṭaẓ*) and speak Panjābi. This is also the case with Dhantūr" (*vide* No. 392).

Sultān Husayn, as he called himself, is the son of Sultān Mahmūd. His rebellious attitude towards Akbar has been mentioned above on p. 504. When Jahāngīr in the 14th year (beginning of 1029) paid him a visit, Husayn was about seventy years old, but still active. He was then a commander of 400, 300 horse, and Jahāngīr promoted him to a manṣab of 600, 350 horse.

Husayn died in the 18th year (end of 1032; *Tuzuk*, p. 367). His command and the district of Pakhlī were given to his son Shādmān.

Shādmān served under Dārā Shikoh in Qandahār (beginning of 1052) and was in the 20th year of Shāhjahān's reign a commander of 1,000, 900 horse. *Pādīshāhnāma*, II, 293, 733.

The *Tuzuk* (p. 290) mentions a few places in the district of Pakhlī, and has a remark on the thick strong bear which the inhabitants made from bread and rice.

302. **Kesū Dās, son of Jai Mal.**

*Vide* No. 408. One MS. has *Jatī Mal*, instead of *Jai Mal*. The *Pādīshāhnāma* (I, b., 310) mentions a Rāja Girdhar, son of Kesū Dās, grandson of Jat Mal of Mīrtha. The *Tuzuk* frequently mentions a Kesū Dās Mārū (*Tuzuk*, pp. 9, 37, 203).

303. **Mirza Khān of Nishāpūr.** One MS. has *Jān* for *Khān*.

304. **Mugaffar, brother of Khān ḤĀlam (No. 58).**

My text edition has wrongly *Khān-i Aḡzam* for *Khān ḤĀlam*.

305. *Tulsi Dās Jādon.*

He served in 992 against Sultān Muzaffar of Gujrāt (*Akbarn.*, III, 422).

The *Akbarnāma* (III, 157, 434, 598) mentions another Jādō Rāja Gopāl. He died in the end of the 34th year, and is mentioned in the *Tabaqāt* as a commander of 2,000.

306. *Rahmat Khān*, son of *Masnad-i Ḥāfi*.

*Masnad-i Ḥāfi* is an Afghān title, as *Majlis*\* 'l *Majālis*, *Majlis-i Ikhtiyār*, etc. It was the title of Fattū Khān, or Fath Khān, a courtier of Islam Shāh, who afterwards joined Akbar's service. He served under Husayn Quli Khān Jahān (No. 24) in 980 against Nagarkot (*Badā'oni*, II, 161). The *Tabaqāt* makes him a commander of 2,000. He seems to be the same Fath Khān whom Sulaymān Kararānī had put in charge of Rohtās in Bihār (*Bad.*, II, 77).

He died in the 34th year in Audh (*Akbarn.*, III, 599).

A Rahmat Khān served in the 45th year in the Dakhin. Rahmat Khān's brother, Shāh Muḥammad, is mentioned below, No. 395.

307. *Aḥmad Qāsim Koka*.

He served in 993 against the Yūsufzā'is, and in 996 under Ṣādiq Khān, against the Tārikis (*Akbarn.*, III, 490, 552).

The *Tuzuk* (p. 159) mentions a Yār Beg, son of A. Q.'s brother.

308. *Bahādur Gohlot*.309. *Dawlat Khān Lodi*.

He was a Lodi Afghān of the Shāhū-khayl clan, and was at first in the service of Ḥāfi Koka (No. 21). When Ḥāfi married the daughter of Ḥāfi, Dawlat Khān was transferred to Ḥāfi's service, and Ḥāfi, in sending him to his son-in-law, said, "Take care of this man, and you may yet get the title of your father (Khān Khanān)." Dawlat distinguished himself in the wars in Gujrāt (p. 355, l. 24, where for *Dost* Khān, as given in the *Maṭāṣir*, we have to read *Dawlat* Khān), in Thāthā and the Dakhin. His courage was proverbial. In his master's contingent he held a command of 1,000. Sultān Dānyāl won him over, and made him a commander of 2,000.

He died in the end of the 45th year (Sha'bān, 1003; i.e., 1594) at Dnagar (*Akbarn.*, III, 846). It is said that Akbar stood in awe of him, and when he heard of his death, he is reported to have said, "To-day Sher Khān Sūr died."

Dawlat Khān's eldest son, whom the *Maṭāṣir* calls Maḥmūd, was half mad. In the 46th year, on a hunting tour, he left his companions, got into a quarrel with some Kolis near Pāl, and perished.

Dawlat's second son is the renowned Pir Khān, or Pirū, better known in history under his title Khān Jahān Lodi. If Akbar's presentiments were deceived in the father, they were fulfilled in the son.

Pir Khān, when young, fell out with his father, and fled with his elder brother, whom the *Ma'āfir* here calls Muhammad Khān, to Bengal, where they were assisted by Mān Singh. Muhammad Khān died when young.

Like his father, P. Kh. was in the service of Sultān Dānyāl, who treated him like a friend, and called him "son". On the death of the Prince, Pir, then twenty years old, joined Jahāngīr's service, was made in the second year a commander of 3,000, and received the title of Selābat Khān (*Tuzuk*, p. 42). He gradually rose to a mansab of 5,000, and received the title of Khān Jahān, which was looked upon as second in dignity to that of Khān Khānān. Although Jahāngīr treated him like an intimate friend rather than a subject, Khān Jahān never got his position and formed no ambitious plans.

When Prince Parwiz, Rāja Mān Singh and Sharif Khān (No. 351) were sent to the Dakhin to reinforce the Khān Khānān and matters took an unfavourable turn, Khān Jahān, in 1018, was sent with 12,000 troopers to their assistance. At the review, Jahāngīr came down from the state window, put his turban on Kh. J.'s head, seized his hand, and helped him in mounting. Without delaying in Burhānpūr, Kh. J. moved to Bālaghāt, where the imperial army was. At Mulkāpūr, a great fight took place with Malik 'Ambar, and the imperialists unaccustomed to the warfare of the Dakhinis, lost heavily. The Khān Khānān met him with every respect, and took him to Bālaghāt. According to the original plan, Kh. J. was to lead the Dakhin corps, and 'Abdu 'llāh Khān the Gujrāt army, upon Daulatābād (under No. 273). Malik 'Amber, afraid of being attacked from two sides, succeeded in gaining over the Khān Khānān, who managed to detain Kh. J. in Zafarnagar; and 'Abdu 'llāh, when marching forward, found no support, and had to retreat with heavy losses. Kh. J. got short of provisions; his horses died off, and the splendid army with which he had set out, returned in a most disorderly state to Burhānpūr.

Kh. J. accused the Khān Khānān of treason, and offered to conquer Bijāpūr in two years, if the emperor would give him 30,000 men and absolute power. This Jahāngīr agreed to, and the Khān-i Afzam (No. 21) and Khān 'Alam (No. 328) were sent to his assistance. But though the Khān Khānān had been removed, the duplicity of the Amirs remained what it had been before, and matters did not improve. The command

was therefore given to the Khân-i A'zam and Kh. J. received Thâlner as jâgîr, and was ordered to remain at Ilîchpûr. After a year, he returned to court, but was treated by the emperor in as friendly a manner as before.

In the 15th year, when the Persians threatened Qandahâr, Kh. J. was made governor of Multân. Two years later, in the 17th year, Shâh 'Abbâs took Qandahâr after a siege of forty days. Kh. J. was called to court for advice, having been forbidden to attack Shâh 'Abbâs, because kings should be opposed by kings. When he came to court, Prince Khurram was appointed to reconquer Qandahâr, and Kh. J. was ordered back to Multân to make preparations for the expedition. It is said that the Afghân tribes from near Qandahâr came to him in Multân, and declared themselves willing to be the vanguard of the army, if he would only promise every horseman five tankas, and each foot soldier two tankas *per diem* to keep them from starving; they were willing to go with him to Iṣfahân, and promised to be responsible for the supplies. But Kh. J. refused the proffered assistance, remarking that Jahângîr would kill him if he heard of the attachment of the Afghâns to him.

In the meantime matters changed. Shâhjâhân rebelled, and the expedition to Qandahâr was not undertaken. The emperor several times ordered Kh. J. to return, and wrote at last himself, adding the curious remark that even Sher Khân Sûr, in spite of his enmity, would after so many requests have obeyed. The delay, it is said, was caused by severe illness. On his arrival at court, Kh. J. was made commandant of Fort Agra, and was put in charge of the treasures.

In the 19th year, on the death of the Khân-i A'zam, he was made governor of Gujrât, and when Mahâbat Khân was sent to Bengal, he was appointed *atâiq* to Prince Parwiz, whom he joined at Burhânpûr.

In 1035, the 21st year, Parwiz died, and the Dakhin was placed under Kh. J.. He moved against Fath Khân, son of Malik 'Ambar, to Bâlîghât. His conduct was now more than suspicious: he accepted proposals made by Hamid Khân Habshi, the minister of the Nizâm Shâh, to cede the conquered districts for an annual payment of three lacs of hûns though the revenue was 55 krors of dâms (*Pâdîshâhî*, I, 271), and ordered the imperial Fawjdârs and Thânahdârs to give up their places to the agents of the Nizâm Shâh and repair to Burhânpûr. Only Sipahdâr Khân, who stood in Ahmadnagar, refused to do so without express orders from the emperor.

Soon after, Mahâbat Khân joined Shâhjâhân at Junir, and was honoured with the title of *Sipahsâlîr*. On the death of Jahângîr, which

took place immediately afterwards, Shāhjahān sent Jān Niṣār Khān to Kh. J., to find out what he intended to do, and confirm him at the same time in his office as Śubadār of the Dakhin ; but as he in the meantime had formed other plans, he sent back Jān Niṣār without answer. He intended to rebel. It is said that he was misled by Daryā Khān Rohila and Fāzil Khān, the Diwān of the Dakhin ; Dāwar Bakhsh, they insinuated, had been made emperor by the army, Shahryār had proclaimed himself in Lāhor, whilst Shāhj. had offended him by conferring the title of Sipahsälār on Mahābat Khān, who only lately had joined him ; he, too, should aim at the crown, as he was a man of great power, and would find numerous adherents.

Shāhj. sent Mahābat to Māndū, where Kh. J.'s family was. . Kh. J. renewed friendly relations with the Nizām Shāh, and leaving Sikandar Dutānī in Burhānpur, he moved with several Amirs to Māndū, and deposed the governor Muzafrār Khān Maṣmūrī. But he soon saw how mistaken he was. The Amirs who had come with him, left him and paid their respects to Shāhj. ; the proclamation of Dāwar Bakhsh proved to be a scheme made by Āṣaf Khān in favour of Shāhj., and Kh. J. sent a vakil to court and presented, after Shāhj.'s accession, a most valuable present. The emperor was willing to overlook past faults, and left him in possession of the government of Mālwah.

In the second year, after punishing Jhujhār Singh, Kh. J. came to court and was treated by the emperor with cold politeness. Their mutual distrust soon showed itself. Shāhj. remarked on the strong contingent which he had brought to Āgra, and several parganas of his jāgirs were transferred to others. One evening, at a darbār, Mirzā Lashkari, son of Muḥkliṣ Khān, foolishly said to the sons of Kh. J., "He will some of these days imprison your father." Kh. J., on hearing this, shut himself up at home, and when the emperor sent Islām Khān to his house to inquire, he begged the messenger to obtain for him an *mān-nāma*, or letter of safety, as he was hourly expecting the displeasure of his master. Shāhj. was generous enough to send him the guarantee ; but though even Āṣaf Khān tried to console him, the old suspicions were never forgotten. In fact it would seem that he only feared the more for his safety, and on the night from the 26th to the 27th Ṣafar, 1039, after a stay at court of eight months, he fled from Āgra. When passing the Hatyāpul<sup>1</sup> Darwāza, he humbly threw the reigns of his horse over

<sup>1</sup> The two large stone elephants which stood upon the gate were taken down by Avrangzib in Rajab, 1079, because the Muhammadan law forbids sculpture. *Mas'āfir-i-Alamgiri*, p. 77.

his neck, bent his head forward on the saddle, and exclaimed, "O God, thou knowest that I fly for the preservation of my honour ; to rebel is not my intention." On the morning before his flight, Åṣaf had been informed of his plan, and reported the rumour to the emperor. But Shāhj. said that he could take no steps to prevent Kh. J. from rebelling ; he had given him the guarantee, and could use no force before the crime had actually been committed.

An outline of Kh. J.'s rebellion may be found in Elphinstone's history, where the main facts are given.

When he could no longer hold himself in the Dakhin, he resolved to cut his way to the Panjab. He entered Mälwah, pursued by 'Abdu 'llāh Khān and Muzaaffar Khān Bārha. After capturing at Sironj fifty imperial elephants, he entered the territory of the Bundela Rājah. But Jagrāj Bikramājīt, son of Jhujhār Singh, fell upon his rear (17th Jumādā, II, 1040), defeated it, and killed Daryā Khān (a commander of 4,000) and his son, Kh. J.'s best officers (*Padishāhn.*, I, 339 ; I, b., 296). On arriving in Bhānder,<sup>1</sup> Kh. J. met Sayyid Muzaaffar, and sending off his baggage engaged him with 1,000 men. During the fight Mahmūd Khān, one of Kh. J.'s sons, was killed. On approaching Kālinjar, he was opposed by Sayyid Ahmad, the commandant of the Fort, and in a fight another of his sons, Hasan Khān, was captured. Marching farther, he arrived at the tank of Sehōdā, where he resolved to die. He allowed his men to go away as his cause was hopeless. On the 1st Rajab, 1040, he was again attacked by 'Abdu 'llāh Khān and S. Muzaaffar, and was mortally wounded by Mādhū Singh with a spear. Before Muzaaffar could come up, the soldiers had cut him and his son 'Azīz to pieces (*Padishāhn.*, I, 351). Their heads were sent to Shāhjahan at Burhānpūr, fixed for some time to the walls of the city, and then buried in the vault of Dawlat Khān, Kh. J.'s father.

Kh. J. had been a commander of 7,000 (*Padishāhn.*, I, b., 293).

Several of Kh. J.'s sons, as Husayn 'Azmat, Mahmūd, and Hasan, had perished during the rebellion of their father. Another, Aṣalat Khān, a commander of 3,000, died during the rebellion at Dawlatābād, and Muzaaffar had left his father and gone to court. Farid and Jān Jahān

<sup>1</sup> So the *Maṭdsir*. The Bibl. Ind. Edition of the *Padishāhnāma*, I, 348, has Bāndhā. So likewise for *Sāhēdā* (*Pad.*, I, 200), the *Maṭdsir* has Lānhi (Gondwānah), where Kh. J., after the fight near Dholpār and his march through the Bundela State, for the first time rested.

Bhānder lies N.E. of Jhānsi. Sehōdā lies N. of Kālinjar, on the Ken.

were captured ; ‘Ālam and Ahmad had fled, and went after some time to court. “ But none of his sons ever prospered.”

The historical work entitled *Makhran-i Afghānī*, or some editions of it, contain a chapter in praise of Khān Jahān, after whom the book is sometimes called *Tārīkh-i Khān Jahān Lodi*.

310. Shāh Muḥammad, son of Quraysh Sultān (No. 178).

311. Hasan Khān Miyāna.

He was at first a servant of Śādiq Khān (No. 43), but later he received a mansab. He died in the Dakhin wars.

Of his eight sons, the eldest died young (*Tuzuk*, p. 200). The second is *Buhlūl Khān*. He rose to a mansab of 1,500 under Jāhangīr (l.c., pp. 184, 200), and received the title of *Sarbuland Khān*. He was remarkable for his courage and his external appearance. He served in Gondwāna.

At the accession of Shāhjahān, B. was made a commander of 4,000, 3,000 horse, and jāgirdār of Bālāpūr. He joined Khān Jahān Lodi on his march from Gondwāna to Bālāghāt. When he saw that Khān Jahān did not succeed, he left him, and entered the service of the Nizām Shāh.

A grandson of Buhlūl, Abū 'l-Muhammad, came in the 12th year of Awrangzib's reign to court, was made a commander of 5,000, 4,000, and got the title of *Ikhlās Khān* (*Maṭāṣ*. ‘Ālamgīrī, p. 81).

For other Miyāna Afghāns, *vide Pādīshāhn.*, I, 241; *Maṭāṣ*. ‘Ālamgīrī, p. 225.

312. Tāhir Beg, son of the Khān-i Kalān (No. 16).

313. Kishn Dās Tunwar.

He was under Akbar and Jahāngīr accountant (*mushrif*) of the elephant and horse stables. In the 7th year of J., he was made a commander of 1,000. A short time before he had received the title of Rāja (*Tuzuk*, p. 110).

314. Mān Singh Kachhwāha.

The *Ākbarnāma* (III, 333, 335) mentions a Mān Singh Darbārī.

315. Mir Gadā'i, son of Mir Abū Turāb.

Abū Turāb belonged to the Salāmī Sayyids of Shirāz. His grandfather, Mir Ghīyāṣ<sup>u</sup> 'd-Dīn, had come to Gujrāt during the reign of Qutb<sup>u</sup> 'd-Dīn, grandson of Sultān Ahmad (the founder of Ahmadābād); but he soon after returned to Persia. The disturbances, however, during the reign of Shāh Ismā'īl Ṣafawī obliged him to take again refuge in Gujrāt, where he arrived during the reign of Sultān Mahmūd

**Bīgāra.**<sup>1</sup> He settled with his son Kamālu 'd-Dīn (Abū Turāb's father) in Champānīr-Mahmūdābād, and set up as a teacher and writer of school books (*darsīya kūtāb*). Kamālu 'd-Dīn also was a man renowned for his learning.

The family has for a long time been attached to the *Silsila-yi Maghrībiyya*, or *Maghrībī* (Western) Sect, the "lamp" of which was the saintly Shaykh<sup>2</sup> Ahmād-i Khatṭū. The name "Salāmī Sayyids" is explained as follows. One of the ancestors of the family had visited the tomb of the Prophet. When coming to the sacred spot, he said the customary *salām*, when a heavenly voice returned his greeting.

Abū Turāb was a highly respected man. He was the first that paid his respects to Akbar on his march to Gujrāt, and distinguished himself by his faithfulness to his new master. Thus he was instrumental in preventing I'timād Khān (No. 67) from joining, after Akbar's departure for Kambhāyat, the rebel Ikhtiyāru 'l-Mulk. Later, Akbār sent him to Makkah as Mir Hajj, in which quality he commanded a large party of courtiers and begams. On his return he brought a large stone from Makkah, which bore the footprint of the prophet (*qadam-i sharīf*, or *qadam-i mubārak*) ; *vide* p. 207<sup>3</sup>. The "tarīkh" of his return is *khayr*" 'l *aqdām* (A.H. 987), or "the best of footprints". The stone was said to be the same which Sayyid Jalāl-i Bukhārī at the time of Sultān Firuz had brought to Dihli. Akbar looked upon the whole as a pious farce, and though the stone was received with great éclat, Abū Turāb was graciously allowed to keep it in his house.

When I'timād was made governor of Gujrāt, Abū Turāb followed him as Amin of the Śuba, accompanied by his sons Mir Muhibbū 'llāh and Mir Sharīf<sup>4</sup> 'd-Dīn.

Abū Turāb died in 1005, and was buried at Ahmādābād.

His third son Mir Gadā'i, though he held a mansab, adopted the saintly

<sup>1</sup> بیگارہ. This word is generally pronounced بیگرہ, and is said to mean having conquered two forts (*garh*), because Mahmūd's army conquered on one day the forts of Champānīr and Jūnāgarh. But Jahāngīr in his "Memoirs", says that بیگرہ means *burāt-i bārashtā*, "having a turned up, or twisted, moustache," which Sultān Mahmūd is said to have had (*Tarīk*, p. 212).

Champānīr, according to Bird, is also called Mahmūdābād. The *Mas'āfir* has Champānīr-Muhammadābād.

<sup>2</sup> Born A.H. 738, died at the age of 111 (lunar) years, on the 10th Shawwāl, 849. Shaykh Ahmad lies buried at Saraihej near Ahmādābād. The biographical works on Saints give many particulars regarding this personage, and the share which he had, as one of the four Gujrāti Ahmads, in the foundation of Ahmādābād (founded 7th ZI Qaṣīda. 813). *Khaṣīṣat 'l-Āṣfār* (Lāhor), p. 267.

Khatṭū, where Shaykh Ahmad was educated by his adoptive father Shaykh Is-hāq-i Maghrībi (died A.H. 776) lies east of Nāgor.

mode of life which his ancestors had followed. In the 46th year he served in the Dakhin.

316. Qāsim Khwāja, son of Khwāja ‘Abdū l-Bārī. *Vide* No. 320.

317. Nādi ‘Alī Maydānī.

In MSS. he is often wrongly called Yād ‘Alī.

The word *nād* is an Arabic Imperative, meaning “call”. It occurs in the following formula used all over the East for amulets.

*Nādī ‘Alīyān maghqrā ’l-‘ajā’ib,  
Tajid-hū ‘awnān fi kullī ’l-maqā’ib.  
Kullī hammān wa qhammān sa-yanjalī  
Bi-mubuwati-kā yā Muḥammad, bi-wilāyiti-kā yā ‘Alī.  
Yā ‘Alī, yā ‘Alī, yā ‘Alī.*

Call upon ‘Alī in whom all mysteries reveal themselves,

Thou wilt find it a help in all afflictions.

Every care and every sorrow will surely vanish

Through thy prophetship, O Muḥammad, through thy saintliness,  
O ‘Alī.

O ‘Alī, O ‘Alī, O ‘Alī!

The beginning of the amulet suggested the name.

In the 26th year Nādi ‘Alī served against M. Muḥammad Ḥakīm, in 993 (the 30th year) in Kābul, and two years later under Zayn Koka (No. 34) against the Tārikīs.

In the 6th year of Jahāngīr’s reign, he was made a commander of 1,500, chiefly for his services against the Kābul rebel Ahdād. In the 10th year he served in Bangash, when he was a commander of 1,500, 1,000 horse. He died in the following year (1026); *vide Tuzuk*, p. 172. His sons were provided with mansabs.

His son Bīzān (or Bīzān) distinguished himself, in the 15th year, in Bangash, and was made a commander of 1,600, 500 horse (*i.e.*, pp. 307, 309).

The *Pādīshāhnāma* (I, b., 322) mentions a Muḥammad Zamān, son of Nādi ‘Alī Arīdī, who in the 10th year of Shāhjahān was a commander of 500, 350 horse.

Nādi ‘Alī is not to be confounded with the Ḥāfiẓ Nādi ‘Alī, who served under Jahāngīr as Court Ḥāfiẓ (*Tuzuk*, p. 155, and its *Dībdīj*, p. 19), nor with the Nādi ‘Alī who served under Shāhjahān (*Pādīshāhnāma*, II, 749) as a commander of 500, 200 horse.

318. Mīl Kanth, Zamindār of Oṛīsā.

319. Ghīyāt Beg of Tīhrān [I’timādu ‘d-Dawla].

His real name is Mirzā Ghiyāṣ 'd-Dīn Muḥammad. In old European histories his name is often spelled Ayās, a corruption of Ghiyāṣ, not of Ayāz (أیاڑ).

Ghiyāṣ Beg's father was Khwāja Muḥammad Sharif, who as poet wrote under the assumed name of Hijrī. He was Vazir to Tātār Sultān, son of Muḥammad Khān Sharaf' d-Dīn Ughlū Taklū, who held the office of Beglar Begi of Khurāsān. After Tātār Sultān's death, the Khwāja was continued in office by his son Qazāq Khān, and on Qazāq's death, he was made by Shāh Tahmāsp Vazir of Yazd.<sup>1</sup>

Khwāja Muḥammad Sharif is said to have died in A.H. 984. He had two brothers, Khwāja Mirzā Ahmād, and Khwājagī Khwāja. The son of Kh. Mirzā Ahmād was the well-known Khwāja Amin Rāzī (امین رازی), i.e., of the town of Ray of which he was *kalāntar*, or magistrate), who travelled a good deal and composed the excellent work entitled *Haft Iqlīm*, A.H. 1002. Khwājagī Khwāja had a son of the name of Khwāja Shāpūr, who was likewise a literary man.

Ghiyāṣ Beg was married to the daughter of Mirzā 'Alā' d-Dawlah, son of<sup>2</sup> Āghā Mullā. After the death of his father, in consequence of adverse circumstances, Gh. B. fled with his two sons and one daughter from Persia. He was plundered on the way, and had only two mules left, upon which the members of the family alternately rode. On his arrival at Qandahār, his wife gave birth to another daughter, who received the name of Mihru 'n-Nisā ("the Sun of Women"), a name which her future title of Nūr Jahān has almost brought into oblivion.<sup>3</sup> In their misfortune, they found a patron in Malik Mas'ūd, leader of the caravan, who is said to have been known to Akbar. We are left to infer that it was he who directed Ghiyāṣ Beg to India. After his introduction at Court in Fathpūr Sikri,<sup>4</sup> Gh. rose, up to the 40th year, to a command of 300. In the same year he was made Diwān of Kābul, and was in course of time promoted to a mansab of 1,000, and appointed *Dīwān-i Buyūdī*.

<sup>1</sup> The *Dihkīs* (preface) of the *Tusuk* (p. 20) and the *Iqbālādīma* (p. 54) agree verbatim in Ghiyāṣ Beg's history. They do not mention Qazāq Khān. For Yād of the *Mu'asir*, Sayyid Āhmād's text of the *Tusuk* has *Maw*; and the Bibl. Indica edition of the *Iqbālādīma* has *وہ* "he made him his own Vaiz."

<sup>2</sup> The words *son of* are not in the *Mu'asir*, but in the *Tusuk* and the *Iqbālādīma*. Two Āghā Mullās have been mentioned on p. 306, and under Nos. 378, 319, and 376.

<sup>3</sup> It is said that Nūr Jahān at her death in 1055 was in her seventy-second year. She would thus have been born in A.H. 984; hence Ghiyāṣ Beg's flight from Persia must have taken place immediately after the death of his father.

It is well to bear this in mind; for when Nūr Jahān was married by Jahāngīr (in 1080), she must have been as old as 34 (solar) years, an age at which women in the East are looked upon as old women.

<sup>4</sup> Where he had some distant relations, as Jagīr Beg (No. 98).

Regarding Mihr<sup>u</sup> 'n-Nisā's marriage with 'Ali Quli, *vide* No. 394.

In the beginning of Jahāngīr's reign, Ghiyāṣ Beg received the title of I<sup>c</sup>timād<sup>u</sup> 'd-Dawla. In the second year, his eldest son, Muhammad Sharif,<sup>1</sup> joined a conspiracy to set Khusraw at liberty and murder the emperor; but the plot being discovered, Sharif was executed, and I<sup>c</sup>timād himself was imprisoned. After some time he was let off on payment of a fine of two lacs of rupees. At the death of Sher Afkan (under 275) Mihr<sup>u</sup> 'n-Nisā was sent to court as a prisoner "for the murder of Quṭbu 'd-Dīn", and was handed over to Ruqayya Sultān Begum,<sup>2</sup> with whom she lived "unnoticed (*ba-nākāmī*) and rejected". In the 6th year (1020) she no longer slighted the emperor's proposals, and the marriage was celebrated with great pomp. She received the title of *Nūr Mahall*, and a short time afterwards that of *Nūr Jahān*.<sup>3</sup>

Ghiyāṣ, in consequence of the marriage, was made *Vakil-i kul*, or prime-minister, and a commander of 6,000, 3,000 horse. He also received a flag and a drum, and was in the 10th year allowed to beat his drum at court, which was a rare privilege. In the 16th year, when J. was on his way to Kashmir, Ghiyāṣ fell ill. The imperial couple were recalled from a visit to Kāngra Fort, and arrived in time to find him dying. Pointing to the emperor, *Nūr Jahān* asked her father whether he recognized him. He quoted as answer a verse from Anwari :—

آنکه نایسناي مادرزاد اگر حاضر بود در جمیں عالم آرا پس به بیند مهتری

"If one who is blind from birth stood here, he would recognize his majesty by his august forehead."

He died after a few hours. The *Tuzuk* (p. 339) mentions the 17th Bahman, 1031 (Rabi<sup>c</sup> I, 1031) as the day of his death, and says that he died broken-hearted three months and twenty days after his wife, who had died on the 29th Mihr, 1030, i.e., 13th Zī Qaḍā, 1030).

Ghiyāṣ Beg was a poet. He imitated the old classics, which ruling passion, as we saw, showed itself a few hours before he died. He was a clever correspondent, and is said to have written a beautiful *Shikasta* hand. Jahāngīr praises him for his social qualities, and confessed that his society was better than a thousand *mufarrīḥ-i yāqūls*.<sup>4</sup> He was generally liked, had no enemies, and was never seen angry. "Chains,

<sup>1</sup> Who according to custom had the same name as his grandfather; *vide* p. 497, No. 278.

<sup>2</sup> The *Tuzuk* and the *Iqdādīmā* have Ruqayya Sultān Begum (p. 309). The *Mā'ānī* has Salīma Sultān Begum (p. 309). The *Iqdādīmā* (p. 56) has wrongly *ع*, for *ع*.

<sup>3</sup> In accordance with the name of her husband *Nūr 'd-Dīn Jahāngīr*.

<sup>4</sup> As the diamond when reduced to powder was looked upon in the East as a deadly poison, so was the cornelian (*yāqūl*) (*garnet*!—P.) supposed to possess exhilarating properties. *Mufarrīḥ* means an exhilarative.

the whip, and abuse, were not found in his house." He protected the wretched, especially such as had been sentenced to death. He never was idle, but wrote a great deal; his official accounts were always in the greatest order. But he liked bribes, and showed much boldness in demanding them.<sup>1</sup>

His mausoleum near Āgra has often been described.

Nür Jahān's power over Jahāngīr is sufficiently known from the histories. The emperor said, "Before I married her, I never knew what marriage really meant," and, "I have conferred the duties of government on her; I shall be satisfied if I have a *ser* of wine and half a *ser* of meat per *diem*." With the exception of the *khuṭba* (prayer for the reigning monarch), she possessed all privileges of royalty. Thus her name was invariably mentioned on farmāns, and even on coins. The *jāgirs* which she held would have conferred on her the title of a commander of 30,000. A great portion of her *samindāris* lay near Rāmsir, S.E. of Ajmīr (*Tuzuk*, p. 169). She provided for all her relations; even her nurse, Dālī Dilārām, enjoyed much influence, and held the post of "Sadr of the Women" (*sadr-i anās*), and when she conferred lands as *suyūrghāls*, the grants were confirmed and sealed by the Sadr of the empire. Nür Jahān is said to have particularly taken care of orphan girls, and the number whom she betrothed or gave outfits to is estimated at five hundred. She gave the tone to fashion, and is said to have invented the *fatr-i jahāngīri* (a peculiar kind of rosewater). She possessed much taste in adorning apartments and arranging feasts. For many gold ornaments she laid down new patterns and elegant designs, and her *dudāmī* for *peshwāz* (gowns), her *pdchtohiya* for *orhnīs* (veils), her *bādla* (brocade), *kinārī* (lace), and *farsī-i chandanī*,<sup>2</sup> are often mentioned.

Her influence ceased with Jahāngīr's death and the capture of Shahryār, fifth son of the emperor, to whom she had given her daughter (by Sher Afkan) Lādli Begum, in marriage. She had no children by Jahāngīr. Shāhjahān allowed her a pension of two lacs per annum.<sup>3</sup>

She died at Lāhor at the age of 72, on the 29th Shawwāl, 1055, and lies buried near her husband in a tomb which she herself had built (*Pādišah-nāma*, II, 475).<sup>4</sup> She composed occasionally Persian poems, and

<sup>1</sup> See the *Tuzuk* and the *Iqbālnāma*.

<sup>2</sup> *Dudāmī*, weighing two dāms; *pdchtohiya*, weighing five tolas. The latter was mentioned on p. 161. *Farsī-i chandanī*—carpets of sandalwood colour.

<sup>3</sup> Elphinstone has by mistake 2 lacs per annum. The highest allowance of Begums on record is that of Mumtāz Mahal, viz 10 lacs per annum. *Vide Pādišah-nāma*, I, 90.

<sup>4</sup> In the *Pādišah-nāma*, Nür Jahān is again called Nür Mahal.

like Salīma Sultān Begum and Zebu 'n-Nisā Begum wrote under the assumed name of *Makhfi*.

*Ghiyāṣ Beg's sons.* The fate of his eldest son Muḥammad Sharif has been alluded to. His second son, Mirzā Abū 'l-Ḥasan Ḵāṣaf Khān (IV), also called Ḵāṣaf-jāh or Ḵāṣaf-jāhī, is the father of Muntāz Mahall (Tāj Bibi), the favourite wife of Shāh Jahān whom European historians occasionally call Nūr Jahān II. He received from Shāh Jahān the title of *Yamīn 'd-Dawla* and *Khān Khānān Sipahsālār*, and was a commander of 9,000. He died on the 17th Sha'bān, 1051, and was buried at Lāhor, north of Jahāngīr's tomb. As commander of 9,000 *du-aspa* and *sī-aspa* troopers, his salary was 16 krors, 20 lacs of *dāms*, or 4,050,000 rupees, and besides, he had jāgirs yielding a revenue of five millions of rupees. His property at his death, which is said to have been more than double that of his father, was valued at 25 millions of rupees, and consisted of 30 lacs of jewels, 42 lacs of rupees in gold muhurs, 25 lacs of rupees in silver, 30 lacs of plate, etc., and 23 lacs of other property. His palace in Lāhor which he had built at a cost of 20 lacs, was given to Prince Dārā Shikoh, and 20 lacs of rupees, in cash and valuables, were distributed among his three sons and five daughters. The rest escheated to the State.

Ḵāṣaf Khān was married to a daughter of Mirzā Ghiyāṣ 'd-Dīn 'Alī Ḵāṣaf Khān II (p. 398).

His eldest son is the renowned Mirzā Abū Tālib Shā'ista Khān, who, as governor of Bengal, is often mentioned in the early history of the E.I. Company. Shā'ista was married to a daughter of Irij Shāhnawāz Khān (No. 255), son of 'Abdu 'r-Rahīm Khān Khānān, by whom he had, however, no children. He died at Āgra in 1105, the 38th year of Awrangzib's reign. His eldest son, Abū Tālib,<sup>1</sup> had died before him. His second son was Abū 'l-Faṭḥ Khān. One of his daughters was married to Rūḥu 'llāh (I), and another to Zū 'l-Faqār Khān Nuṣrat-jang.

Ḵāṣaf Khān's second son, Bahmanyār, was in the 20th year of Shāhj. a commander of 2,000, 200 horse (*Pādišhāhn.*, II, 728).

Ghiyāṣ Beg's third son is Ibrāhim Khān Faṭḥ-jang, who was the governor of Bihār (*vide* note to Kokra under No. 328) and Bengal. He was killed near his son's tomb during Shāh Jahān's rebellion. His son had died young and was buried near Rājmahall, on the banks of the Ganges (*Turuk*, p. 383). Ibrāhim Khān was married to Hāji Hūr Parwar Khānum, Nūr Jahān's maternal aunt (*khāla*). She lived up to the middle of Awrangzib's reign, and held Kol Jalāli as *āltamghū*.

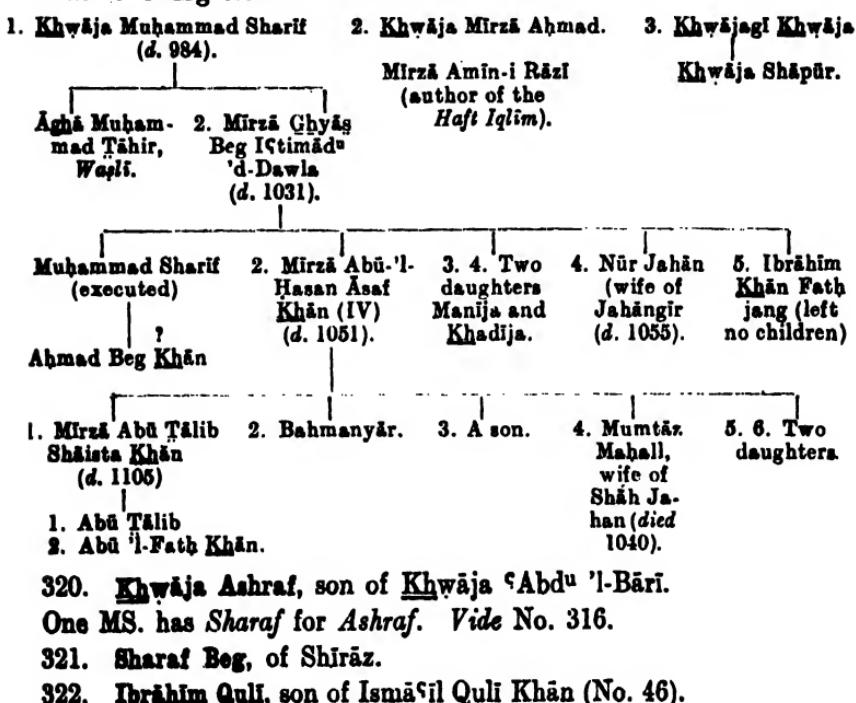
<sup>1</sup> Also called Muḥammad Tālib. *Vide Pādišhāhn.*, II, 248.

An Ahmad Beg Khān is mentioned in the histories as the son of Nūr Jahān's brother.<sup>1</sup> He was with Ibrāhim Fath-jang in Bengal, and retreated after his death to Dhākā, where he handed over to Shāhjahān 500 elephants, and 45 lacs of rupees (*Tuzuk*, p. 384). On Shāhj.'s accession he received a high mansab, was made governor of Thathah and Siwistān, and later of Multān. He then returned to court, and received as jāgīr the Parganas of Jāis and Amethī, where he died. In the 20th year of Shāhj. he was a commander of 2,000, 1,500 horse (*Pādishāhī*, II, 727).

A sister of Nūr Jahān Manija Begum was mentioned under No. 282.

A fourth sister, Khadija Begum, was married to Hākim Beg, a nobleman of Jahāngir's court.

The following tree will be found serviceable :—



#### XXI. Commanders of Two Hundred and Fifty.

323. **Abū 'l-Fath**, son of Muzaffar, the Mughul.

324. **Beg Muhammad Toqbā'i**.

He served in the end of the 28th year in Gujrāt and was present in the fight near Maisāna, S.E. of Patan, in which Sher Khān Fulādī was defeated, and also against Muzaffar of Gujrāt (*Akbarnā*, III, 423).

<sup>1</sup> It seems therefore that he was the son of Muhammad Sharif.

Regarding *Toqba-i*, vide No. 129.

325. Imām Quli Shighālī.

The *Akbarnāma* (III, 628) mentions an Imām Quli, who, in the 37th year served under Sultān Murād in Mālwa.

The meaning of *Shighālī* is unclear to me. A Muhammad Quli Shighālī played a part in Bādākshān history (*Akbarn.*, III, 132, 249).

326. Safdar Beg, son of Haydar Muhammad Khān Ākhta Begi (No. 66).

A Safdar Khān served, in the 21st year, against Daudā of Bundi (vide under No. 96).

327. Khwāja Sulaymān of Shirāz.

He has been mentioned on p. 383 and under No. 172.

328. Barkhurdār [Mirzā Khān Āṣlam], son of 'Abdu 'r-Rahmān Dulday (No. 186).

Mirzā Barkhurdār was in the 40th year of Akbar's reign a commander of 250. His father (No. 186) had been killed in a fight with the rebel Dalpat.<sup>1</sup> This Bihār Zamindār was afterwards caught and kept in prison till the 44th year, when, on the payment of a heavy *peshkash*, he was allowed to return to his home. But B. wished to avenge the death of his father, and lay in ambush for Dalpat, who, however, managed to escape. Akbar was so annoyed at this breach of peace that he gave orders to hand over B. to Dalpat; but at the intercession of several countries, B. was imprisoned.

As Jahāngīr was fond of him, he released him after his accession,<sup>2</sup> and made him *Qūshbegī*, or superintendent of the aviary.<sup>3</sup> In the fourth

<sup>1</sup> Dalpat is called in the *Akbarnāma* दलपत, *Ujjainiya*, for which the MSS. have various readings, as दलप, दलपत, etc. Under Shāhjehān, Dalpat's successor was Rājā Pratāb, who in the 1st year received a mansab of 1,500, 1,000 horse (*Pādshāhī*, I, 221). From the same work we see that the residence of the Ujjainiya Rājas was Bhojpur, west of Ara and north of Bhāserām (Sasseram), a pargana in Sarkār, Rohtās, Bihār. Pratāb rebelled in the 10th year of Shāhjehān's reign, when 'Abdū 'l-Allāh Khān Firdaus besieged and conquered Bhojpur (8th ZI-Hajja, 1046). Pratāb surrendered, and was at Shāhjehān's order executed. His wife was forcibly converted, and married to Abdū 'l-Allāh's grandson. The particulars of this conquest will be found in the *Pādshāhī* (I, b., pp. 271 to 274).

The maps show a small place of the name of Pratāb near Bhojpur.

It is said that the Bhojpur Rājas call themselves *Ujjainiyas*, because they claim descent from the ancient Rājas of Ujjain in Mālwa.

In the 17th year of Shāhjehān, Dharmidhar Ujjainiya is mentioned to have served in the second expedition to Palāmau; *Journal As. Soc. Bengal* for 1871, No. II, p. 123.

<sup>2</sup> If we can trust the Lucknow edition of the *Akbarnāma*, B. could not have been imprisoned for a long time: for in the end of the 44th year of Akbar's reign he served again at court (*Akbarn.*, III, 825).

<sup>3</sup> Grand Falconer or superintendent of the gild. 'Mās or mew.—P.]

year (beginning of 1018), B. received the title of Khān 'Alam (*Tuzuk*, p. 74). Two years later, in 1020, Shāh 'Abbās of Persia sent Yādgār 'Alī Sultān Tālīsh as ambassador to Āgra, and B. was selected to accompany him on his return to Persia. The suite consisted of about twelve hundred men, and was, according to the testimony of the *'Alamārā-i Sikandarī*, the most splendid embassy that had ever appeared in Persia. In consequence of a long delay at Hirāt and Qum, caused by the absence of the Shāh in Āzrbājān on an expedition against the Turks, nearly one-half of the suite were sent back. In 1027 the Shāh returned to Qazwin and received the numerous presents, chiefly elephants and other animals, which B. had brought from India. The embassy returned in 1029 (end of the 14th year), and B. met the emperor at Kalānūr on his way to Kashmīr. Jahāngīr was so pleased that he kept B. for two days in his sleeping apartment, and made him a commander of 5,000, 3,000 horse.

The author of the *Pādishāhnāma* (I, 427), however, remarks that B. did not possess the skill and tact of an ambassador, though he had not stated his reasons or the source of his information.

On Shāhjahān's accession, B. was made a commander of 6,000, 5,000 horse, received a flag and a drum, and was appointed governor of Bihār, *vide* M. Rustam Ṣafawī. But as he was given to *koknār* (opium and hemp), he neglected his duties, and was deposed before the first year had elapsed. In the fifth year (end of 1041), when Shāhj. returned from Burhānpūr to Āgra, B. was pensioned off, as he was old and given to opium and received an annual pension of one lac of rupees (*Pādishāhn.*, I, 426). He died a natural death at Āgra. He had no children.

B. is not to be confounded with Khwāja Barkhurdār, a brother of 'Abdu 'llah Khān Firūz-jang.

B.'s brother Mirzā 'Abdu 's-Subhān (No. 349) was Fawjdār of Ilāhābād. He was then sent to Kābul, where he was killed, in 1025, in a fight with the Afridis (*Tuzuk*, beginning of the 11th year, p. 158).

'Abdu 's-Subhān's son, Sherzād Khān Bahādur, was killed in the last fight with Khān Jahān Lodi at Sehōdah (*vide* under No. 309). *Pādishāhn.*, I, 349.

### 329. Mīr Maṣṣūm of Bhakkar.

Mīr Maṣṣūm belongs to a family of Tirmizi Sayyids, who two or three generations before him had left Tirmiz in Bukhārā, and settled at Qandahār, where his ancestors were *mutawallīs* (trustees) of the shrine of Bābā Sher Qalandar.

His father, Mīr Sayyid Ṣafā'i, settled in Bhakkar, and received favours from Sultān Mahmūd (*vide* under No. 47). He was related by marriage to

the Sayyids of بخاری in Sīwistān. Mīr Maṣūm and his two brothers were born at Bhakkar.

After the death of his father, M. M. studied under Mullā Muḥammad of Kingri کنگری, S.W. of Bhakkar, and soon distinguished himself by his learning. But poverty compelled him to leave for Gujrāt, where Shaykh Is-hāq-i Fārdūqī of Bhakkar introduced him to Khwāja Nizāmū 'd-Dīn Aḥmad, then Dīwān of Gujrāt. Nizām was just engaged in writing his historical work, entitled *Tabaqāt-i Akbarī*, and soon became the friend of M. M., who was likewise well versed in history. He was also introduced to Shihāb Khān (No. 26), the governor of the province, and was at last recommended to Akbar for a mansab. In the 40th year he was a commander of 250. Akbar became very fond of him and sent him in 1012 as ambassador to Irān, where he was received with distinction by Shāh 'Abbās.

On his return from Irān, in 1015, Jahāngīr sent him as Amin to Bhakkar, where he died. It is said that he reached under Akbar a command of 1,000.

From the *Akbarnāma* (III, 416, 423, 546) and Bird's *History of Gujerat* (p. 426) we see that M. M. served in 992 (end of the 28th year) in Gujrāt, was present in the fight of Maisāna, and in the final expedition against Muzaffar in Kachh.

M. M. is well known as a poet and historian. He wrote under the poetical name of Nāmī. He composed a Dīwān, a Maṣnawī entitled *Maṣdan*"l-*afkār* in the metre of Nizāmī's *Makhzan*, the Tārikh-i Sindh, dedicated to his son, and a short medical work called *Mufridāt-i Maṣfūmī*. The author of the *Riyāz*"sh-Shu'arā says that he composed a *Khamsa*, and the Taṣkira by Taqi (*vide* under No. 352) says the same, viz., one maṣnawī corresponding to the *Makhzan*, the *Husn o Nāz* to the Yūsuf Zulaykhā, the *Parī Šurāz* to the Lailī Majnūn, and two others in imitation of the Haft Paikar and Sikandarnāma. Badā'oni (died 1004) only alludes to the *Husn-o Nāz*, though he gives no title (III, 366).

M. M. was also skilled as a composer and tracer of inscriptions, and the *Riyāz*"sh-Shu'arā says that on his travels he was always accompanied by sculptors. From India to Isfahān and Tabriz, where he was presented to Shāh 'Abbās, there are numerous mosques and public buildings which he adored with metrical inscriptions. Thus the inscriptions over the gate of the Fort of Āgra, on the Jāmī Mosque of Fathpūr Sikri, in Fort Māndū (*vide* under No. 52 and *Tuzuk*, p. 189) are all by him. Sayyid Aḥmad in his edition of the *Tuzuk* (Dibāja, p. 4, note) gives in full the inscription which he wrote on the

side of the entrance to Salim-i Chishti's shrine at Fathpur Sikri, the last words of which are:—"Said and written by Muhammed Ma'sum poetically styled Nāmī, son of Sayyid Ṣafā'i of Tirmiz, born at Bhakkar, descended from Sayyid Sher Qalandar, son of Bābū Hasan Abdāl, who was born at Sabzawār and settled at Qandahār." Dowson, in his edition of Elliot's *Historians*, mentions Kirmān as the residence of Sayyid Ṣafā'i, and gives (I, 239) a few particulars from the *Tarikh-i Sindh*, regarding the saint Bābā Hasan Abdāl, who lived under Mirzā Shāhrukh, son of Timūr. The town of Hasan Abdāl in the Panjab, east of Atak, is called after him.

M. M. built also several public edifices, especially in Sakhar opposite to Bhakkar, and in the midst of the branch of the Indus which flows round Bhakkar he built a dome, to which he gave the name of Satyāsur (ستیاسر). "It is one of the wonders of the world, and its *Tārikh* is contained in the words كنبد دریائی," water-dome, which gives A.H. 1007.

He was a pious man and exceedingly liberal; he often sent presents to all the people of Bhakkar, great and small. But when he retired, he discontinued his presents, and the people even felt for some cause oppressed (*mudaazzī*). It is especially mentioned of him that on his jāgīr lands he laid out forests for hunting.

His eldest son, for whose instruction he wrote the *Tārikh-i Sindh*, was Mir Buzurg. He was captured in full armour on the day Prince Khusraw's rebellion was suppressed, but he denied having had a share in it. Jahāngīr asked him why he had his armour on. "My father," replied he, "advised me to dress in full armour when on guard," and as the *Chaukīnawīs*, or guard writer, proved that he had been on guard that day, he was let off.

On the death of his father, Jahāngīr is said to have left Mir Buzurg in possession of his father's property. He was for a long time *Balghshī* of Qandahār, but he was haughty and could never agree with the *Šabahdārs*. He spent the 30 or 40 lacs of rupees which he had inherited from his father. His contingent was numerous and well mounted. He subsequently served in the Dakhin; but as his jāgīr did not cover his expenses, he resigned and retired to Bhakkar, contenting himself with the landed property which he had inherited. He died in 1044. Some of his children settled in Multān.

### 330. Khwaja Malik 'All, Mir Shab.

His title of Mir Shab implies that he was in charge of the illuminations and the games and animal fights held at night (p. 232).

### 331. Rāy Rām Dās Diwān. Vide No. 238.

332. Shāh Muhammād, son of Sa'īd Khān, the Gakkhar.  
For his relations, *vide* under No. 247.

333. Rahīm Quli, son of Khān Jahān (No. 24).

334. Sher Beg, Yasawulbāshī.

Karam Beg, son of Sher Beg, is mentioned in the *Akkarnāma* (III, 623).

### *XXII. Commanders of Two Hundred.*

335. Itikhar Beg, son of Bāyazid Beg (No. 299).

He was alive in the end of A.H. 1007 (*Akkarn.*, III, 804).

336. Pratāb Singh, son of Rāja Bhagwān Dās (No. 27).

He was mentioned under No. 160.

337. Husayn Khān Qaswinī. *Vide* No. 281.

338. Yādgār Husayn, son of Qabūl Khān (No. 137).

He was mentioned under No. 137. In the 31st year he served under Qāsim Khān in Kashmir. The Yādgār Husayn mentioned in the *Tuzuk* (p. 146) may be the same. He was promoted, in the 10th year of Jahāngīr's reign, to a command of 700, 500 horse, for his services in the Dakhin. *Vide* also *Pādeshkhāna*, I, b., p. 323, l. 2 from below.

He is not to be confounded with Khwāja Yādgār, a brother of 'Abdu'llāh Khān Firuz-jang.

339. Kāmrān Beg of Gilān.

He served in the 33rd year (996) in Gujrāt and Kachh against Fath Khān, the younger son of Amin Khān Ghori and Muzaffar, and in the 36th year against Muzaffar and the Jām. *Akkarn.*, III, 453, 621.

340. Muhammād Khān Turkmān.

341. Nīqām<sup>z</sup> 'd-Dīn Ahmad, son of Shāh Muhammād Khān (No. 95).

He is not to be confounded with the author of the *Tabaqāt*.

342. Sakat Singh, son of Rāja Mān Singh (No. 30).

*Vide* No. 256.

343. 'Imād<sup>z</sup> 'l-Mulk.

The *Akkarnāma* mentions a Qāzī 'Imād<sup>z</sup> 'l-Mulk, who in the end of 984 (21st year) accompanied a party of courtiers to Makkah.

344. Sharif-i Sarmadī.

He was a poet. *Vide* below, among the poets of Akbar's reign.

345. Qarāt Bahr, son of Qarātāq.

Qarātāq, whose name in the *Akkarnāma* is spelled Qarātāq, was killed by Gajpati in the same fight in which Farhang Khān, son of Farhat Khān (No. 145), was slain (No. 145).

346. Tītar Beg, son of 'Alī Muḥammad Asp. (No. 258).

347. Khwāja Muhibb 'Alī of Khawāf.

Vide No. 159, note.

348. Ḥakim [Jalāl' d-Dīn] Muṣaffar of Ardistān.

Ardistān is a Persian town which lies between Kāshān and Isfahān. He was at first a doctor at the court of Shāh Tahmāsp, and emigrated when young to India, where he was looked upon as a very experienced doctor, though his theoretical reading is said to have been limited. *Badā'īnī* (III, 169) and the *Tuzuk* (p. 59) praise the purity of his character and walk of life.

He served in 988 (25th year) in Bengal, returned in the end of the 28th year with Mirzā 'Aziz (No. 21) to court, and served subsequently under him in Gujrāt and Kachh. *Akbarn.*, III, 283, 418, 620. Under Jahāngir he was made a commander of 3,000, 1,000 horse (*Tuzuk*, p. 37). The emperor was fond of him, as he had been with him in Ilāhābād, when as prince he had rebelled against Akbar. The news of the Ḥakim's death reached J. on the 22nd Jumādā I, 1016. For about twenty years before his death, he had suffered from *qarha<sup>1</sup>-yi shush*, or disease of the lungs, but his uniform mode of living (*yakṣawī*) prolonged his life. His cheeks and eyes often got quite red, and when he got older, his complexion turned bluish. He was accidentally poisoned by his compounder.

349. 'Abd' s-Subhān, son of 'Abdu 'r-Rahmān, Dulday (No. 186).

He was mentioned under No. 328.

350. Qāsim Beg of Tabriz.

He served in the 36th year under Sultān Murād in Mālwā, and died on the 23rd Ābān (end of) 1007; vide *Akbarn.*, III, 628, 803. Vide below under the learned men of Akbar's reign.

351. Sharif (Amīr' l-Umarā), son of Khwāja 'Abdu 's-Şamād (No. 266).

Muhammad Sharif was the school companion of Prince Salim, who was much attached to him. When the prince had occupied Ilāhābād in rebellion against Akbar, Sharif was sent to him to advise him; but he only widened the breach between the prince and his father, and gained such an ascendancy over Salim, that he made the rash promise to give him half the kingdom should he obtain the throne. When a reconciliation had been effected between Salim and Akbar, Sh. had to fly for his life, and concealed himself in the hills and jungles. He was reduced to starvation, when he heard of Akbar's death. He went at once to court,

[<sup>1</sup> *Qarha*, ulceration?—P.]

and Jahāngīr, true to his promise, made him Amir<sup>u</sup> 'l-Umarā, Vakil, entrusted him with the great seal (*üzuk*) and allowed him to select his jāgr lands. The emperor says in his Memoirs, " He is at once my brother, my friend, my son, my companion. When he came back, I felt as if I had received new life. I am now emperor, but consider no title sufficiently high to reward him for his excellent qualities, though I can do no more than make him Amir<sup>u</sup> 'l-Umāra and a commander of 5,000. My father never did more."

Sharif seems to have advised the emperor to drive all Afghāns from India ; but the Khān-i Aṣzam (No. 21) warned Jahāngīr against so unwise a step. Though Sh.'s position at court was higher than that of Mirzā ʿAziz, the latter treated him contemptuously as a mean upstart, and Sh. recommended the emperor to kill ʿAziz for the part he had played in Khusraw's rebellion. But ʿAziz was pardoned, and advised to make it up with Sharif, and invite him to his house. The Khān-i Aṣzam did so, and invited him and the other Amirs. At the feast, however, he said to him, in the blandest way, " I say, Nawāb, you do not seem to be my friend. Now your father Abdu 's-Şamad, the *Mullā*, was much attached to me. He was the man that painted the very walls of the room we sit in." Khān Jahān (*vide* under 309) and Mahābat Khān could not stand this insolent remark, and left the hall ; and when Jahāngīr heard of it, he said to Sh., " The Khān cannot bridle his tongue ; but don't fall out with him."

In the second year, Sh. accompanied the emperor on his tour to Kābul, but fell so ill that he had to be left in Lāhor, Āṣaf Khān (No. 98) being appointed to officiate for him. On his recovery, he was sent to the Dakhin, but was soon afterwards called to court, as he could not agree with the Khān Khānān (No. 29). It is said that illness deprived him of the faculty of memory, and Jahāngīr was on the point of making him retire, when Khān Jahān interceded on his behalf. He was again sent to the Dakhin, and died there a natural death.

Like his father, Sh. was a good painter. He also made himself known as a poet, and composed a Diwān. His *takhallus* is *Fārisī* (*Badā'īṣī*, III, 310).

Sh.'s eldest son, Shāhbāz Khūb, died when young. A Sarāī near Lakhnau, about a *kos* from the town, bears his name.

His two younger sons, Mirzā Gul and Mirzā Jāru 'llāh used to play with Jahāngīr at chess and *nard* ; but this ceased at the death of their father. M. Jāru 'llāh was married to Misrī Begam, a daughter of Āṣaf Khān (No. 98) ; but from a certain aversion, the marriage was never consummated. At Āṣaf's death, Jahāngīr made him divorce his wife,

and married her to Mirzā Lashkari (No. 375), son of Mirzā Yūsuf Khān (under No. 35).

Both brothers followed Mahābat Khān to Kābul, where they died.

352. Taqiyā of Shustar.

Taqiyā is the Irāni from for Taqī. The *Tabaqat* calls him Taqī Muham-mad. *Badd'oni* (III, 206) has Taqiyā 'd-Din and says that he was a good poet and a well-educated man. At Akbar's order he undertook a prose version of the *Shāhnāma*. He is represented as a "murid" or disciple of Akbar's Divine Faith.

He was still alive in the 3rd year of Jahāngīr's reign (1017) when he received for his attainments the title of *Mu'marrīkh Khān* (*Tuzuk*, p. 69, where in Sayyid Ahmad's edition we have to read *Shushtari* for the meaningless *Shamsherī*).

Taqiyā is not to be confounded with the more illustrious Taqiyā of Balbān (a village near Isfahān), who, according to the *Mir'-at'-i-Sālam*, came in the beginning of Jahāngīr's reign to India. He is the author of the rare *Taqīra*, or Lives of Poets, entitled *'Arafāt o 'Arāfāt*, and of the Dictionary entitled *Surma-yi Sulaymānī*, which the lexicographer Muham-mad Husayn used for his *Burhān-i-Qāfi*.

353. Khwāja 'Abdū 's-Samad of Kāshān.

354. Ḥakim Lutfi 'ullāh, son of Mullā 'Abdu 'r-Razzāq of Gilān.

He is the brother of Nos. 112 and 205, and arrived in India after his brothers. *Badd'oni* (III, 169) calls him a very learned doctor.

355. Sher Afkan } sons of Sayf Khān Koka (No. 38).

356. Amān 'llāh } sons of Sayf Khān Koka (No. 38).

Amān 'llāh died in the 45th year of Akbar's reign at Burhānpūr. "He was an excellent young man, but fell a victim to the vice of the age, and died from excessive wine-drinking." *Akbarnāma*, III, 835.

357. Salim Quli } sons of Ismā'il Quli Khān (No. 46).

358. Khalil Quli } sons of Ismā'il Quli Khān (No. 46).

359. Wali Beg, son of Pāyanda Khān (No. 68).

He served under Qāsim Khān (No. 59) in the conquest of Kashmir.

360. Beg Muham-mad Uighūr.

361. Mir Khān Yasawul.

When Akbar during the first Gujrāti war (p. 480, note 2) had left Patan for Chotāna (Rajab, 980) it was reported that Muzaffar of Gujrāt had fled from Sher Khān Fulādi and was concealed in the neighbourhood; vide under No. 67. Akbar therefore sent Mir Khān the Yasawul and Farid the Qarawul, and afterwards Abū 'l-Qāsim Namākin (No. 193) and Karam 'Ali, in search of him. Mir Khān had not gone far when he

found the *chatr* and *sāyabān* (p. 52) which Muzaffar had dropped, and soon after captured Muzaffar himself in a field. Mir Khān took him to Akbar.

362. Sarmast Khān, son of Dastam Khān (No. 79).
363. Sayyid Abū 'l-Hasan, son of Sayyid Muḥammad Mir 'Adl (No. 140).
364. Sayyid 'Abd' 'l-Wāhid, son of the Mir 'Adl's brother.
365. Khwāja Beg Mirzā, son of Maṣṣūm Beg.
366. Sakrā, brother of Rānā Pratāb.

Sakrā is the son of Rānā Udal Singh, son of Rānā Sānkā (*died A.H. 934*). When his brother Pratāb, also called Rānā Kikū, was attacked by Akbar, he paid his respects at court, and was made a commander of 200.

In the 1st year of Jahāngīr's reign he got a present of 12,000 rupees, and joined the expedition led by Prince Parwiz against Rānā Amrā, Pratāb's successor. In the end of the same year he served against Dalpat (*vide* under No. 44), and was in the 2nd year made a commander of 2,500, 1,000 horse. He received, in the 11th year, a mansab of 3,000, 2,000 horse.

The *Akbarnāma* mentions another son of Udal Singh, of the name of *Sakat Singh*, who in the 12th year of Akbar's reign was at court. The emperor had just returned from the last war with Khān Zamān when he heard that Udal Singh had assisted the rebellious Mirzās. He therefore resolved to punish the Rānā, and on a hunting tour in Pargana Bārī told Sakat Singh of his intentions, and expressed a hope that he would accompany him. Sakat, however, fled to his father, and told him of Akbar's intentions. This determined the emperor to carry out his plan without delay. Udaipur was invaded, and Chitor surrendered.

367. Shādi Be Uzbak } sons of Nazar Be (No. 169).
368. Bāqī Be Uzbak }

They have been mentioned above. From the *Akbarnāma* (III, 628) we see that Nazar Be received a jūgir in Handia, where he rebelled and perished (36th year).

369. Yūnān Beg, brother of Murād Khān (No. 54).

Some MSS. have *Mirzā Khān* for *Murād Khān*.

370. Shaykh Kabir<sup>1</sup>-r Chishtī [Shujāsat Khān, Rustam-i Zamān].<sup>2</sup>

<sup>1</sup> He is not to be confounded with another Shaykh Kabir, who in the 25th year served in Bengal at the outbreak of the military revolt; in the 26th year, in Kabul; and in the 32nd year, against the Tālib under Maṭlab Khān (No. 83). He died in the 36th year, in the war with the Jām and Muzaffar of Gujrat (*Akbarnāma*, III, 283, 408, 541, 621, where the Lucknow edition calls him the son of Mukammal Khān).

<sup>2</sup> Khāfi Khān calls him wrongly (I, 273) Shujāsat Khān and Rustam Khān.

The *Maṭāqīr* calls him "an inhabitant of Mau". He was a relation of Islām Khān-i Chishtī, and received the title of Shujāt Khān from Prince Salim, who on his accession made him a commander of 1,000 (*Tuzuk*, p. 12). He served under Khān Jahān (vide under No. 309) in the Dakhin as *harāwal*, an office which the Sayyids of Bārhā claimed as hereditary in their clan. Afterwards he went to Bengal, and commanded the imperialists in the last war with 'Uṣmān. During the fight he wounded 'U.'s elephant, when the Afghān chief received a bullet, of which he died the night after the battle. The day being lost, Wali Khān, 'Uṣmān's brother, and Mamrez Khān, 'Uṣmān's son, retreated to a fort with the dead body of their relation, and being hotly pursued by Shaykh Kabir, they submitted with their families and received his promise of protection. The 49 elephants which they surrendered were taken by Sh. K. to Islām Khān in Jahnāgirangar (Dhākā), 6th Ṣafar, 1021 (*Tuzuk*, p. 104).

Jahāngīr gave him for his bravery the title of *Rustam-i Zamān*. The *Maṭāqīr* says that Islām Khān did not approve of the promise of protection which Sh. K. had given the Afghāns, and sent them prisoners to court. On the road they were executed by 'Abdu 'llāh Khān at the emperor's orders. Sh. K., annoyed at this breach of faith, left Bengal. While on the way he received an appointment as governor of Bihār. At his entry in Patna he sat upon a female elephant, when another elephant suddenly came up against his. Sh. K. jumped down and broke his neck.

The *Tuzuk* tells the story differently, and says that Islām Khān appointed Sh. K. to Orīsā, and that on his way to that province the accident took place. Nothing is said about 'Uṣmān's relations.

#### *Note on the death of 'Uṣmān Lohānī.*

There are few events in Indian history so confused as the details attending the death of 'Uṣmān. Khwāja 'Uṣmān, according to the *Makhan-i Afghānī*, was the second son of Miyān Isā Khān Lohānī, who after the death of Qutlū Khān was the leader of the Afghāns in Orīsā and Southern Bengal. Qutlū left three sons—Naṣīb Shāh, Lodi Khān, Jamāl Khān. Isā Khān left five sons, Khwāja, Sulaymān, 'Uṣmān, Wali, Ibrāhīm. Stewart makes 'Uṣmān a son of Qutlū (*History of Bengal*, p. 133). Sulaymān "reigned" for a short time. He killed in a fight with the imperialists, Himmat Singh, son of Rājā Mān Singh (vide No. 244) held lands near the Brāhmaṇaputra, and subjected the Rājas of the adjacent countries. 'Uṣmān succeeded him, and received from Mān Singh lands in Orīsā and Sātgāw, and later in Eastern Bengal,

with a revenue of 5 to 6 lacs *per annum*. His residence is described to have been the *Kohistān-i Dhākā*, or "hills of Dhākā" (*Tipārah* ?), the *vilāyat-i Dhākā*, or District of Dhākā, and Dhākā itself. The fight with 'Uṣmān took place on Sunday, 9th Muḥarram, 1021, or 2nd March, 1612,<sup>1</sup> at a distance of 100 *kos* from Dhākā. My MS. of the *Mak̄hzan* calls the place of the battle *Nek Ujjyāl*.<sup>2</sup> Stewart (p. 134) places the battle "on the banks of the Subarnikhā river" in Orīsā, which is impossible, as Shujā'at Khān arrived again in Dhākā on the 6th Ṣafar, or 26 days after the battle. According to the *Tuzuk*, Islām Khān was in Dhākā when the fight took place, and Wali Khān submitted to Shujā'at, who had been strengthened by a corps under 'Abdu's-Salām, son of Muazzam Khān (No. 260); but the *Mak̄hzan* says that Islām besieged Wali in the Mahalls where 'Uṣmān used to live, between the battlefield and Dhākā, and afterwards in the Fort of Dhākā itself. Wali, on his submission, was sent to court with 7 lacs of rupees and 300 elephants taken from 'Uṣmān, received a title of *jāgir*, and was made a commander of 1,000, after which he lived comfortably. According to the *Māqṣir*, as said above, he was murdered before he came to court. The *Tuzuk* says nothing about him.

Stewart says (p. 136) that he was taken to court by Hoshang, Islām Khān's son; but the *Tuzuk*, p. 115, though it has a long passage on the Mugs which he brought with him, does not mention the Afghan prisoners.

The *Mak̄hzan* also says that 'Uṣmān, after receiving his wound at the time when the battle was nearly decided in his favour, was carried off by Wali in a litter and buried on the road. When Shujā'at came up to the place where he had been buried, he had 'Uṣmān's corpse taken out, cut off the head, and sent it to court.

'Uṣmān is said to have been so stout that he was obliged to travel on an elephant. At his death he was forty-two years of age.

The Dutch traveller De Laët (p. 488, note) has the following interesting passage: *Rex (Jahāngir) eodem tempore misit Tseziad ghanum Chiech zaden (Shujā'at Khān Shaykhzāda) ad Tzalanghanum (Islām Khān) qui Bengalae praeerat, ut illum in praefecturam Odiae (Orīsā) mitteret. Sed Osmanchanus Patanensis, qui jam aliquot annis regionem quae Odiam et Daeck (between Orīsā and Dhākā, i.e., the Sunderban) interjacet, tenuerat et limites regni incursaverat, cum potentissimo exercitu advenit, Daeck oppugnaturus. Tzalanchanus autem praemisit adversus ipsum*

<sup>1</sup> According to Prinsep's Useful Tables, the 9th Muḥarram was a Monday, not a Sunday, *Tuzuk*, p. 102.

<sup>2</sup> There are several *Ujjyāls* mentioned below among the Parganas of Sirkār Mahmūdābād (Bosnāh) and Sirkār Bāzūhā (Mymensingh-Bogra).

(‘Uṣmān) Tresiad chonum, una cum Mirza Ifflager et Eihaman chano (Iftikhār Khān and Ihtimām Khān<sup>1</sup>) et aliis multis Omerauvis, cum reliquis copis X aut XV cororum intervallo subsequens, ut suis laborantibus subideo esset. Orto dein certamine inter utrumque exercitum, Efflager et Mierick Zilaier (Mirak Jalāir—not in the Tuzuk) iam acrem impressionem dectrunt, ut hostes loco moverent; sed Osman inter haec ferocissimum elephantum in illos emisit, ita ut regii vicissim cedere cogerentur, et Efflager caederetur; Tresiad gaunus autem et ipse elephanto insidens, ut impetum ferocientis belluae, declinaret, se e suo dejecit, et crus prefregit, ita ut aegre a suis a certamine subduceretur, et regii passim fugam capescerent; actumque fuisse de regio, nisi inopinatus castus proelium restituisset; miles quidem saucius humilij acens, casu Osmano, qui elephanto rebebatur, oculum globo trajectū, e quo vulnere paulo post expiravit, cujus morte milites illius ita fuerunt consternati ut statim de fuga cogitarent. Regii vero ordinibus sensim restitutis, eventum proelii Tzalanchano perscripsere: qui biduo post ad locum venit ubi pugnatum fuerat, et Tzediatgano e vulnere defuncto, magnis itineribus fratrem (Wali Khān) et biduam atque liberos Osmanis assecutus, vivos cepit, eosque cum elephanis et omnibus thesauris defuncti, postquam Daeck Bengalae metropolim est reversus, misit ad regem Anno . . . (the year is left out).

De Laët says that Shujā' at Khān died from a fall from his elephant during the battle; but the accident took place some time later. The Ma'āfir says that he was on horseback when ‘Uṣmān's elephant, whom the Tuzuk calls Gajpatī, and Stewart Bukhta (?), knocked him over, but Sh. quickly disentangled himself and stuck his dagger into the animal's trunk.

The Makhzan says that the plunder amounted to 7 lacs of rupees and 300 elephants.

371. Mirzā Khwāja, son of Mirzā Asadū 'llāh. Vide No. 116.

372. Mirzā Sharif, son of Mirzā 'Alī<sup>2</sup> 'd-Dīn.

373. Shukrū 'llāh [Zafar Khān], son of Zayn Khān Koka (No. 34).

He was mentioned above on p. 369. On the death of his father, he was made a commander of 700, and appears to have received, at the end of Akbar's reign, the title of Zafar Khān.

<sup>1</sup> The Tuzuk (p. 102) mentions Kishwar Khān (p. 497), Iftikhār Khān, Sayyid Ādām Bārhā, Shaykh Achhe, brother's son of Muqarrab Khān, Mu'tamid Khān, and Ihtimām Khān, as under Shujā'at's command. Sayyid Ādām (the Tuzuk, p. 132, l. 4 from below, has wrongly Sayyid Aqṣam), Iftikhār, and Shaykh Achhe were killed. Later, 'Abdā-'s-Salām, son of Mu'azzam Khān (No. 290) joined and pursued ‘Uṣmān.

As his sister was married to Jahāngīr (*vide* under No. 37, and note 2, to No. 225) Z. Kh. was rapidly promoted. When the emperor, in the second year of his reign, left Lāhor for Kābul, he halted at Mawza<sup>a</sup> Ahro<sup>al</sup><sup>l</sup>,<sup>1</sup> near Fort Atak, the inhabitants of which complained of the insecurity of the district arising from the predatory habits of the Khatar (p. 506, note 2) and Dilahzāk (note to No. 247). Zafar was appointed to Atak, vice Ahmad Beg Khān (No. 191), and was ordered to remove the tribes to Lāhor, keep their chiefs imprisoned, and restore all plunder to the rightful owners. On Jahāngīr's return from Kābul, he joined the emperor, and was in the following year promoted to a mansab of 2,000, 1,000 horse. In the 7th year he was made a commander of 3,000, 2,000 horse, and governor of Bihār. In the 10th year he was removed, went back to court, where he received an increase of 500 horse, and then served in Bangash. "Nothing else is known of him." *Ma<sup>a</sup>āqir.*

From the *Tuzuk* (p. 343) we see that Zafar Khān died in the beginning of 1031, when Jahāngīr made his son Sa<sup>a</sup>ādat a commander of 800, 400 horse.

*Sa<sup>a</sup>ādat Khān*, his son. He served in Kābul, and was at the end of Jahāngīr's reign a commander of 1,500, 700 horse. In the 5th year after Shāhjahān's accession, he was made a commander of 1,500, 1,000 horse, and was promoted up to the 25th year to a full command of 3,000 horse. He again served in Kābul, and under Murād Balkhsh in Balkh and Badakhshān, was made commandant of Tirmiz and distinguished himself in repelling a formidable night attack made by Subhān Quli Khān, ruler of Bulkhārā (19th year). Later he served in the Qandahār wars, was in the 29th year Fawjdār of Upper and Lower Bangash, and two years later commandant of Fort Kābul.

In 1069, the second year of Awrangzib's reign, he was killed by his son Sherullāh. Mahābat Khān, Śubhdār of Kābul, imprisoned the murderer.

374. *Mir 'Abd<sup>u</sup>l-Mūmin*, son of *Mir Samarcandi*.

*Mir Samarcandi* was a learned man who came during Bayrām's regency of Āgra. *Badā'oni*, III, 149.

375. *Lashkari*, son of *Mirzā Yūsuf Khān* (No. 35).

*Vide* above, p. 405, and for his wife under No. 351.

376. *Āgha Mullā Qazwini*. *Vide* No. 278.

377. *Muhammad 'Ali* of Jām.

<sup>1</sup> The *Ma<sup>a</sup>āqir* has ماء اهلا ; the *Tuzuk*, p. 48, ماء اهلا . I cannot find it on the maps. It is described as a green flat spot. The Khatars and Dilahzāks are estimated in the *Tuzuk* at 7 to 8,000 families.

Jām is a place in Khurāsān, famous for its *Bōbā Shaykhī* melons. It has given name to the two poets Pūr Bahā and the renowned 'Abdu'r-Rahmān Jāmī.

378. **Mathurā Dās**, the Khatrī.

379. **Sathurā Dās**, his son.

The latter served in the 26th year (989) under Sultān Murād in Kābul. *Akbarn.*, III, 333.

380. **Mir Murād**, brother of Shāh Beg Kolabī (No. 148). *Vide* No. 282.

381. **Kallā**, the Kachhwāha.

He served in 989 under Prince Murād in Kābul.

382. **Sayyid Darwīsh**, son of Shams-i Bukhārī.

383. **Junayd Murūl**.

A Shaykh Junayd served under Shihāb Khān (No. 26) in Gujrāt. He was killed in the Khaibar catastrophe (*Akbarn.*, III, 190, 498).

384. **Sayyid Abū Is-hāq**, son of Mīrzā Rafī'u 'd-Din-i Ṣafawī.

He was mentioned under No. 149. In the 36th year he served against the Jām and Muzaffar of Gujrāt.

His father Rafī'u 'd-Din was a learned man of saintly habits, and died at Āgra in 954 or 957. One of his ancestors was Mu'īnu 'd-Din, author of a commentary to the Qur'an entitled *Tafsīr-i Ma'ānī*.

385. **Fath Khān**, superintendent of the leopards.

In 985, Akbar cured his sore eyes by blood letting, which Abū 'l-Fażl describes, according to his custom, as a miracle. F. K. was in charge of the hunting leopards.

There is some confusion in the histories regarding the Fath Khān of Akbar's reign. *First*, there is Fattū Khān Afghān. *Fattū* is the same as *Fath*. His title is *Masnad-i 'Alī*, and his son was mentioned above, No. 306. *Secondly*, Fath Khān Filbān, who when young was Akbar's elephant driver (*filbān*). He was subsequently made Amir, and according to my two MSS. of the *Tabaqāt*, died in 990. But Badā'oni (II, 352) mentions Fath Khān Filbān as alive in 994, when he accompanied Qāsim Khān (No. 59) on his march to Kashmīr; but the *Akbarnāma*, in the corresponding passage (III, 512) calls him *Fath Khān Masnad-i 'Alī*. Dowson's edition of *Elliot's Historians* (I, 244, 250) mentions a Fath Khān Bahādur. A Fath Khān Taghlūq was mentioned under No. 187.

386. **Muqīm Khān**, son of Shujā'at Khān (No. 51).

He served in the siege of Āsīr, and in the 46th year in the Dakhin. *Akbarn.*, III, 825, 865.

387. **Lāla**, son of Rājā Pīr Rāj (No. 85).

The *Akkarnāma* (III, 865) calls him the *eldest son of Rāja Bir Bar.* *Vide* under 85.

388. *Yūsuf-i Kashmīri.* *Vide* No. 228.

389. *Habi Yasawul.*

*Habi* is an abbreviation of *Habib.*

390. *Haydar Dost*, brother of Qāsim ‘Ali Khān (No. 187).

391. *Dost Muhammad*, son of Bābā Dost.

392. *Shāhrukh* Dantūrī.

Dantūr, Dhantūr or Dhantāwar, is a district near the Kashmir<sup>1</sup> frontier. The *Tuzuk* (pp. 287, 291) says that Dhantūr, during Akbar's reign, was ruled over by *Shāhrukh*; but now (in 1029, 14th year of Jahāngir's) by his son Bahādur. Bahādur was a commander of 200, 100 horse, and served under Mahābat in Bangash.

393. *Sher Muhammad.*

He served in 993 in the Dakhin. *Akkarn.*, III, 472.

A *Sher Muhammād Dīwāna* was mentioned on p. 332. He had at first been in the service of *Khwāja Muṣazzam*, brother of Akbar's mother. When Akbar, in the 10th year, was at Jaunpur, engaged with the rebellion of *Khān Zamān*, *Sher Muhammād Dīwāna* plundered several places in Pargana Samāna, the fawjdār of which was Mullā Nūru 'd-Dīn Tarikhān. The Mullā had left his vakil Mīr Dost Muhammād in Samāna. Sh. M. D. invited him and treacherously murdered him at the feast. Plundering several places he went to Māler, when he was surprised by the Mullā at a place called Dhanūri in Samāna. Sh. M. D. fled, but his horse ran against the trunk of a tree and threw him down. He was captured and executed, A.H. 973, *Akkarn.*, II, 332.

394. ‘Ali Quli [Beg, Istajlū, Sher Afkan Khān].

He was the *safarrī*,<sup>2</sup> or table-attendant of Ismā‘il II, king of Persia. After his death he went over Qandahār to India, and met at Multān, the *Khān Khānān* (No. 29), who was on his march to Thatha. At his recommendation, he received a *mānsab*. During the war he rendered distinguished services. Soon after his arrival at court, Akbar married him to Mihru 'n-Nisā (the future Nūr Jahān), daughter of Mīrzā Ghīyāṣ Tahrānī (No. 319). Ghīyāṣ's wife had accession to the imperial harem, and was on her visits often accompanied by her daughter. Prince Salim saw her, and fell in love with her, and Akbar, to avoid scandal, married her quickly to ‘Ali Quli.

<sup>1</sup> *Vide* Cunningham's *Geography of Ancient India*, p. 131. It lies on the Dor River, near Nawshahra.

[<sup>2</sup> *Nusrah-chi*.—P.]

‘Ali Quli accompanied the prince on his expedition against the Rānā, and received from him the title of Sher Afkar Khān. On his accession, he received Bardwan as *tuyūl*. His hostile encounter with Shaykh Khūbū (No. 275) was related on p. 551. The *Mā’dsir* says that when he went to meet the Sūbahdār, his mother put a helmet (*dubalqha*) on his head, and said, “My son make his mother cry, before he makes your mother weep,” then kissed him, and let him go.

‘Ali Q.’s daughter, who, like her mother, had the name of Mihrū ‘n-Nisā, was later married to Prince Shahryār, Jahāngīr’s fifth son.

Jahāngīr, in the *Tuzuk*, expresses his joy at ‘A. Q.’s death, and hopes that “the blackfaced wretch will for ever remain in hell”: Khāfi Khān (I; p. 267) mentions an extraordinary circumstance, said to have been related by Nūr Jahān’s mother. According to her, Sher Afkan was not killed by Quṭbū ‘d-Dīn’s men, but, wounded as he was, managed to get to the door of his house, with the intention of killing his wife, whom he did not wish to fall into the emperor’s hands. But her mother would not let him enter, and told him to mind his wounds, especially as Mihrū ‘n-Nisā had committed suicide by throwing herself into a well. “Having heard the sad news, Sher Afkan went to the heavenly mansions.”

His body was buried in the shrine of the poet Bahrām Saqqā (vide below among the poets); the place is pointed out to this day at Bardwān.

A verse is often mentioned by Muhammadans in allusion to four tigers which Nūr Jahān killed with a musket. The tigers had been caught (*Tuzuk*, p. 186) and Nūr Jahān requested Jahāngīr to let her shoot them. She killed two with one ball each, and the other two with two bullets, without missing, for which the emperor gave her a present of one thousand Ashrafis. One of the courtiers said on the spur of the moment:—

نورجهان گرچه بصورت زن اشت در صفت مردان زن شیر افکن است

“Though Nūr Jahān is a woman she is in the array of men a *zān-i sher afkan*,” i.e., either the wife of Sher Afkan, or a woman who throws down (*afkan*) tigers (*sher*).

395. *Shāh Muhammād*, son of Masnad-i ‘Ali.

Vide Nos. 306 and 385.

396. *Sānwaldās Jādon*.

He accompanied Akbar on his forced march to Patan and Ahmadābād (p. 458, note) and served in 989 under Prince Murād in Kābul. In 992 he was assaulted and dangerously wounded by some Bhāti. Akbar visited him, as he was given up by the doctors; but he recovered after an illness of three years.

He was the son of Rājā Gopāl Jādon's brother (*vide* No. 305) and Abū 'l-Fażl calls him a personal attendant of the emperor. *Akbarn.*, III, 24, 333, 435.

397. Khwāja Zahir 'd-Dīn, son of Shaykh Khalil 'llāh.

He served in the 31st year under Qāsim Khān (No. 59) in the conquest of Kashmīr, and in the 46th year in the Dakhin.

His father is also called Shāh Khalil 'llāh. He served in the 10th year against Khān Zamān, and under Mūnīm Khān in Bengal and Orīsā, and died in 983 at Gaur of fever (p. 407).

Father and son are not to be confounded with the more illustrious Mir Khalil 'llāh of Yazd and his son Mir Zahir 'd-Dīn, who in the 2nd year of Jahāngīr came as fugitives from Persia to Lāhor. The history of this noble family is given in the *Ma'ārif*.

398. Mir Abū 'l-Qāsim of Nīshāpūr.

399. Hāji Muhammad Ardistānī.

400. Muhammad Khān, son of Tarson Khān's sister (No. 32).

401. Khwāja Muqīm, son of Khwāja Mirakī.

He served under 'Azīz Koka in Bengal, and returned with him to court in the 29th year. In 993 he served again in Bengal, and was besieged, together with Tāhir Sayf 'l-Mulūk (No. 201) in Fort Ghorāghāt by several Bengal rebels. In the end of the 35th year (beginning of 999), he was made Bakhshī. *Akbarn.*, III, 418, 470, 610.

*Vide* Dowson's edition of *Elliot's Historians*, I, pp. 248, 251.

402. Qādir Quli, foster-brother of Mirzā Shāhrūkh (No. 7).

He served in the 36th year in Gujrāt. *Akbarn.*, III, 621.

403. Firūza, a slave of the emperor Humāyūn.

Badā'oni (III, 297) says that he was captured, when a child, by a soldier in one of the wars with India, and was taken to Humāyūn, who brought him up with Mirzā Muhammad Ḥakim, Akbar's brother. He played several musical instruments and composed poems. He came to India with Ghāzi Khān-i Badakhshī (No. 144).

Badā'oni also says that he was a Langā.

404. Tāj Khān Khatriya. *Vide* No. 172.

405. Zayn 'd-Dīn 'Ali.

He served in the 25th year (end of 968) under Mān Singh against M. Muhammad Ḥakim.

406. Mir Sharif of Kolāb.

407. Pahār Khān, the Balūch.

He served in the 21st year against Daudā, son of Surjan Hādā (No. 96).

and afterwards in Bengal. In 989, the 26th year, he was tuyiddar of Ghāzipur, and hunted down Ma'sum Khān Farankhūdī, after the latter had plundered Muhammādābād (*vide* under No. 175). In the 28th year he served in Gujrāt, and commanded the centre in the fight at Maiānā, S.E. of Patan, in which Sher Khān Fulādī was defeated. *Akbarn.*, III, 160, 355, 416.

Dr. Wilton Oldham, C.S., states in his "Memoir of the Ghazepoor District" (p. 80) that Fawjdār Pahār Khān is still remembered in Ghāzipur, and that his tank and tomb are still objects of local interest.

#### 408. Keshū Dās, the Rāther.

In the beginning of 993 (end of the 29th year) he served in Gujrāt. A daughter of his was married to Prince Salim (*vide* under No. 4). From the *Akbarnāma*, III, 623, it appears that he is the son of Rāy Rāy Singh's brother (No. 44) and perished, in the 36th year, in a private quarrel.

#### 409. Sayyid Lād Bārha.

In 993, Sayyid Lād served with the preceding in Gujrāt, and in the 46th year, in the Dakhin.

#### 410. Ma'sir Ma'in.

Ma'in (مسن) or Munj, is the name of a subdivision of Ranghar Rājpūts, chiefly inhabiting Sarhind and the Bahat Du'āb. "The only famous man which this tribe has produced is 'Isā Khān Ma'in. He served under Bahādur Shāh and Jahāndār Shāh." Ma'dāvir.

#### 411. Māngā, the Pūwar.

#### 412. Qabil, son of 'Atiq.

#### 413. Adwand } Zamindārs of Orīsā.

#### 414. Sundar }

#### 415. Nīram, foster-brother of Mirzā Ibrāhim.

He served in the 31st year against the Afghāns on Mount Terāh, and in 1000, under Mān Singh in the expedition to Orīsā. *Akbarn.*, III, 532, 642.

Mirzā Ibrāhim was Akbar's youngest brother, who died as an infant.

The above list of grandees includes the names of such Mansabdārs above the rank of commanders of Five Hundred as were alive and dead in the 40th year of his Majesty's reign, in which this book was completed; but the list of the commanders from Five hundred to Two hundred, only contains such as were alive in that year. Of those who hold a lower rank and are now alive, I shall merely give the number. There are at present:—

of Commanders of 150 . . . . .	53
Do. 120 . . . . .	1
Do. 100, or <i>Yüzbañlu</i> . . . . .	250
Do. 80 . . . . .	91
Do. 60 . . . . .	204
Do. 50 . . . . .	16
Do. 40 . . . . .	260
Do. 30, or <i>Tarkashbands</i> . . . . .	39
Do. 20 . . . . .	250
Do. 10 . . . . .	224

[Total, 1,388 Mansabdārs below the rank of a Commander of 200.]

Scarcely a day passes away on which qualified and zealous men are not appointed to mansabs or promoted to higher dignities. Many Arabians and Persians also come from distant countries, and are honoured with commissions in the army, whereby they obtain the object of their desires. A large number again, both of old and young servants, receive their discharge, and are rewarded by his Majesty with daily allowances or grants of land, that render them independent.

As I have mentioned the Grandees of the state, both such as are still alive and such as have gone to their rest, I shall also give the names of those who have been employed in the administration of the government, and thus confer upon them everlasting renown.

The following have been *Vakils*, or prime-ministers :—

Beyram Khān (No. 10); Mun'im Khān (No. 11); Atga Khān (No. 15); Bahādur Khān (No. 22); Khwāja Jahān (No. 110); Khān Khānān Mirzā Khān (No. 29); Khān-i Azam Mirzā Koka (No. 21).

The following have been *Vazirs* or ministers of finances :—

Mir 'Aziz 'llāh Turbatī; Khwāja Jalāl 'd-Dīn Mahmūd<sup>1</sup> of Khurāsān (No. 65); Khwāja Mu'inu 'd-Dīn Farānkhūdī (No. 128); Khwāja 'Abdu'l-Majid Āṣaf Khān (No. 49); Vazir Khān (No. 41); Muẓaffar Khān (No. 37); Rāja Todar Mal (No. 39); Khwāja Shāh Mansūr of Shirāz (No. 122); Qulij Khān (No. 42); Khwāja Shamsu 'd-Dīn Khawāfi (No. 159).

The following have been *Bakhshis* :—

Khwāja Jahān (No. 110); Khwāja Tāhir of Sijistān (No. 111); Mawlānā Habi Bihzādī,<sup>2</sup> Mawlānā Darwīsh Muḥammad of Mashhad;

<sup>1</sup> Abū'l-Fażl's list is neither complete, nor chronologically arranged.

<sup>2</sup> The MSS. and my text have wrong *Mas'ud* for Mahmūd.

<sup>3</sup> Some MSS. have *Hai* instead of *Habī* (an abbreviation for *Habil*).

Mawlānā Ḳishqī,<sup>1</sup> Muqīm of Khurāsān (No. 410); Sultān Mahmūd of Badakshān; Lashkar Khān (No. 90); Shāhbāz Khān (No. 80); Rāy Purukhotam; Shaykh Farid-i Bukhārī (No. 99); Qāzī Ali of Baghād; Jaṣfar Beg Ḥāṣaf Khān (No. 98); Khwāja Nizām<sup>2</sup> 'd-Dīn Ahmad; <sup>3</sup> Khwājagī Fath<sup>4</sup> 'llāh (No. 258).

The following have been *Sadr*<sup>5</sup> :—

Mir Fath<sup>6</sup> 'llāh; Shaykh Gadā'i, son of Shaykh Jumāl-i Kambū; Khwājagī Muḥammad Šālih, descendant in the third generation from Khwāja Abdu 'llāh Mairwārid; Mawlānā 'Alā'l-Baqī; Shaykh 'Abd<sup>7</sup> 'n-Nabī; Sultān Khwāja (No. 108); Sadr Jahān (No. 194).

*. Concluding Note by the Translator of Akbar's Mansabdārs.*

The principal facts which Abū 'l-Fażl's list of Grandees discloses are, *first*, that there were very few Hindūstānī Musulmāns in the higher ranks of the army and the civil service, most of the officers being foreigners, especially Persians and Afghāns; *secondly*, that there was a very fair sprinkling of Hindū Amīrs, as among the 415 Mansabdārs there are 51 Hindūs.

The Mansabdārs who had fallen into disgrace, or had rebelled, have mostly been excluded. Thus we miss the names of Mir Shāh Abū l-Masāli; Khwāja Maṣazzam, brother of Akbar's mother; Bābā Khān Qāqshāl; Maṣūm i Kābuli (p. 476, note); ḨArab Bahādur; Jabārī, etc. But there are also several left out, as Khizr Khwāja (p. 394, note 2), Sultān Husayn Jalā'ir (*vide* under No. 61), Kamāl Khān the Gakkhar (*vide* p. 507), Mir Gesū (p. 461), Nawrang Khān, son of Quṭb<sup>8</sup> 'd-Dīn Khān (No. 28), Mirzā Quli (p. 118), Rāja Āskaran (under No. 171), and others, for whose omission it is difficult to assign reason...

Comparing Abū 'l-Fażl's list with that in the *Tabsqīt*, or the careful lists of Shāhjahān's grandees in the *Pādišāh-nāma*, we observe that Abū 'l-Fażl has only given the *mawāb*, but not the actual commands, which would have shown the strength of the contingents (*tābīnān*). In other words, Abū 'l-Fażl has merely given the *zāt* rank (p. 251). This will partly account for the discrepancies in rank between his list and that by Nizām<sup>9</sup> 'd-Dīn in the *Tabsqīt* which may advantageously be given here. Nizām gives only mansabdārs of higher rank, viz.:—

<sup>1</sup> Persianized name of a man in 1172-219, the way of Ghaznī.

<sup>2</sup> Persianized name.

<sup>3</sup> (1501-1580) Son of a certain Muḥammad Sayyid 'l-Baqī, who was *Sadr* in the fifth year of Akbar (see *Akbar-nāma* IV, 163).

*In the Tabaqāt.<sup>1</sup>*

1. Khān Khānān Bayrām Khān . . . . .
2. Mirzā Shāhrukh, 5,000 . . . . .
3. Tardī Beg Khān . . . . .
4. Mun'im Khān . . . . .
5. Mirzā Rustam, 5,000 . . . . .
6. Mirzā Khān Khānān . . . . .
7. 'Ali Quli Khān Zamān . . . . .
8. Adham Khān . . . . .
9. Mirzā Sharaf'u 'd-Din Husayn . . . . .
10. Shamsu 'd-Din Muḥammad Atga Khān . . . . .
11. Muhammad 'Aqīz Kokultash, 5,000 . . . . .
12. Khusr Khwāja . . . . .
13. Bahādur Khān, 5,000 . . . . .
14. Mir Muḥammad Khān Atga . . . . .
15. Muhammad Quli Khān Barlās\* . . . . .
16. Khān Jahān, 5,000 . . . . .
17. Shihāb'u 'd-Din Ahmad Khān, 5,000 . . . . .
18. Saqīd Khān, 5,000 . . . . .
19. Pir Muḥammad Khān . . . . .
20. Rāja Bihārā Mal<sup>2</sup> . . . . .
21. Rāja Bhagwān Dās, 5,000 . . . . .
22. Mān Singh, 5,000 . . . . .
23. Khwāja 'Abdu 'l-Majid Aṣaf Khān, maintained 20,000 horse . . . . .
24. Sikandar Khān Uzbak<sup>2</sup> . . . . .
25. 'Abd'u llāh Khān Uzbak . . . . .
26. Qiyā Khān Gung<sup>2</sup> . . . . .
27. Yūsuf Muḥammad Khān Koka, 5,000 . . . . .
28. Zayn Khān Koka, 5,000 . . . . .
29. Shujā'at Khān, 5,000 . . . . .

*In Abū 'l-Fażl's list.*

- No. 10. Manṣab, 5,000.<sup>1</sup>
- " 7 ; 5,000.
- " 12 ; do.
- " 11 ; do.
- " 9 ; do.
- " 29 ; do.
- " 13 ; do.
- " 19 ; do.
- " 17 ; do.
- " 15 ; do.
- " 21 ; do.
- not in the Ā'in; *vide p. 394.*
- No. 22 ; 5,000
- " 16 ; do.
- " 31 ; do.
- " 24 ; do.
- " 26 ; do.
- " 25 ; do.
- " 20 ; do.
- " 23 ; do.
- " 27 ; do.
- " 30 ; do.
- " 49 ; 3,000.
- " 48 ; 3,000.
- " 14 ; 5,000.
- " 33 ; 5,000.
- " 18 ; 5,000.
- " 34 ; 4,500.
- " 51 ; 3,000.

<sup>1</sup> According to MS. No. 57, of the Library of the As. Soc., Bengal, and my own MS. The occasional differences in the names are mostly traceable to Akbar's hatred, which Abū 'l-Fażl shewed, of the names "Muhammad", "Ahmad".

<sup>2</sup> Mentioned in the Ā'in as belonging to the *Umarā-i kibār*, "the great Amirs," i.e., probably, the commanders of 5,000.

*In the Tabaqat.*

30. Shāh Budāgh Khān . . . .	No. 52 ; 3,000.
31. Ibrāhīm Khān Uzbak, 4,000 . . . .	„ 64 ; 2,500.
32. Tarsō Muhammad Khān, 5,000 . . . .	„ 32 ; 5,000.
33. Vazir Khān, 5,000 . . . .	„ 41 ; 4,000.
34. Muhammad Murād Khān <sup>1</sup> . . . .	„ 54 ; 3,000.
35. Ashraf Khān <sup>1</sup> . . . .	„ 74 ; 2,000.
36. Mahdi Qāsim Khān <sup>2</sup> . . . .	„ 36 ; 4,000.
37. Muhammadi Qāsim Khān . . . .	„ 40 ; 4,000.
38. Khwāja Sultān Ṣalī . . . .	„ 56 ; 3,000.
39. Rūjā Toḍlar Mal, 4,000 . . . .	„ 39 ; 4,000.
40. Mīrzā Yūsuf Khān Razawī, 4,000 . . . .	„ 35 ; 4,500.
41. Mīrzā Qulī Khān <sup>1</sup> . . . .	not in the Āṭīn; <i>vide</i> p. 418.
42. Muẓaffar Khān . . . .	No. 37 ; 4,000.
43. Ḥaydar Muhammad Khān, 2,000 . . . .	„ 66 ; 2,500.
44. Shāhanshah Khān Jalā'īr, 2,000 . . . .	„ 97 ; 2,000.
45. Ismā'īl Sultān Dulday . . . .	„ 72 ; 2,000.
46. Muhammad Khān Jalā'īr <sup>2</sup> . . . .	not in the Āṭīn.
47. Khān-i ṢĀlam, 3,000 . . . .	No. 58 ; 3,000.
48. Quṭbū'l-Dīn Muhammad Khān. maintained 5,000 horse . . . .	„ 28 ; 5,000.
49. Muhibb Ṣalī Khān, 4,000 . . . .	„ 107 ; 1,000.
50. Qulij Khān, 4,000 . . . .	„ 42 ; 4,000.
51. Muhammad Sādiq Khān, 4,000 . . . .	„ 43 ; 4,000.
52. Mīrzā Jānī Beg, 3,000 . . . .	„ 47 ; 3,000.
53. Ismā'īl Qulī Khān, 3,000 <sup>3</sup> . . . .	„ 46 ; 3,500.
54. Istimād Khān Gujrātī, 4,000 . . . .	„ 67 ; 2,500.
55. Rājā Rāy Singh, of Bikānīr and Nagor, 4,000 . . . .	„ 44 ; 4,000.
56. Sharif Muhammad Khān, 3,000 . . . .	„ 63 ; 3,000.
57. Shāh Fakhrū'l-Dīn, Naqābāt Khān, 1,000 . . . .	„ 88 ; 2,000.
58. Ḥabib Ṣalī Khān . . . .	„ 133 ; 1,000.
59. Shāh Qulī Mahram, 1,000 . . . .	„ 45 ; 3,500.

<sup>1</sup> Mentioned in the *Tabaqat* as belonging to the *Umarā-i kihāj*, "the great Amirs," i.e., probably the commanders of 5,000.

<sup>2</sup> He got insane. *Tabaqat*.

<sup>3</sup> MS. 1,000.

*In the Tabaqāt.**In Abū 'l-Fażl's list.*

60. Muhibb 'Alī <u>Khān</u> Rahtāsī, 4,000 . . . . .	not in the Ā'īn ; <i>vide</i> p. 466.
61. Muṣinū Ḥaḍ-Dīn Aḥmad . . . . .	No. 128 ; 1,000.
62. Istimād <u>Khān</u> Khwājasarā . . . . .	" 119 ; 1,000.
63. Dastam <sup>1</sup> <u>Khān</u> . . . . .	" 79 ; 2,000.
64. Kamāl <u>Khān</u> , the Gakkhar, 5,000 5,000 . . . . .	not in the Ā'īn ; <i>vide</i> p. 507, and under No. 247
65. Tāhir <u>Khān</u> Mir Farāghat, 2,000	No. 94 ; 2,000.
66. Sayyid Ḥāmid of Bukhārā, 2,000	" 78 ; 2,000.
67. Sayyid Maḥmūd <u>Khān</u> , Bārha, 4,000 . . . . .	" 75 ; 2,000.
68. Sayyid Aḥmad <u>Khān</u> , Bārha, 3,000 . . . . .	" 91 ; 2,000.
69. Qarā Bahādur <u>Khān</u> , <sup>2</sup> 4,000 (?)	" 179 ; 700.
70. Bāqī Muḥammad <u>Khān</u> Koka, 4,000 . . . . .	" 60 ; 3,000.
71. Sayyid Muḥammad Mīr Ḥadī . . . . .	" 140 ; 1,000.
72. Maṣṣūm <u>Khān</u> Farānkhūdī, 2,000	" 157 ; 1,000.
73. Nawrang <u>Khān</u> , 4,000 . . . . .	not in the Ā'īn ; <i>vide</i> p. 354.
74. Shāh Muḥammad <u>Khān</u> Atgā, younger brother of Shams <sup>3</sup> d'Dīn Atgah <sup>3</sup> . . . . .	not in the Ā'īn.
75. Maṭlab <u>Khān</u> , 2,000 . . . . .	No. 83 ; 2,000.
76. Shaykh Ibrāhīm, 2,000 . . . . .	" 82 ; 2,000.
77. 'Alī Qulī <u>Khān</u> , 2,000 . . . . .	" 124 ; 1,000.
78. Tolak <u>Khān</u> Qüchin, 2,000 . . . . .	" 158 ; 1,000.
79. Shāh Beg <u>Khān</u> Kābulī, 3,000	" 57 ; 3,000.
80. Fattū <u>Khān</u> Afgān, 2,000 . . . . .	not in the Ā'īn : <i>vide</i> No. 385.
81. Fath <u>Khān</u> Filbān, 2,000 . . . . .	not in the Ā'īn ; <i>vide</i> under
82. Samānjī <u>Khān</u> Mughul, 2,000 . . . . .	No. 100 ; 1,500. [No. 385]
83. Bābū Mankli, 1,000 . . . . .	" 202 ; 700.
84. Darwīsh Muḥammad Uzbak, 2,000 . . . . .	" 81 ; 2,000.
85. Shāhbāz <u>Khān</u> Kamībū, 2,000 . . . . .	" 80 ; 2,000.
86. Khwāja Juhān <u>Khurāsānī</u> . . . . .	" 110 ; 1,000.

<sup>1</sup> The MSS. of the *Tabaqāt* also have wrongly *Rustam* Khān.<sup>2</sup> MS. Bahādur Khān.<sup>3</sup> This is probably a mistake of the author of the *Tabaqāt*.

*In the Tabaqāt.**In Abū 'l-Fażl's list.*

87. Majnūn <u>Khān</u> Qāqshāl, kept 5,000 horse . . . . .	No. 50 ; 3,000.
88. Muḥammad Qāsim <u>Khān</u> , <sup>1</sup> 3,000	„ 40 ; 4,000.
89. Muẓaffar Ḥusayn Mīrzā, 1,000	„ 180 ; 700.
90. Rāja Jagannāth, 3,000 . . . . .	„ 69 ; 2,500.
91. Rāja Āskaran, 3,000 . . . . .	not in the Ā'īn ; <i>vide</i> No. 174.
92. Rāy Lonkarān, 2,000 . . . . .	not in the Ā'īn ; <i>vide</i> No. 265.
93. Mādhū Singh, "brother of R. Mān Singh," 2,000 . . . . .	No. 104 ; 1,500.
94. Sayf <u>Khān</u> Koṭka . . . . .	„ 38 ; 4,000.
95. Ghiyāṣ' d-Dīn 'Ali Āṣaf <u>Khān</u>	„ 126 ; 1,000.
96. Pāyanda <u>Khān</u> Mughul, 2,000	„ 68 ; 2,500.
97. Mubārak <u>Khān</u> , the Gakkhar, 1,000 . . . . .	„ 171 ; 1,000.
98. Bāz Bahādur Afgān, 2,000 . .	„ 120 ; 1,000.
99. Mīrak <u>Khān</u> Jinkjank (?) . . .	not in the Ā'īn.
100. Sayyid Qāsim Bārha, 2,000 . .	No. 105 ; 1,500.
101. Rāja Kangār, 2,000 . . . . .	not in the Ā'īn ; <i>vide</i> under No. 134.
102. Muḥammad Husayn Lashkar <u>Khān</u> , kept 2,000 horse . . . . .	No. 90 ; 2,000.
103. Husayn <u>Khān</u> Tukriyah, 2,000	„ 53 ; 3,000.
104. Jalāl <u>Khān</u> , the Gakkhar, 1,500	„ 170 ; 1,000.
105. Sa'īd <u>Khān</u> , the Gakkhar, 1,500	not in the Ā'īn ; <i>vide</i> p. 508, and under No. 247.
106. I'tibār <u>Khān</u> , Eunuch, 2,000 ..	No. 84 ; 2,000.
107. Khwājah Tāhir Muḥammad Tātār <u>Khān</u> . . . . .	„ 111 ; 1,000.
108. Moth Rāja, 1,500 . . . . .	„ 121 ; 1,000.
109. Mihtar <u>Khān</u> Khāṣa Khayl, 2,000 . . . . .	„ 102 ; 1,500.
110. Ṣafdar <u>Khān</u> , Khāṣa Khayl, 2,000 <sup>1</sup> . . . . .	not in the Ā'īn.
111. Bahār <u>Khān</u> , Khāṣa Khayl 2,000 . . . . .	No. 87 (?) ; 2,000.

<sup>1</sup> The same as No. 37 on p. 598 ?

*In the Tabaqāt.*

112. Farḥat <u>Khān</u> <u>Khāṣa</u> <u>Khayl</u> ,	
2,000 . . . . .	No. 145 ; 1,000.
113. Rāy Sāl Darbārī, 2,000 . . . . .	„ 106 ; 1,250.
114. Rāy Durgū, 1,500 <sup>1</sup> . . . . .	„ 103 ; 1,500.
115. Mīrak <u>Khān</u> Bahādur, <sup>2</sup> 2,000 . . . . .	„ 208 ; 500.
116. Shāh Muḥammad Qalātī . . . . .	95 ; 2,000.
117. Maqṣūd Ḡālī Kor . . . . .	136 ; 1,000.
118. Ikhlaṣ <u>Khān</u> , the Eunuch, 1,000	86 ; 2,000.
119. Mihr Ḡālī Sildoz, 1,500 . . . . .	130 ; 1,000.
120. Khudlāwand <u>Khān</u> Dakhnī,	
1,500 . . . . .	151 ; 1,000.
121. Mīr Murtazā Dakhnī, 1,000 . . . . .	162 ; 1,000.
122. Hasan <u>Khān</u> , a Batānī Afgān,	
1,000 . . . . .	220 ; 500.
123. Nazar Beg, son of Saqīd, the	
Ghakkārī, 1,000 . . . . .	247 ; 500.
124. Rājā Gopāl, 2,000 . . . . .	not in the Āṭīn ;

*vide under No. 305.*

125. Qiyyā <u>Khān</u> , 1,000 . . . . .	No. 184 ; 700.
126. Sayyid Hāshim Bārha, 2,000 . . . . .	143 ; 1,000.
127. Razawī <u>Khān</u> , 2,000 . . . . .	141 ; 1,000.
128. Rājā Bir Bal, 2,000 . . . . .	85 ; 2,000.
129. Shaykh Farīd-i Bukhārī, 1,500	99 ; 1,500.
130. Rājā Surjan, 2,000 . . . . .	96 ; 2,000.
131. Jaṣfar Beg, Āṣaf <u>Khān</u> , 2,000	98 ; 2,000.
132. Rājā Rūpsi Bairagi, 1,500 . . . . .	118 ; 1,000.
133. Fāzil <u>Khān</u> , 1,500 . . . . .	156 ; 1,000.
134. Shāh Quli <u>Khān</u> Nāranjī, 1,000	231 ; 500.
135. Shaykh Muḥammad <u>Khān</u> Bukh-	
ārī, 2,000 . . . . .	„ 77 ; 2,000.
136. Lāl <u>Khān</u> Badakhshī . . . . .	„ 209 ; 500.
137. Khanjar Beg Chaghtā <sup>3</sup> . . . . .	not in the Āṭīn.
138. Makhsūṣ <u>Khān</u> , 2,500 . . . . .	No. 70 ; 2,500.
139. Sūni <u>Khān</u> Arlāt . . . . .	„ 216 ; 500.

<sup>1</sup> MS., 1,000.<sup>2</sup> He died in the explosion of a mine before Chitor.<sup>3</sup> "He belongs to the old Amīrs of the present dynasty. He was an accomplished man, excelled in music, and composed poems. There exists a well-known Maqāmā by him, *dar bāb-i akhdarā*, on the subject of dancing girls." *Tabaqāt*. *Vide Akbar-nāma*, II, 82.

*In the Tabaqat.**In Abū 'l-Fażl's list.*

140. Mirzā Husayn Khān . . .	No. 149 ; 1,000.
141. Jagat Singh, 1,500 . . .	„ 160 ; 1,000.
142. Mirzā Najāt Khān . . .	„ 142 ; 1,000.
143. Ṣalīl Dost Khān, 1,000 <sup>1</sup> . . .	not in the Ā'īn.
144. Sultān Husayn Khān . . .	not in the Ā'īn.
145. Khwāja Shāh Mansūr Shīrāzī . . .	No. 122 ; 1,000.
146. Salīm Khān, 1,000 . . .	„ 132 ; 1,000.
147. Sayyid Chhajhū Bārha . . .	„ 221 ; 500.
148. Darbār Khān, 1,000 . . .	„ 185 ; 700.
149. Hājī Muḥammad Sistānī, 1,000 (?) „	55 ; 3,000.
150. Muḥammad Zamān <sup>2</sup> . . .	not in the Ā'īn.
151. Khurram Khān, 2,000 <sup>3</sup> . . .	not in the Ā'īn.
152. Muḥammad Qulī Toqbāy, 1,000 . . .	No. 129 ; 1,000.
153. Mujāhid Khān, 1,000 <sup>4</sup> . . .	not in the Ā'īn.
154. Sultān Ibrāhīm Awbahī <sup>5</sup> . . .	not in the Ā'īn.
155. Shāh Ghāzī Khān Turkmān . . .	not in the Ā'īn.
156. Sheroya, 1,000 . . .	No. 168 ; 1,000.
157. Kākar Ṣalīl Khān, 1,000 . . .	„ 92 ; 2,000.
158. Naqīb Khān, 1,000 . . .	„ 161 ; 1,000.
159. Beg Nūrīn Khān, 1,000 . . .	„ 212 ; 500.
160. Qutlū Qadam Khān, 1,000 . . .	„ 123 ; 1,000.
161. Jalāl Khān Qurchī, 1,000 . . .	„ 213 ; 500.
162. Shimāl Khān Qurchī, 1,000 . . .	„ 154 ; 1,000.
163. Mirzādā Ṣalīl Khān . . .	„ 152 ; 1,000.
164. Sayyid Ṣalīl 'Alī Khān . . .	„ 189 ; 700.
165. Mīr Sharīf-i Āmulī, 1,000 . . .	No. 166 ; 1,000.
166. Farrukh Khān . . .	„ 232 ; 500.
167. Dost Khān <sup>6</sup> . . .	not in the Ā'īn.
168. Jaṣfar Khān Turkmān, 1,000 . . .	No. 114 ; 1,000.

<sup>1</sup> "He was a servant of Humāyūn. In Akbar's service he rose to a command of 1,000, and died at Lāhor." One MS. calls him Ṣalīl Dost Khān Nārāngī, the other has Bārbegī, an unusual title for the Mughul period.

<sup>2</sup> "Muḥammad Zamān is the brother of Mirzā Yūsuf Khān (No. 35). He belonged to the commanders of 1,000, and was killed in Gagha." *Tabaqat*.

<sup>3</sup> According to the *Tabaqat*, he was dead in 1000. *Vide Akbar-nāma*, II, 98, 108, 200, 284, 287.

He is not to be confounded with Mirzā Khurram (No. 177).

<sup>4</sup> Mujāhid Khān was the son of Muqālib Khān, one of Humāyūn's courtiers. He was killed at Konbhalmir. *Akbar-nāma*, III, 140, 108.

<sup>5</sup> He was the *khālī*, or maternal uncle, of the author of the *Tabaqat*, and distinguished himself in leading a successful expedition into Kāmīrān.

<sup>6</sup> One MS. calls him *ṣāfi*, the other *ṣāfi*. "He belonged to the commanders 1,000, and is now (A.H. 1101) dead."

*In the Tabaqāt.*

169. Rāy Manohar . . . . .	No. 265 ; 400.
170. Shaykh 'Abdu 'r-Rahīm of Lakhnau ,	197 ; 700.
171. Mirzā Abū 'l-Muzaffar . . . . .	240 ; 500.
172. Rāj Singh, son of Rāja Āskaran . . . . .	174 ; 1,000.
173. Rāy Patr Dās . . . . .	196 ; 700.
174. Jānish Bahādur . . . . .	235 ; 500.
175. Muḥammad Khān Niyāzī . . . . .	239 ; 500.
176. Rām Dās Kachhwāha . . . . .	238 ; 500.
177. Mir Abū 'l-Qāsim . . . . .	251 ; 500.
178. Khwāja 'Abdu 'l-Hay, Mir 'Adl . . . . .	230 ; 500.
179. Shamsu 'd-Dīn Husayn, son of Aqzam Khān . . . . .	163 ; 1,000.
180. Khwāja Shamsu 'd-Dīn Khawāfi . . . . .	159 ; 1,000.
181. Mir Jamalu 'd-Dīn Husayn Injū, 1,000 . . . . .	164 ; 1,000.
182. Shaykh 'Abdu 'llāh Khān, son of Muḥammad Ghaws, 1,000 . . . . .	173 ; 1,000.
183. Sayyid Rājū Bārha, 1,000 . . . . .	165 ; 1,000.
184. Mednī Rāy Chauhān, 1,000 . . . . .	198 ; 700.
185. Mir Tāhir Razawī, brother of M. Yūsuf Khān . . . . .	236 ; 500.
186. Tāsh Beg Kābulī . . . . .	172 ; 1,000.
187. Ahmād Beg Kābulī, keeps 700 horse . . . . .	191 ; 700.
188. Sher Khwāja . . . . .	176 ; 800.
189. Muḥammad Quli Turkmān . . . . .	203 ; 600.
190. Mirzā 'Alī Alāmshāh <sup>1</sup> . . . . .	237 ; 500.
191. Wazir Janil . . . . .	200 ; 700.
192. Rāy Bhoj, 1,000 . . . . .	175 ; 1,000.
193. Bakhtyār Beg Turkmān . . . . .	204 ; 600.
194. Mir Ṣadr Jahān . . . . .	194 ; 700.
195. Ḥasan Beg Shaykh 'Umari . . . . .	167 ; 1,000.
196. Shādmān, son of 'Azīz Koka . . . . .	233 ; 500.
197. Rāja Mukātmān Bhadaurya . . . . .	249 ; 500.
198. Bāqī Safarchī, <sup>2</sup> son of Tāhir Khān Farāghat . . . . .	not in the Āṣīn ; vide No. 9

<sup>1</sup> " He is the brother of 'Alāmshāh, a courageous man, skilful in the use of arms." *Tabaqāt*. This remark is scarcely in harmony with the facts recorded under No. 237  
<sup>[2]</sup> Or *Sufra-chī*?—P.]

*In the Tabaqāt.**In Abū 'l-Fażl's list.*

199. Faridūn Barlās . . . . . No. 227 ; 500.  
 200. Bahādur Khān Qurdār, a Tarīn  
     Afghān . . . . . , 269 ; 400.  
 201. Shaykhī Bāyazīd-i Chishtī . . . . . 260 : 400.

In this above list, a few grandees are mentioned whom Abū 'l-Fażl classes among the commanders of 400. Nizām, however, adds the following note to his own list—"Let it be known that the title of *Amīr* is given to all such as hold *Mangabs* from 500 upwards. *None of those whom I have enumerated holds a less rank.*"

The Historian Bādā'ī has not given a list of *Amīrs*, but has compiled instead a very valuable list of the poets, doctors, learned men, and saints of Akbar's reign, together with biographical notices, which make up the third volume of the edition printed by the Asiatic Society of Bengal. With his usual animus he says (III. 1)—"I shall not give the names of the *Amīrs*, as Nizām has given them in the end of his work, and *besides most of them have died without having obtained the pardon of God.*

*I have seen none that is faithful in this generation :*

*If thou knowest one, give him my blessing.*"

Of the *Mangabdārs* whose names Abū 'l-Fażl has not given, because the *Āṣīn* list refers to the period prior to the 40th year of Akbar's reign, the most famous are Mahābat Khān, Khān Jahān Lodi (*cide* under No. 309), and 'Abdū 'llāh Khān Firuz-jang.

We have no complete list of the grandees of Jahāngīr's reign; but the Dutch traveller De Laet, in his work on India (p. 151) has a valuable note on the numerical strength of Jahāngīr's *Mangabdārs*, which may be compared with the lists in the *Āṣīn* and the *Pādīshāhnāma* (II, 717). Leaving out the princes, whose *mansabs* were above 5,000, we have:—

<i>Commanders</i>	<i>Under Akbar.</i>	<i>Under Jahāngīr.</i>	<i>Under Shahjahān</i>
<i>of</i>	(Āṣīn)	(De Laet)	(Pādīshāhnāma)
5,000	30	8	20
4,500	2	9	0
4,000	9	25	20
3,500	2	30	0
3,000	17	36	44
2,500	8	42	11
2,000	27	45	51
1,500	7	51	52
1,250	1	0	0

<i>Commanders</i>	<i>Under Akbar.</i>	<i>Under Jahāngīr.</i>	<i>Under Shāhjahān</i>
<i>of</i>	<i>(Ā*in)</i>	<i>(De Laët)</i>	<i>(Pādishāhnāma)</i>
1,000 . . . . .	31 . . . . .	55 . . . . .	97 . . . . .
900 . . . . .	38 . . . . .	0 . . . . .	23 . . . . .
800 . . . . .	2 . . . . .	0 . . . . .	40 . . . . .
700 . . . . .	25 . . . . .	58 . . . . .	61 . . . . .
600 . . . . .	4 . . . . .	0 . . . . .	30 . . . . .
500 . . . . .	46 . . . . .	80 . . . . .	114 . . . . .
Total . . . . .	<hr/> 249 . . . . .	<hr/> 439 . . . . .	<hr/> 563 . . . . .
400 . . . . .	18 . . . . .	73 . . . . .	
350 . . . . .	19 . . . . .	58 . . . . .	
300 . . . . .	33 . . . . .	72 . . . . .	
250 . . . . .	12 . . . . .	85 . . . . .	not specified.
200 . . . . .	81 . . . . .	150 . . . . .	
Total . . . . .	163 . . . . .	438 . . . . .	
150 . . . . .	53 . . . . .	242 . . . . .	
120 . . . . .	1 . . . . .	0 . . . . .	
100 . . . . .	250 . . . . .	300 . . . . .	
80 . . . . .	91 . . . . .	245 . . . . .	not specified
60 . . . . .	204 . . . . .	397 . . . . .	
50 . . . . .	16 . . . . .	0 . . . . .	
40 . . . . .	260 . . . . .	298 . . . . .	
30 . . . . .	39 . . . . .	240 . . . . .	
20 . . . . .	250 . . . . .	232 . . . . .	
10 . . . . .	224 . . . . .	110 . . . . .	
Total . . . . .	<hr/> 1,388 . . . . .	<hr/> 2,064 . . . . .	

The number of Ahadīs under Jahāngīr, De Laët fixes as follows :

Chahāraspas . . . . .	741
Sihaspas . . . . .	1,322
Duaspas . . . . .	1,428
Yakaspas . . . . .	950

Under Shāhjahān, 17 Grandees were promoted, up to the 20th year of his reign, to mansabs above 5,000. There is no Hindū among them.

De Laët has not mentioned how many of the Amirs were Hindūs. But we may compare the lists of the *Aīn* and the *Pādishāhnāma*.

We find under Akbar :—

among 232 mansabdārs from 5,000 to 500 . . . . .	32 Hindūs.
among 163 mansabdārs from 400 to 200 . . . . .	25 "

Under Shāhjahān (20th year of his reign), we have :—

among 12 mansabdārs above 5,000 . . . . .	no Hindūs.
among 580 mansabdārs from 5,000 to 500 . . . . .	110 Hindūs

The names of commanders below 500 are not given in the *Pādishāhnāma*. Regarding other facts connected with the relative position of Hindūs and Muhammadans at the Mughul court, I would refer the reader to my "Chapter from Muhammadan History," *Calcutta Review*, April, 1871.

### *Aīn* 30 (continued).

### THE LEARNED MEN OF THE TIME.

I shall now speak of the sages of the period and classify them according to their knowledge, casting aside all differences of creed. His Majesty, who is himself the leader of the material and the ideal worlds, and the sovereign over the external and the internal, honours five classes of sages as worthy of attention. And yet all five, according to their light, are struck with his Majesty's perfection, the ornament of the world. The *first* class, in the lustre of their star, perceive the mysteries of the external and the internal, and in their understanding and the breadth of their views, fully comprehend both realms of thought, and acknowledge to have received their spiritual power from the throne of his Majesty. The *second* class pay less attention to the external world; but in the light of their hearts they acquire vast knowledge. The *third* class do not step beyond the arena of observation (*nazar*) and possess a certain knowledge of what rests on testimony. The *fourth* class look upon testimony as something filled with the dust of suspicion, and handle nothing without proof. The *fifth* class are bigoted, and cannot pass beyond the narrow sphere of revealed testimony. Each class has many subdivisions.

I do not wish to set up as a judge and hold forth the faults of people. The mere classification was repugnant to my feelings; but truthfulness helps on the pen.

*First Class.—Such as understand the mysteries of both worlds.*

1. Shaykh Mubārak of Nāgor.<sup>1</sup>

Vide under No. 253. The *Tabaqāt* also mentions a Shaykh Mubārak of Alwar, and a Sayyid Mubārak of Gwālyār.

2. Shaykh Niżām.

Abū 'l-Fażl either means the renowned Niżam<sup>u</sup> 'd-Dīn of Amethī, near Lakhnau, of the Chishtī sect, who died A.H. 979; or Niżām<sup>u</sup> 'd-Dīn of Närnaul, of the same sect, who died in 997.

3. Shaykh Adhan.

He also belonged to the Chishtīs, and died at Jaunpūr in 970.

4. Miyān Wajīh<sup>u</sup> 'd-Dīn.

Died at Ahmādābād in 998. The *Tabaqāt* mentions a contemporary, Shaykh Wajīh<sup>u</sup> 'd-Dīn Gujrātī, who died in 995.

5. Shaykh Rukn<sup>u</sup> 'd-Dīn.

He was the son of Shaykh 'Abd<sup>u</sup> 'l-Quddūs of Gango. Badā'oni saw him at Dihlī at the time of Bayrūnī's fall.

6. Shaykh Abdu 'l-Azīz (of Dihlī).

7. Shaykh Jalālu 'd-Dīn.

He belongs to Thanesar, and was the pupil and spiritual successor (*khalīfa*) of 'Abd<sup>u</sup> 'l-Quddūs of Gango. Died 989.

8. Shaykh Ilāhdiya.

*Ilāhdiya* is Hindūstānī for the Persian *Ilāhdād*, "given ('diyā) by God," "Theodore." He lived at Khayrūbūd and died in 993.

9. Mawlānā Husāmu 'd-Dīn.

"Mawlānā Husāmu 'd-Dīn Surk̄h of Lāhor. He differed from the learned of Lāhor, and studied theology and philosophy. He was very pious." *Tabaqāt*.

10. Shaykh 'Abd<sup>u</sup> 'l-Ghafūr.

He belongs to A'zampūr in Sambhal, and was the pupil of 'Abd<sup>u</sup> 'l-Quddūs. Died in 995.

11. Shaykh Pānjū.

He was wrongly called Bechū on p. 110, note 3. He died in 969. Badā'oni, II, 53.

12. Mawlānā Ismā'īl.

He was an Arabian, and the friend of Shaykh Husayn, who taught in Humāyūn's Madrasa at Dihlī. He was a rich man, and was killed by some burglars that had broken into his house.

<sup>1</sup> The notes are taken from the *Tabaqāt*, the third volume of *Badā'oni*, and the *Mir'at-i-Qāsim*.

- |                    |                |
|--------------------|----------------|
| 13. Madhū Sarsuti. | 18. Rāmtirth.  |
| 14. Madhūsūdan.    | 19. Nar Sing.  |
| 15. Nārāy় Asram.  | 20. Parmindar. |
| 16. Harijī Sūr.    | 21. Ādit.      |
| 17. Damūdar Bhat.  |                |

*Second Class.—Such as understand the mysteries of the heart.*

22. Shaykh Ruknū 'd-Dīn Māhmūd <sup>i</sup> Kamāngar (the bow maker).
23. Shaykh Amānū 'llāh.
24. Khwāja Ḡālidū 'sh-Shahīd.

He is the son of Khwājagān Khwāja, son of the renowned Khwāja Ahrār. *Vide* No. 17 and No. 108. He died in 982, and was buried at Samarcand. He had been for twenty years in India, and held a jāgīr in Pargana حماقی, in the Bārī Duāb, where he maintained two thousand poor.

25. Shaykh Mūsā.

He was a smith (*āhangar*), and performed many miracles. He died in the beginning of Akbar's reign, and was buried at Lāhor. The elder brother of Shaykh Salim-i Chishtī also was called Shaykh Mūsā; *vide* under No. 82. *Vide* also below, No. 102.

26. Bābā Balās.

27. Shaykh 'Alā'ū 'd-Dīn Majzūb. *Vide Badā'onī*, III, 61.

28. Shaykh Yūsuf Harkun.

The *Tabaqāt* calls him Shaykh Yūsuf Harkun Majzūb of Lāhor.

29. Shaykh Burhān.

He lived as a recluse in Kālpī, and subsisted on milk and sweetmeats, denying himself water. He knew no Arabic, and yet explained the Qurān. He was a Mahdawī. He died in 970 at the age of one hundred years, and was buried in his cell.

30. Bābā Kipūr.

Shaykh Kipūr Majzūb of Gwālyār, a Husaynī Sayyid, was at first a soldier, then turned a *bihishṭī*, and supplied widows and the poor with water. He died in 979 from a fall from his gate.

31. Shaykh Abū Is-hāq Firang. *Vide Badā'onī*, III, 48.

32. Shaykh Dā'ud.

He is called Jhanniwāl from Jhanni near Lāhor. His ancestors had come from Arabia and settled at Sītpūr in Multān, where Dā'ud was born. *Badā'onī* (III, p. 28) devotes eleven pages to his biography. He died in 982.

<sup>1</sup> *Badā'onī* (III, p. 151) mentions a Zaynū 'd-Dīn Māhmūd Kamāngar.

**33. Shaykh Salim-i Chishti.**

He was a descendant of Shaykh Farid-i Shakarganj, and lived in Fathpur Sikri highly honoured by Akbar. Jahangir was called after him Salim. He died in 979. Several of his relations have been mentioned above.

**34. Shaykh Muhammad Ghawṣ of Gwālyār.**

*Vide* No. 173.

**35. Rām Bhadr.**

**36. Jadrūp.**

*Third Class.—Such as know philosophy and theology.<sup>1</sup>*

**37. Mīr Fathū 'llāh of Shīrāz.**

*Vide* pp. 34, 110, 208, 284. His brother was a poet and wrote under the *takhallus* of *Fāriqī*; *vide Badā'īnī*, III, 292. His two sons were Mīr Taqi and Mīr Sharif.

**38. Mīr Murtażā.**

He is not to be confounded with Mīr Murtażā, No. 162. Mīr Murtażā Sharif of Shīrāz died in 974 at Dihli, and was buried at the side of the poet Khusraw, from where his body was taken to Mashhad. He had studied the Ḥadīs under the renowned Ibn Ḥajar ir Makkah, and then came over the Dakhin to Āgra. *Vide Akbarnāma*, II, 278, 337.

**39. Mawlānā Sa'īd, of Turkistān.**

He came in 968 from Māwara 'n-nahr to Āgra. *Bad.*, II, 49. He died in Kābul in 970; *i.e.*, III, 152.

**40. Hāfiẓ of Tāshkand.**

He is also called Hāfiẓ Kumakī. He came in 977 from Tāshkand to India, and was looked upon in Māwara 'n-nahr as a most learned man. He had something of a soldier in him, and used to travel about, like all Turks, with the quiver tied to his waist. He went over Gujrāt to Makkah, and from there to Constantinople, where he refused a vazirship. Afterwards he returned to his country, where he died. *Vide Badā'īnī*, II, 187.

**41. Mawlānā Shāh Muḥammad.**

*Vide* p. 112; *Bad.*, II, 295, ll.

**42. Mawlānā Alā'ū 'd-Dīn.**

He came from Lāristān, and is hence called *Lārī*. He was the son of Mawlānā Kamālū 'd-Dīn Iṣayn and studied under Mawlānā ʒ. al Dawwānī Shāfi'i. He was for some time Akbar's teacher. Once at a darbār he placed himself before the *Khān-i Aṣzam*, when the Mir Tozak

<sup>1</sup> *Maqūl o manqūl*, pr. that which is based on reason (*Qayl*) and traditional testimony (*manqūl*).

told him to go back. "Why should not a learned man stand in front of fools," said he, and left the hall, and never came again. He got 4,000 bighas as sayūrghāl in Sambhal, where he died.

43. Hakim Miṣrī. *Vide No. 254.*

44. Mawlānā Shaykh Husayn (of Ajmīr).

He was said to be a descendant of the great Indian saint Muṣin-i-Chishti of Ajmīr, was once banished to Makkah, and had to suffer, in common with other learned men whom Akbar despised, various persecutions. *Badā'īnī*, III, 87.

45. Mawlānā Mir Kalānī.

He died in 981, and was buried at Āgra. He was Jahāngīr's first teacher. *Bad.*, II, 170.

46. Ghāzī Khān. *Vide No. 144.*

47. Mawlānā Ṣadiq.

He was born in Samarcand, came to India, and then went to Kābul, where he was for some time the teacher of Mirzā Muḥammad Hakīm, Akbar's brother. He then went back to his home, where he was alive in 1001. The *Tabaqāt* calls him Mullā Ṣādiq Ḥalwāī. *Badā'īnī* (III, 255, where the Ed. Bibl. India has wrongly *Halwānī*) puts him among the poets.

48. Mawlānā Shāh Muḥammad.

*Vide No. 41.* This seems to be a mere repetition. Other Histories only mention one Mawlānā of that name.

*Fourth Class.—Such as know philosophy (Saqlī kalām).<sup>1</sup>*

49. Mawlānā Pīr Muḥammad. *Vide No. 20.*

50. Mawlānā 'Abdu'l-Bāqī.

He was a Ṣadr; *vide* pp. 282, 528 [and *Akbarnāma*, II, 143].

51. Mirzā Mufīs.

He was an Uzbak, came from Māwarā 'n-nahr to India, and taught for some time in the Jāmī Masjid of Muṣinū 'd-Dīn Farankhūdī (*vide* No. 128) at Āgra. He died in Makkah at the age of seventy. *Vide Bad.*, II, 187.

52. Mawlānāzāda Shukrī.

53. Mawlānā Muḥammad.

He lived at Lāhor and was in 1004 nearly ninety years old. *Badā'īnī* (III, 154) calls him Mawlānā Muḥammad Muftī.

<sup>1</sup> This means chiefly religious testimony based on human reason, not on revelation. Abū 'l-Faṣl evidently takes it in a wider sense, as he includes the doctors in this class.

Abū 'l-Fażl, however, means perhaps Mawlānā Muḥammad of Yazd, a learned and bigoted Shī'ah, who was well received by Akbar and Abū 'l-Fażl, to whose innovations he at first agreed. But he got tired of them and asked for permission to go to Makkah. He was plundered on the road to Sūrat. *Mīr'at*. But *Badd'onī* tells quite a different story; *vide p. 198.*

Or it may refer to No. 140, p. 438.

54. Qāsim Beg.

*Vide No. 350, p. 112.* The *Tabaqāt* also says of him that he was distinguished for his acquirements in the *'aqiq ulūm*.

55. Mawlānā Nūru 'd-Dīn Tarkhān.

*Vide under No. 393.* He was a poet and a man of great erudition. Towards the end of his life "he repented" and gave up poetry. He was for a long time Mutawalli of Humāyūn's tomb in Dihlī, where he died.

The *Tabaqāt* says that he was a good mathematician and astronomer. According to the *Ma'āṣir*, he was born in Jām in Khurāsān, and was educated in Mashhad. He was introduced to Bābur, and was a private friend of Humāyūn's, who like him was fond of the astrolabe. He went with the emperor to Irāq, and remained twenty years in his service. As poet, he wrote under the *takhallus* of "Nūri". He is also called "Nūri of Safidūn", because he held Safidūn for some time as jāgīr. Akbar gave him the title of *Khān*, and later that of Tarkhān,<sup>1</sup> and appointed him to Samānah.

56. Nārāyn.

64. Bidyāniwās.

57. Madhūbhat.

65. Gorināth.

58. Srībhat.

66. Gopināth.

59. Bishn Nāth.

67. Kishn Pandit.

60. Rām Kishn.

68. Bhāṭṭāchārj.

61. Balbhadr Misr.

69. Bhagīrat Bhāṭṭāchārj.

62. Bāstidev Misr.

70. Kāshī Nāth Bhāṭṭāchārj.

63. Bāmanbhat.

### Physicians.

71. Hakim Miṣri. *Vide No. 254.*

72. Ḥakimu 'l-Mulk.

His name is Shamsu 'd-Dīn and, like several other doctors of Akbar's court, he had come from Gilān on the Caspian, to India. He was a very learned man. When the learned were driven from court and the innova-

<sup>1</sup> The title carried with it none of the privileges attached to it; *vide p. 393.* The *Ma'āṣir* has some verses made by Nūri on his empty title.

tions commenced, he asked for permission to go to Makkah (988), where he died.

73. Mullā Mir.

The *Tabaqāt* calls him Mullā Mir Tabib of Hairāt, grandson of Mullā 'Abdu'l-Hay Yazdī.

74. Ḥakim Abū'l-Fath.. *Vide* No. 112, p. 468.

75. Ḥakim Zanbil Beg. *Vide* No. 150, p. 490.

76. Ḥakim 'Alī of Gilān. *Vide* No. 192, p. 519.

77. Ḥakim Hasan.

He also came from Gilān. His knowledge, says *Badā'oni* (III, 167), was not extensive, but he was an excellent man.

78. Ḥakim Aristū.

79. Ḥakim Fathū'llāh.

He also came from Gilān, knew a great deal of medical literature, and also of astronomy. He wrote a Persian Commentary to the *Qānūn*. In the first year of Jahāngīr's reign he was a Commander of 1,000, three hundred horse (*Tuzuk*, p. 34). The *Pādishāhnāma* (I, b., 350) says that he afterwards returned to his country, where he committed suicide. His grandson, Fathū'llāh, was a doctor at Shājahān's court.

80. Ḥakim Masiḥū'l-Mulk.

He came from the Dakhin, where he had gone from Shirāz. He was a simple, pious man, and was physician to Sultān Murād. He died in Mālwāh.

81. Ḥakim Jalālu'd-Dīn Muẓaffar. *Vide* No. 348, p. 582.

82. Ḥakim Luṭfū'llāh. *Vide* No. 354, p. 584.

83. Ḥakim Sayfū'l-Mulk Lang.

*Badā'oni* and the *Tabaqāt* call him Sayfū'l-Mulūk. Because he killed his patients, he got the nickname of *Sayfū'l-Hukamā*, "the sword of the doctors." He came from Dāmāwand, and was in Āgra during Bayrām's regency. Later he went back to his country. He was also a poet and wrote under the *takhallus* of "Shujā'i". He is not to be confounded with No. 201, p. 528.

84. Ḥakim Ḥumān. *Vide* No. 205, p. 529.

85. Ḥakim 'Ain'l-Mulk. *Vide* No. 234, p. 480.

86. Ḥakim Shifā'i.

The *Mirāt* mentions a Ḥakim Shifā'i, who in his poetical writings calls himself Muẓaffar ibn-i Muḥammad Al-ḥusaynī As-shifā'i. He was born at Isfahān, and was a friend of Shāh 'Abbās-i Ṣafawī. He died in 1037. There is a copy of his *Masnawi* in the Library of the Asiatic Society of Bengal (No. 795).

87. Ḥakīm Niṣmatū 'llāh.

88. Ḥakīm Dawā'ī.

*Dawā'ī* was also the *tak̄hallus* of No. 85.

89. Ḥakīm Ṭalab Ḳalī.

90. Ḥakīm 'Abdū 'r-Rahīm.

91. Ḥakīm Rūḥū 'llāh.

92. Ḥakīm Fakhrū 'd-Dīn Ḳalī.

93. Ḥakīm Is-hāq.

94. Shaykh Ḥasan, and 95. Shaykh Bīnā.

Shaykh Ḥasan of Pānīpat, and his son Shaykh Bīnā were renowned surgeons. Instead of "Bīnā", the MSS. have various readings. The *Maṭāṣir* has *Phaniyā*, the *Tabaqāt Bhaniyā*.

Shaykh Bīnā's son is the well-known Shaykh Ḥasan, or Hassū, who under Jahāngīr's rose to great honours, and received the title of *Muqarrab Khān*. Father and son, in the 41st year, succeeded in curing a bad wound which Akbar had received from a buck at a deer-fight. Hassū was physician to Prince Salim, who was much attached to him. After his accession, he was made a commander of 5,000 and governor of Gujrāt, in which capacity he came in contact with the English at Sūrat. He gave no satisfaction, and was recalled. In the 13th year (1607) he was made governor of Bihār, and in the 16th, governor of Āgra. In the beginning of Shāhjahān's reign, he was pensioned off, and received the Pargana of Kayrāna, his birthplace, as jāgīr. He constructed a mausoleum near the tomb of the renowned Saint Sharafū 'd-Dīn of Pānīpat, and died at the age of ninety. In Kayrāna, he built many edifices, and laid out a beautiful garden with an immense tank. He obtained excellent fruit-trees from all parts of India, and the Kayrāna mangoes, according to the *Maṭāṣir*, have since been famous in Dihlī.

Muqarrab's son, Rizqū 'llah, was a doctor under Shāhjahān, and a commander of 800. Awrangzeb made him a *Khān*. He died in the 10th year of Awrangzeb.

Muqarrab's adopted son is Masiḥā-i Kairānawī. His real name was Saṣadū 'llah. He was a poet, and composed an epic on the story of Sītā. Rāmchandra's wife.

96. Mahādev.

98. Nārāyin.

97. Bhīm Nāth.

99. Siwaji.<sup>1</sup>

<sup>1</sup> The *Tabaqāt* mentions a few other Hindū doctors of distinction who lived during Akbar's reign, viz. Bhīraū, Durgā Mal, Chandr Sen ("an excellent surgeon"), and Illī (one MS. has Abl).

*Fifth Class.—Such as understand sciences resting on testimony (naql).<sup>1</sup>*

100. Miyān Hātim.

He lived at Sambhal. The historian Badā'ī, when twelve years old, learned under him in 930. Hātim died in 969.

101. Miyān Jamāl Khān.

He was Muftī of Dihlī and died more than ninety years old in 984. He was a Kambū.

102. Mawlānā 'Abdu 'l-Qādir.

He was the pupil of Shaykh Hāmid Qādirī (buried at Hāmidpūr, near Multān), and was at enmity with his own younger brother Shaykh Mūsā, regarding the right of succession. 'Abdu 'l-Qādir used to say the *nafl-prayers*<sup>2</sup> in the audience-hall of Fathpūr Sikri, and when asked by Akbar to say them at home, he said, "My king, this is not your kingdom that you should pass orders." Akbar called him a fool, and cancelled his grant of land, whereupon 'Abdu 'l-Qādir went back to Uchh. Shaykh Mūsā did better; he joined the army, and became a commander of 500. *Vide* below, Nos. 109, 131.

The *Mir'at* mentions a Mawlānā 'Abdu 'l-Qādir of Sirhind as one of the most learned of Akbar's age.

103. Shaykh Ahmad.

The *Tabaqāt* mentions a Shaykh Hāji Ahmad of Lāhor, and a Shaykh Ahmad Hāji Pūlādi Majzūb of Sind.

104. Makhdūmu 'l-Mulk. *Vide* p. 172.

This is the title of Mawlānā 'Abdu 'llāh of Sultānpūr, author of the *Qasmat-i-Anbiyā*, and a commentary to the *Shamā'il 'n-Nabī*. Humāyūn gave him the titles of Makhdūmu 'l-Mulk and Shaykh 'l-Islām. He was a bigoted Sunnī, and looked upon Abū 'l-Fażl from the beginning as a dangerous man. He died in 990 in Gujrāt after his return from Makkah.

105. Mawlānā 'Abdu 's-Salām.

The *Tabaqāt* says, he lived at Lāhor and was a learned man.

The *Mir'at* mentions another Mawlānā 'Abdu 's-Salām of Lāhor, who was a great lawyer (*fuqīh*) and wrote a commentary to *Baizāwi*. He died more than ninety years old in the first year of Shāhjahān's reign.

106. Qāzi Ṣadrū 'd-Dīn.

Qāzi Ṣadrū 'd-Dīn Qurayshī Abbāsī of Jālindhār was the pupil of Makhdūmu 'l-Mulk (No. 104). He was proverbial for his memory. He was attached to dervishes and held such broad views, that he was looked upon by common people as a heretic. When the learned were driven

<sup>1</sup> As religious law, Hadis, history, etc.

<sup>2</sup> Voluntary prayers.

from court, he was sent as Qāzī to Bharōch, where he died. His son, Shaykh Muhammad, succeeded him. His family remained in Gujrāt.

107. Mawlānā Sa‘adū llāh.

He lived at Bīyāna, and was looked upon as the best grammarian of the age. He was simple in his mode of life but liberal to others. Towards the end of his life he got silent, and shut himself out from all intercourse with men, even his own children. He died in 989.

108. Mawlānā Is-hāq.

He was the son of Shaykh Kākū, and lived at Lāhor. Shaykh Sa‘adū llāh Shaykh Munawwar, and many others, were his pupils. He died more than a hundred years old in 996.

109. Mir ‘Abdū ‘l-Latīf. *Vide* No. 161, p. 496.

110. Mir Nūrū llāh.

He came from Shustar and was introduced to Akbar by Ḥakīm Abū ‘l-Faṭḥ. He was a Shi‘ah, but practised *tariqa* among Sunnis, and was even well acquainted with the law of Abū Ḥanīfa. When Shaykh Muṣīn Qāzī of Lāhor retired, he was appointed his successor, and gave every satisfaction. After Jahāngīr’s accession, he was recalled. Once he offended the emperor by a hasty word and was executed.

111. Mawlānā ‘Abdū ‘l-Qādir.

He was Akbar’s teacher (*ākhīnd*). *Vide* No. 242, p. 512.

112. Qāzī Abdū ‘l-Samī.

He was a Miyānkālī,<sup>1</sup> and according to *Budā’i* (II, 314) played chess for money and drank wine. Akbar made him in 990, Qāziyū ‘l-Quzāt, in place of Qāzī Jalūlū ‘d-Dīn Multānī (No. 122). *Vide Akbarnāma*, III, 593.

113. Mawlānā Qāsim.

The *Tabaqāt* mentions a Mullā Qāsim of Qandahār.

114. Qāzī Ḥasan. *Vide* No. 281, p. 559.

115. Mullā Kamāl.

The *Tabaqāt* mentions a Shaykh Kamāl of Alwar, the successor and relative of Shaykh Salīm.

116. Shaykh Ya‘qūb (of Kashmir). *Vide* below among the poets.

117. Mullā ‘Alām. *Vide* p. 159, note.

He died in 991, and wrote a book entitled *Farrātīkū ‘l-Wilāyat*. *Bud.*, II, 337.

118. Shaykh ‘Abdū n-Nabī. *Vide* pp. 182, 186, 195, 197, 549, 616, note.

He was the son of Shaykh Ahmad, son of Shaykh ‘Abdū ‘l-Quddūs

<sup>1</sup> Miyānkāl is the name of the hilly tract between Samarcand and Bukhārā.

of Gango, and was several times in Makkah, where he studied the Hadīq. When he held the office of Ṣadr he is said to have been arbitrary, but liberal. The execution of a Brāhmaṇ, the details of which are related in *Badā'īnī* (III, 80) led to the Shaykh's deposition.

*Badā'īnī* (III, 83) places his death in 991, the *Mirṣāt* in 992. 'Abdu 'n-Nabi's family traced their descent from Abū Ḥanīfa.

119. Shaykh Bhik.

The *Tubuqāt* has also "Bhik", while *Badā'īnī* (III, 24) has "Bhikan". Shaykh Bhik lived in Kākor near Lakhnau. He was as learned as he was pious. He died in 981.

120. Shaykh Abū 'l-Fath.

Shaykh Abū 'l-Fath of Gujrāt was the son-in-law of Mir Sayyid Muḥammad of Jaunpur, the great Mahdawī. He was in Āgra at the time of Bayrām Khān.

121. Shaykh Bahā'u 'd-Dīn Muftī.

He lived at Āgra, and was a learned and pious man.

122. Qāzi Jalālu 'd-Dīn Multānī. *Vide* pp. 183, 195.

He comes from near Bhakkar and was at first a merchant. He then took to law. In 990, he was banished and sent to the Dakhin, from where he went to Makkah. He died there.

123. Shaykh Ziyā'u 'd-Dīn.

It looks as if Shaykh Ziyā'u 'llāh were intended; *vide* No. 173.

124. Shaykh 'Abdu 'l-Wahhāb.

125. Shaykh 'Umar.

126. Mir Sayyid Muḥammad Mir Adl. *Vide* No. 140, p. 485, and No. 251, p. 548.

127. Mawlānā Jamāl.

The *Tabaqāt* has a Mullā Jamāl, a learned man of Multān. *Badā'īnī* (III, 108) mentions a Mawlānā Jamāl of Ajj, which is said to be a Mahalla of Lāhor.

128. Shaykh Ahmadi.

Shaykh Ahmadi Fayyāz of Amethī, a learned man, contemporary of the saint Nizāmu 'd-Dīn of Amethī (p. 607).

129. Shaykh Abdu 'l-Ghanī.<sup>1</sup>

He was born at Badā'on and lived afterwards in Dihlī a retired life. The Khān Khānān visited him in 1003.

130. Shaykh 'Abdu 'l-Wāhid.

<sup>1</sup> Sayyid Ahmad's edition of the *Tuzuk* (p. 91, l. 11 from below) mentions that Jahāngīr when a child read the Hadīq under "Shaykh 'Abdu 'l-Ghanī, whose fate is related in the *Akbarnāma*." This is a mistake for 'Abdu 'n-Nabi (No. 118).

He was born in Bilgrām, and is the author of a commentary to the *Nuzhat<sup>u</sup> l-Arcāh*, and several treatises on the technical terms (*iṭṭilāḥāt*) of the Sūfis, one of which goes by the name of *Sanābil*.

131. Sadr-i Jahān. *Vide* No. 194, p. 522.

132. Mawlānā Ismā'īl. *Vide* above, No. 12.

The *Tabaqāt* mentions a Mulla Ismā'īl Mufti of Lāhor, and a Mulla Ismā'īl of Awadh.

133. Mullā Abd<sup>u</sup> l-Qādir.

This is the historian Badā'īṣī. Abū 'l-Fażl also calls him *Mullā* in the *Akbarnāma*.

134. Mawlānā Ṣadr Jahān.

This seems a repetition of No. 131.

135. Shaykh Jawhar.

136. Shaykh Munawwar.

*Vide* p. 112. He was born at Lāhor, and was noted for his memory and learning. He is the author of commentaries to the *Mashāriq<sup>u</sup> l-anwār* (Hadīs), the *Badī' u-l-bayān*, the *Irshād-i Qāzī*, etc. When the learned were banished from court, he was imprisoned in Gwāliyār, where he died in 1011.

His son, Shaykh Kabīr, was also renowned for his learning. He died in 1026, in Ahmādābād, and was buried in the mausoleum of the great Ahmādābādi saint Shāh Ālam. *Mirādī*.

137. Qāzī Ibrāhīm.

*Vide* pp. 181, 183, 198. *Badā'īṣī* and the *Tabaqāt* mention a Ḥāfi Ibrāhīm of Āgra, a teacher of the Hadīs.

138. Mawlānā Jamāl: *Vide* above, No. 127.

139. Bijai Sen Sūr.

140. Bhān Chand.

*Aīn* 30 (continued).

### THE POETS OF THE AGE.

I have now come to this distinguished class of men and think it right to say a few words about them. Poets strike out a road to the inaccessible realm of thought, and divine grace beams forth in their genius. But many of them do not recognize the high value of their talent, and barter it away from a wish to possess inferior store : they pass their time in praising the mean-minded, or soil their language with invectives against the wise. If it were not so, the joining of words were wonderful indeed ; for by this means lofty ideas are understood.

*He who joins words to words, gives away a drop from the blood of his heart.<sup>1</sup>*

*Every one who strings words to words, performs, if no miracle, yet a wonderful action.<sup>2</sup>*

I do not mean a mere external union. Truth and falsehood, wisdom and foolishness, pearls and common shells, though far distant from each other, have a superficial similarity. I mean a spiritual union; and this is only possible in the harmonious, and to recognize it is difficult, and to weigh it still more so.

For this reason his Majesty does not care for poets; he attaches no weight to a handful of imagination. Fools think that he does not care for poetry, and that for this reason he turns his heart from the poets. Notwithstanding this circumstance, thousands of poets are continually at court, and many among them have completed a *dīwān*, or have written a *magnawī*. I shall now enumerate the best among them.

### 1. Shaykh Abū 'l-Fayz-i Fayzī.

(*Vide p. 548:*)

He was a man of cheerful disposition, liberal, active, an early riser. He was a disciple of the emperor, and was thus at peace with the whole world. His Majesty understood the value of his genius, and conferred upon him the title of *Malik*"*'sh-shu'arā'* or king of the poets.<sup>3</sup> He wrote for nearly forty years under the name of *Fayzī*, which he afterwards, under divine inspiration, changed to *Fayyāzī*, as he himself says in his "*Nal Daman*" :-

Before this, whenever I issued anything,  
The writing on my signet was "Fayzī".  
But as I am now chastened by spiritual love,  
I am the "Fayyāzī" of the Ocean of Superabundance (God's love).<sup>4</sup>  
His excellent manners and habits cast a lustre on his genius. He was

<sup>1</sup> i.e., gives men something valuable.

<sup>2</sup> Saints perform wonderful actions (*kārāmāt*), prophets perform miracles (*mu'jizāt*). Both in miracles, but the *kārāmāt* are less in degree than the *mu'jizāt*. Whenever the emperor spoke, the courtiers used to lift up their hands, and cry "kārāmat, kārāmat", "a miracle, a miracle, he has spoken!" *De Lacī*.

<sup>3</sup> Jihāzīl of Mashhad (*vide* below, the fifth poet) was the first that obtained this title. After his death, Fayzī got it. Under Jahāngir Tālib of Āmul was *malik*"*'sh-shu'arā'*, and under Shāhjhān, Muhammad Jān Qudsi and, after him, Abū Tālib Kalim. Awrangzib hated poetry as much as he hated history and music.

<sup>4</sup> *Fayz* is an Arabic word meaning "abundance"; *Fayzī* would be a man who has abundance or gives abundantly. *Fayyāzī* is the intensive form of *Fayzī*, giving super-abundantly. *Fayyāzī*, originally, is the abstract noun, "the act of giving superabundantly," and then becomes a title.

The form of *fayyāzī* agrees with the form of *Alīmī* Abū 'l-Fayz's *tashallus*, and some historians, as Badū'oni, have maintained that the mere form suggested the change of *Fayzī* to *Fayyāzī*.

eminently distinguished in several branches. He composed many works in Persian and Arabic. Among others he wrote the *Sawâ'iq*<sup>1</sup> "l-iḥlām<sup>2</sup>" ("rays of inspiration"), which is a commentary to the *Qur'ân* in Arabic, in which he only employed such letters as have no dots. The words of the *Sûrat*<sup>3</sup> "l-iḥlâq"<sup>4</sup> contain the date of its completion.

He looked upon wealth as the means of engendering poverty,<sup>5</sup> and adversity of fortune was in his eyes an ornament to cheerfulness. The door of his house was open to relations and strangers, friends, and foes; and the poor were comforted in his dwelling. As he was difficult to please, he gave no publicity to his works, and never put the hand of request to the forehead<sup>6</sup> of loftiness. He cast no admiring glance on himself. Genius as he was, he did not care much for poetry, and did not frequent the society of wits. He was profound in philosophy; what he had read with his eyes was nourishment for the heart. He studied medicine deeply, and gave poor people advice gratis.

The gems of thought in his poems will never be forgotten. Should leisure permit, and my heart turn to worldly occupations, I would collect some of the excellent writings of this unrivalled author of the age, and gather, with the eye of a jealous critic, yet with the hand of a friend, some of his verses.<sup>7</sup> But now it is brotherly love—a love which does

<sup>1</sup> I have not seen a copy of this work. It is often confounded with the *Mauzîd*<sup>8</sup> "l-kâlâm, because the latter also is written *be nûqâf*, without the use of dotted letters. The *Mauzîd* was printed at Calcutta in A.H. 1241, by the professors of the Madrasa and Maulawi Muhammad Ḳâfi of Râmpur. It contains sentences, often pithy, on the words *Islam*, *salâm*, *ilm*, "l-kâlâm, *Adam*, *Muhammad*, *kâlâm*, *'Uâh*, *ahl*, *'Uâh*, etc., and possesses little interest. *Fayzî* displays in it his lexicographical abilities.

<sup>2</sup> This is in the 112th chapter of the *Qur'ân*, which commences with the words *Qul huwa 'llâh* *ahad*. The letters added give 1002; *Fayzî*, therefore, wrote the book two years before his death. This clever *târîkh* was found out by *Mir Haydar Muṣammâ'i* of Kâshân, poetically styled *Râfi'i*. *Vide* below, the 31st poet.

<sup>3</sup> i.e., the more he had, the more he gave away, and thus he became poor, or, he considered that riches make a man poor in a spiritual sense.

<sup>4</sup> *Târâk*, properly the crown of the head. Putting the hand upon the crown of the head is an old form of the *salâm*. *Abû l-Faḍîl* wishes to say that *Fayzî* was never mean enough to ask for favours or presents.

<sup>5</sup> *Abû l-Faḍîl* kept his promise, and collected, two years after *Fayzî*'s death, the stray leaves of the *Mârkûz*<sup>9</sup> "l-awâ'îr (p. 549) regarding which the curious will find a notice by *Abû l-Faḍîl* in the 3rd book of his *Maktûbât*. The same book contains an elegy on *Fayzî*'s death.

MSS. of *Fayzî*'s *Nâl Ismân* are very numerous. His *Diwân*, exclusive of the *Qâdîsid*, was lithographed at Dihlî, in A.H. 1261, but has been long out of print. It ends with a *Rubâ'i* (by *Fayzî*), which shows that the words *Diwân-i Fayzî* contain the *târîkh*, i.e., A.H. 971, much too early a date, as he was only born in 954. The *Mir ât-* "l-Ṣâlihi says that *Fayzî* composed 101 books. *Bâdi'a*<sup>10</sup> only estimates his verse at 20,000, and *Abû l-Faḍîl* at 50,000. The *Akberâma* (40th year) contains numerous extracts from *Fayzî*'s works. *Dâghstâni* says in his *Riyâq* *ah-shâ'îrâ* that *Fayzî* was a pupil of *Khwâja Husayn Nâñâ'i* of Mashhad, and it seems that *Abû l-Faḍîl* has for this reason placed *Nâñâ* immediately after *Fayzî*. The same writer remarks that *Fayzî* is in Persia often wrongly called *Fayzî-ji Dakhni*.

Many of the extracts given below are neither found in printed editions nor in MSS. of *Fayzî*'s works.

not travel along the road of critical nicety—that commands me to write down some of his verses.

*Extracts from Fayzī's Qasīdas (Odes).*

1. O Thou, who existest from eternity and abidest for ever, sight cannot bear Thy light, praise cannot express Thy perfection.
2. Thy light melts the understanding, and Thy glory baffles wisdom ; to think of Thee destroys reason, Thy essence confounds thought.
3. Thy holiness pronounces that the blood drops of human meditation are shed in vain in search of Thy knowledge : human understanding is but an atom of dust.
4. Thy jealousy, the guard of Thy door, stuns human thought by a blow in the face, and gives human ignorance a slap on the nape of the neck.
5. Science is like blinding desert sand on the road to Thy perfection ; the town of literature is a mere hamlet compared with the world of Thy knowledge.
6. My foot has no power to travel on this path which misleads sages ; I have no power to bear the odour of this wine, it confounds my knowledge.
7. The tablet of Thy holiness is too pure for the (black) tricklings of the human pen ; the dross of human understanding is unfit to be used as the philosopher's stone.
8. Man's so-called foresight and guiding reason wander about bewildered in the streets of the city of Thy glory.
9. Human knowledge and thought combined can only spell the first letter of the alphabet of Thy love.
10. Whatever our tongue can say, and our pen can write, of Thy Being, is all empty sound and deceiving scribble.
11. Mere beginners and such as are far advanced in knowledge are both eager for union with Thee ; but the beginners are tattlers, and those that are advanced are triflers.
12. Each brain is full of the thought of grasping Thee ; the brow of Plato even burned with the fever heat of this hopeless thought.
13. How shall a thoughtless man like me succeed when Thy jealousy strikes down with a fatal blow the thoughts <sup>1</sup> of saints ?
14. O that Thy grace would cleanse my brain ; for if not, my restlessness (*qurbub*) <sup>2</sup> will end in madness.

<sup>1</sup> Literally, strikes a dagger into the livers of thy saints.

<sup>2</sup> My text has *jirat* ; but several MSS. of Fayzī's Qasīdas have *qurbub*, which signifies incipient madness, restlessness of thought.

15. For him who travels barefooted on the path towards Thy glory, even the mouths of dragons would be as it were a protection for his feet (*lit. greaves*).<sup>1</sup>

16. Compared with Thy favour, the nine metals of earth are but as half a handful of dust ; compared with the table of Thy mercies, the seven oceans are a bowl of broth.

17. To bow down the head upon the dust of Thy threshold and then to look up, is neither correct in faith, nor permitted by truth.

18. Alas, the stomach of my worldliness takes in impure food like a hungry dog, although Love, the doctor,<sup>2</sup> bade me abstain from it.

1. O man, thou coin bearing the double stamp of body and spirit, I do not know what thy nature is ; for thou art higher than heaven and lower than earth.

2. Do not be cast down, because thou art a mixture of the four elements ; do not be self-complacent, because thou art the mirror of the seven realms (the earth).

3. Thy frame contains the image of the heavenly and the lower regions, be either heavenly or earthly, thou art at liberty to choose.

4. Those that veil their faces in Heaven [the angels] love thee ; thou, misguiding the wise, are the fond petted one of the solar system (lit. the seven planets).

5. Be attentive, weigh thy coin, for thou art a correct balance [i.e., thou hast the power of correctly knowing thyself], sift thy atoms well ; for thou art the philosopher's stone (اکسر اکبری).

6. Learn to understand thy value ; for the heaven buys (*mushari*)<sup>3</sup> thy light, in order to bestow it upon the planets.

7. Do not act against thy reason, for it is a trustworthy counsellor ; set not thy heart on illusions, for it (the heart) is a lying fool.

8. Why art thou an enemy to thyself, that from want of perfection thou shouldst weary thy better nature and cherish thy senses (or tongue) ?

9. The heart of time sheds its blood on thy account [i.e., the world is dissatisfied with thee] ; for in thy hypocrisy thou art in speech like balm, but in deeds like a lancet.

10. Be ashamed of thy appearance ; for thou pridest thyself on the title of "sum total", and art yet but a marginal note.

<sup>1</sup> i.e., the terror of the mouths of dragons is even a protection compared with the difficulties on the road to the understanding of God's glory.

<sup>2</sup> Literally, Hippocrates.

<sup>3</sup> This is a pun. *Mushari* also means Jupiter, one of the planets.

11. If such be the charm of thy being, thou hadst better die ; for the eye of the world regards thee as an optical illusion (*mukarrar*).

12. O careless man, why art thou so inattentive to thy loss and thy gain ; thou sellest thy good luck and bargainest for misfortunes.

13. If on this hunting-ground thou wouldest but unfold the wing of resolution, thou wouldest be able to catch even the phoenix with sparrow feathers.<sup>1</sup>

14. Do not be proud (*farbîh*) because thou art the centre of the body of the world. Dost thou not know that people praise a waist (*miyân*) when it is thin ?<sup>2</sup>

15. Thou oughtest to be ashamed of thyself, when thou seest the doings of such as from zeal wander barefooted on the field of love ; since thou ridest upon a swift camel [i.e., as thou hast not yet reached the higher degree of zeal, that is, of walking barefooted] thou shouldst not count thy steps [i.e., thou shouldst not be proud].

16. If thou wishest to understand the secret meaning of the phrase "to prefer the welfare of others to thy own", treat thyself with poison and others with sugar.

17. Accept misfortune with a joyful look, if thou art in the service of Him whom people serve.

18. Place thy face, with the humble mien of a beggar, upon the threshold of truth, looking with a smile of contempt upon worldly riches ;—

19. Not with the (self-complacent) smirk which thou assumest<sup>3</sup> in private, whilst thy worldliness flies to the east and the west.

20. Guard thine eye well ; for like a nimble-handed thief it takes by force the jewel out of the hand of the jeweller.

21. Those who hold in their hand the lamp of guidance often plunder caravans on the high road.

22. My dear son, consider how short the time is that the star of good fortune revolves according to thy wish ; fate shows no friendship.

23. <sup>4</sup> There is no one that understands me ; for were I understood,

<sup>1</sup> i.e., thou wouldest perform great dards.

<sup>2</sup> Proud, in Persian *farbîh*, pr. fat. In the East the idea of pride is suggested by stoutness and portliness. The pun on *farbîh* and *miyân* cannot be translated.

<sup>3</sup> As a hypocrite does.

<sup>4</sup> The next verses are *fâlikriye* (boastful). All Persian poets write encomiums on themselves.

Wonderful stories are told about the mirror of Alexander the Great. He ordered his friend, the philosopher Ballinâ, to erect in Alexandria a tower 300 yards high. A mirror was then placed on the top of it, 7 yards in diameter, and above 21 in circumference. The mirror reflected everything that happened in the world, even as far as Constantinople.

I would continually cleave my heart and draw from it the wonderful mirrors of Alexander.

24. My heart is the world, and its Hindūstān is initiated in the rites of idolatry and the rules of idol making [i.e., my heart contains wonderful things].

25. This [poem] is the masterpiece of the Greece of my mind ; read it again and again ; its strain is not easy.

26. Plunged into the wisdom of Greece, it [my mind] rose again from the deep in the land of Hind ; be thou as if thou hadst fallen into this deep abyss [of my knowledge, i.e., learn from me].

---

1. The companion of my loneliness is my comprehensive genius ; the scratching of my pen is harmony for my ear.

2. If people would withdraw the veil from the face of my knowledge, they would find that what those who are far advanced in knowledge call certainty, is with me (as it were) the faintest dawn of thought.

3. If people would take the screen from the eye of my knowledge, they would find that what is revelation (ecstatic knowledge) for the wise is but drunken madness for me.

4. If I were to bring forth what is in my mind, I wonder whether the spirit of the age could bear it.

5. On account of the regulated condition of my mind, I look upon myself as the system of the universe, and heaven and earth are the result of my motion and my rest.

6. My vessel does not require the wine of the friendship of time ; my own blood is the basis of the wine of my enthusiasm [i.e., I require no one's assistance].

7. Why should I wish for the adulation of mean people ? My pen bows down its head and performs the *sijda* in adoration of my knowledge.

---

*Extracts from Fayzī's Ghazals.*

1. Rise and ask, in this auspicious moment, a favour at my throne ; in noble aspirations I excel any army.

2. Expect in my arena the victory of both worlds ; the banner of royalty weighs down the shoulder of my love.

3. When I cast a favourable glance upon those that sit in the dust, even the ant from my good fortune becomes possessed of the brain of Sulaymān.<sup>1</sup>

<sup>1</sup> The insignificance of the ant is often opposed to the greatness of Solomon. Once when all animals brought Solomon their presents, the ant offered him the leg of a locust as her only treasure.

4. The keepers of my door have their swords drawn ; where is the desire that dares intrude on my seclusion ?

5. Although I have buried my head in my hood, yet I can see both worlds ; it may be that Love has woven my garment from the threads of my contemplation.

6. My eye is open and waits for the manifestation of truth ; the spirit of the Universe flees before the insignia of my ecstatic bewilderment.

7. I am the simple Fayzi ; if you do not believe it, look into my heart through the glass of my external form.

1. The flame from my broken heart rises upwards ; to-day a fiery surge rages in my breast.

2. In the beginning of things, each being received the slate of learning [i.e., it is the appointed duty of each to learn something] ; but Love has learned something from looking at me, the duties of a handmaid.

3. May the eye of him who betrays a word regarding my broken heart be filled with the blood of his own heart !

4. O Fayzi, thou dost not possess what people call gold ; but yet the alchemist knows how to extract gold from thy pale cheek.

It were better if I melted my heart, and laid the foundation for a new one : I have too often patiently patched up my torn heart.

1. From the time that love stepped into my heart, nothing has oozed from my veins and my wounds but the beloved.<sup>1</sup>

2. The wings of angels have melted in the heat of my wine. Woe to the world, if a flash of lightning should some day leap from my jar [i.e., the world would come to an end, if the secret of my love were disclosed] !

<sup>1</sup> The beloved has taken entire possession of the poet. He has no blood left in him ; for blood is the seat of life, and he only lives in the beloved who has taken the place of his blood. The close union of the lover and the beloved is well described in the following couplet by Khusraw :—

وَلِيَكُمْ لِيَكُمْ  
وَلِيَكُمْ لِيَكُمْ  
وَلِيَكُمْ لِيَكُمْ  
وَلِيَكُمْ لِيَكُمْ

*I have become thou, and thou hast become I,  
I am the body and thou art the soul.  
Let no one henceforth say  
That I am distinct from thee and thou from me.*

1. Two difficulties have befallen me on the path of love ; I am accused of bloodshed, but it is the beloved who is the murderer.

2. O travellers on the right road, do not leave me behind ! I see far, and my eye espies the resting place.

I walk on a path [the path of love], where every footstep is concealed ; I speak in a place where every sigh is concealed.<sup>1</sup>

Although life far from thee is an approach to death, yet to stand at a distance is a sign of politeness.

1. In this world there are sweethearts who mix salt with wine, and yet they are intoxicated.

2. The nightingale vainly pretends to be a true lover ; the birds on the meadow melt away in love and are yet silent.<sup>2</sup>

1. My travelling companions say, "O friend, be watchful ; for caravans are attacked suddenly."

2. I answer, "I am not careless, but alas ! what help is there against robbers that attack a watchful heart ?"

3. A serene countenance and a vacant mind are required, when thou art stricken by fate with stripes from God's hand.<sup>3</sup>

1. The cupbearers have laid hold of the goblet of clear wine ; they made Khizr thirst for this fiery fountain.

2. What wine could it have been that the cupbearer poured into the goblet ? Even Masih and Khizr are envious (of me) and struggle with each other to possess it.<sup>4</sup>

<sup>1</sup> A sigh indicates that a man is in love ; hence if the sigh is a stranger [i.e., does not appear], the love will remain a secret. Eastern poets frequently say that love loses its purity and value, if it becomes known. The true lover bears the pangs of love, and is silent ; the weak lover alone betrays his secret. Hence the nightingale is often found fault with : it pours forth its plaintive songs to the rose, it babbles the whole night, instead of silently fixing its eye on the beauty of the rose, and dying without a murmur.

<sup>2</sup> Salt is an antidote against drunkenness. "Wine" stands for beauty, "salt" for "wit". The nightingale is in love with the rose, but sings in order to lighten its heart ; the birds of the meadows, however, which are in love with the nightingale, show a deeper love, as they remain silent and hide their love-grief.

<sup>3</sup> Love is compared to robbers. The woes of love ought to be endured as a visitation of providence.

<sup>4</sup> Masih (the "Messiah") and Khizr (Elias) tasted the water of life (*ab-i Hayat*). Wine also is a water of life, and the wine given to the poet by the pretty boy who acts as cup-bearer is so reviving that even Masih and Khizr would fight for it.

Ask not to know the components of the antidote against love : they put fragments of diamonds into a deadly poison.<sup>1</sup>

For me there is no difference between the ocean (of love) and the shore (of safety) ; the water of life (love) is for me the same as a dreadful poison.

I, Fayzi, have not quite left the caravan of the pilgrims, who go to the Ka'ba ; indeed, I am a step in advance of them.<sup>2</sup>

1. How can I complain that my travelling companions have left me behind, since they travel along with Love, the caravan chief ?

2. O, that a thousand deserts were full of such unkind friends ! They have cleared the howdah of my heart of its burden.<sup>3</sup>

1. I am the man in whose ear melodies attain their perfection, in whose mouth wine obtains its proper temper.

2. I show no inclination to be beside myself ; but what shall I do, I feel annoyed to be myself.

1. Do not ask how lovers have reached the heavens ; for they place the foot on the battlement of the heart and leap upwards.

2. Call together all in the universe that are anxious to see a sight : they have erected triumphal arches with my heart-blood in the town of Beauty.

1. Those who have not closed the door on existence and non-existence reap no advantage from the calm of this world and the world to come.

2. Break the spell which guards thy treasures ; for men who really know what good luck is have never tried their good fortune with golden chains.<sup>4</sup>

<sup>1</sup> Vide, p. 673, note 4. Fragments of diamonds when swallowed tear the liver and thus cause death. Hence poison mixed with diamond dust is sure to kill. This is the case with every antidote against love : it does not heal, it kills.

<sup>2</sup> Fayzi is ahead of his co-religionists.

<sup>3</sup> The beloved boy of the poet has been carried off. Fayzi tries to console himself with the thought that his heart will now be free. But his jealousy is ill-concealed ; for he calls the people unkind that have carried off his beloved.

<sup>4</sup> To the true Sufi existence and non-existence are indifferent : he finds rest in Him. But none can find this rest unless he gives away his riches.

The bright sun knows the black drops of my pen, for I have carried  
my book (*bayd*) to the white dawn of morn.<sup>1</sup>

O Fayṣl, is there anyone in this world that possesses more patience  
and strength than he who can twice walk down his street?<sup>2</sup>

Desires are not to be found within my dwelling-place; when thou  
comest, come with a content heart.

---

Renounce love; for love is an affair which cannot be satisfactorily  
terminated. Neither fate nor the beloved will ever submit to thy wishes.

1. Come, let us turn towards a pulpit of light, let us lay the foundation  
of a new Ka'ba with stones from Mount Sinai!

2. The wall (*ḥaqim*) of the Ka'ba is broken, and the basis of the qibla  
is gone, let us build a faultless fortress on a new foundation!<sup>3</sup>

---

1. Where is Love, that we might melt the chain of the door of the  
Ka'ba, in order to make a few idols for the sake of worship.

2. We might throw down this Ka'ba which Hajjāj has erected, in  
order to raise a foundation for a (Christian) monastery.<sup>4</sup>

---

1. How long shall I fetter my heart with the coquettishness of beautiful  
boys? I will burn this heart and make a new, another heart.

2. O Fayṣl, thy hand is empty, and the way of love lies before thee,  
then pawn the only thing that is left thee, thy poems, for the sake of  
obtaining the two worlds.

How can I approve of the blame which certain people attach to

<sup>1</sup> Observe the pun in the text on *sawd*, *bayd*, and *mawmūda*.

<sup>2</sup> The streets where the lovely boy lives. Can anyone walk in the street of love,  
without losing his patience?

<sup>3</sup> If the *ḥacca* (the temple of Makkah) were pulled down, Islām would be pulled  
down; for Muhammedans would have no qibla left, i.e., no place where to turn the face  
in prayer.

<sup>4</sup> When a man is in love, he loses his faith, and becomes a *kāfir*. Thus Khurraw says—  
*Kāfir-i Qidqas, mard mu'minat darr kīr nūt, etc.* “I am in love and have become an  
infidel—what do I want with Islām?” So Fayṣl is in love, and has turned such an  
infidel, that he would make holy furniture into idols, or build a cloister on the ground  
of the holy temple.

Zulaykhā ? It would have been well if the backbiting tongues of her slanderers had been cut instead of their hands.<sup>1</sup>

I cannot show ungratefulness to Love. Has he not overwhelmed me with—sadness and sadness ?

I cannot understand the juggler trick which love performed : it introduced Thy form through an aperture so small as the pupil of my eye into the large space of my heart, and yet my heart cannot contain it.

Flee, fate is the raiser of battle-fields ; the behaviour of the companions is in the spirit of (the proverb) " hold it (the jug) oblique, but do not spill (the contents)." <sup>2</sup>

My intention is not to leave my comrades behind. What shall I do with those whose feet are wounded, whilst the caravan travels fast onwards ?

This night thou tookest no notice of me, and didst pass by ;  
 Thou receivedst no blessing from my eyes, and didst pass by.  
 The tears, which would have caused thy hyacinths to bloom,  
 Thou didst not accept from my moistened eye, but didst pass by.

1. On the field of desire, a man need not fear animals wild or tame : in this path thy misfortunes arise from thyself.

2. O Love, am I permitted to take the banner of thy grandeur from off the shoulder of heaven, and put it on my own ?

1. O Fayzī, I am so high-minded that fate finds the arm of my thought leaning against the thigh of the seventh heaven.

<sup>1</sup> When Zulaykhā, wife of Potiphar, had fallen in love with Yūshf (Joseph), she became the talk of the whole town. To take revenge, she invited the women who had spoken ill of her to a feast, and laid a sharp knife at the side of each plate. While the women were eating, she summoned Yūshf. They saw his beauty and exclaimed, " Mā haus basarā," " He is no man (but an angel) ! " and they suddenly grew so incontinent, that from lust they made cuts into their hands with the knives which Zulaykhā had placed before them.

<sup>2</sup> " Fato leads you into danger (love) ; avoid it, you cannot expect help from your friends, they merely give you useless advice.

" You may hold (the jug) crooked, but do not spill (the contents)" is a proverb, and expresses that A allows B to do what he wishes to do, but adds a condition which B cannot fulfil. The friends tell Fayzī that he may fall in love, but they will not let him have the boy.

2. If other poets [as the ancient Arabians] hung their poems on the door of the temple of Makkah, I will hang my love story on the vault of heaven.

1. O cupbearer Time, cease doing battle ! Akbar's glorious reign rolls along, bring me a cup of wine :

2. Not such wine as drives away wisdom, and makes fools of those who command respect, as is done by fate ;

3. Nor the harsh wine which fans in the conceited brain the fire of foolhardiness on the field of battle ;

4. Nor that shameless wine which cruelly and haughtily delivers reason over to the Turk of passion ;

5. Nor that fiery wine the heat of which, as love-drunken eyes well know, melts the bottles (the hearts of men) :—

6. But that unmixed wine the hidden power of which makes Fate repent her juggling tricks (i.e., which makes man so strong, that he vanquishes fate) ;

7. That clear wine with which those who constantly worship in cloisters sanctify the garb of the heart ;

8. That illuminating wine which shows lovers of the world the true path ;

9. That pearlizing wine which cleanses the contemplative mind of fanciful thoughts.

In the assembly of the day of resurrection, when past things shall be forgiven, the sins of the Ka'ba will be forgiven for the sake of the dust of Christian churches.<sup>1</sup>

1. Behold the garb of Fayzī's magnanimity ! Angels have mended its hem with pieces of the heaven.

2. The most wonderful thing I have seen is Fayzī's heart : it is at once the pearl, the ocean, and the diver.

The look of the beloved has done to Fayzī what no mortal enemy would have done.

<sup>1</sup> The sins of Islām are as worthless as the dust of Christianity. On the day of resurrection, both Muhammadans and Christians will see the vanity of their religious doctrines. Men fight about religion on earth ; in heaven they shall find out that there is only one true religion, "the worship of God's Spirit."

1. The travellers who go in search of love are on reaching it no longer alive in their howdas ; unless they die, they never reach the shore of this ocean (love).

2. Walk on, Feyzi, urge on through this desert the camel of zeal ; for those who yearn for their homes [earthly goods] never reach the sacred enclosure, the heart.

The dusty travellers on the road to poverty seem to have attained nothing ; is it perhaps because they have found there [in their poverty] a precious jewel ?

1. In the beginning of eternity some love-glances formed mirrors, which reduced my heart and my eye to a molten state [i.e., my heart and eye are pure like mirrors].

2. What attractions lie in the curls of idols, that the inhabitants of the two worlds [i.e., many people] have turned their face [from ideal] to terrestrial love ?

3. If a heart goes astray from the company of lovers, do not inquire after it ; for whatever is taken away from this caravan, has always been brought back [i.e., the heart for a time did without love, but sooner or later it will come back and love].

It is not patience that keeps back my hand from my collar ; but the collar is already so much torn, that you could not tear it more.<sup>1</sup>

1. If Layli<sup>2</sup> had had no desire to be with Majnün, why did she uselessly ride about on a camel ?

2. If anyone prevents me from worshipping idols, why does he circumambulate the gates and walls in the Haram [the temple of Makkah] ?<sup>3</sup>

3. Love has robbed Fayzi of his patience, his understanding, and his sense ; behold, what this highway robber has done to me, the caravan chief !

When Love reaches the emporium of madness, he builds in the desert triumphal arches with the shifting sands.

<sup>1</sup> A lover has no patience ; hence he tears the collar of his coat.

<sup>2</sup> Each man shows in his own peculiar way that he is in love. Layli rode about in a restless way ; some people show their love in undergoing the fatigues of a pilgrimage to Makkah ; I worship idols.

1. Take the news to the old man of the tavern on the eve of the *Sid<sup>1</sup>*, and tell him that I shall settle to-night the wrongs<sup>2</sup> of the last thirty days.

2. Take Fayzi's *Diwan* to bear witness to the wonderful speeches of a free-thinker who belongs to a thousand sects.

1. I have become dust, but from the odour of my grave, people shall know that man rises from such dust:

2. They may know Fayzi's<sup>3</sup> end from his beginning : without an equal he goes from the world, and without an equal he rises.

O Love, do not destroy the Ka<sup>ba</sup>; for there the weary travellers of the road sometimes rest for a moment.

*Extracts from the Rubā'is.*

He [Akbar] is a king whom, on account of his wisdom, we call *zulf uddn* [possessor of the sciences], and our guide on the path of religion.

Although kings are the shadow of God on earth, he is the emanation of God's light. How then can we call him a shadow?<sup>4</sup>

He is a king who opens at night the door of bliss, who shows the road at night to those who are in darkness.

Who even by day once beholds his face, sees at night the sun rising in his dream.

If you wish to see the path of guidance as I have done, you will never see it without having seen the king.

<sup>1</sup> The *Sid<sup>1</sup>* 'l-fir, or feast, after the thirty days of fasting in the month Ramaḍān. Fayzi, like a bad Muhammadan, has not fasted, and now intends to drink wine (which is forbidden), and thus make up for his neglect.

<sup>2</sup> Done by me by not having fasted.

<sup>3</sup> Fayzi means the heart.

<sup>4</sup> A similar verse is ascribed by the author of the *Mir<sup>2</sup> al 'Iqālam* to the poet Yahyā of Kāshān, who, during the reign of Shāh Jahān was occupied with a poetical paraphrase of the *Pāṭahānāma*.

کوں دریکت حکایت کنم اسی دنے کو رہا  
رس کے ساتھ پھرنا ملے اسی دنے کو رہا  
جیسا باغ کے لامبے اسی دنے کو رہا  
تمہارے گلے اسی دنے کو رہا

*If I call thee, o king of Islam " one without equal " it is but right,  
I require neither proof nor veru for this statement.  
Thou art the shadow of God, and like daylight;  
It is clear tha. no one has two shadows.*

Thy old-fashioned prostration is of no advantage to thee—see Akbar,  
and you see God.<sup>1</sup>

O king, give me at night the lamp of hope, bestow upon my taper the  
everlasting ray!

Of the light which illuminates the eye of Thy heart,<sup>2</sup> give me an atom,  
by the light of the sun!

No friend has ever come from the unseen world; from the caravan of  
non-existence no voice has ever come.

The heaven is the bell from which the seven metals come, and yet no  
sound has e'er come from it notwithstanding its hammers.<sup>3</sup>

In polite society they are silent; in secret conversation they are  
screened from the public view.

When you come to the thoroughfare of Love, do not raise dust, for  
there they are all surma-sellers.<sup>4</sup>

Those are full of the divine who speak joyfully and draw clear wine  
without goblet and jar.

Do not ask them for the ornaments of science and learning; for  
they are people who have thrown fire on the book.<sup>5</sup>

O Fayzī, go a few steps beyond thyself, go from thyself to the door,  
and place thy furniture before the door.<sup>6</sup>

Shut upon thyself the folding door of the eye, and then put on it  
two hundred locks of eyelashes.

O Fayzī, the time of old age has come, look where thou settest thy  
feet. If thou puttest thy foot away from thy eyelashes, put it carefully.

<sup>1</sup> This is a strong apotheosis, and reminds one of similar expressions used by the poets of imperial Rome.

<sup>2</sup> Kings receive a light immediately from God; vide p. III of Abū 'l-Faṣl's Preface.

<sup>3</sup> Muhrāt, pl. of muhr, according to the Bahār-i-Sājam, the metal ball which was dropped, at the end of every hour, into a large metal cup made of ḥaft foč (a mixture of seven metals), to indicate the time. The metal cups are said to have been in use at the courts of the ancient kings of Persia.

<sup>4</sup> Lovers are silent in polite society. Surma is the well-known preparation of lead or antimony, which is applied to eyes to give them lustre.

<sup>5</sup> The disciples of Akbar's divine faith have burnt the Qur'ān. They are different from the Sufis, the learned of the age.

<sup>6</sup> Articles to be conveyed away are placed before the door immediately before the inmates travel away. Fayzī wishes to leave the house of his old nature.

A pair of glass spectacles avails nothing, nothing. Cut off a piece from thy heart,<sup>1</sup> and put it on thine eye.

A sigh is a zephyr from the hyacinth bed of speech, and this zephyr has spread a throne for the lord of speech.

I sit upon this throne as the Sulaymān of speech ; hear me speaking the language of birds.<sup>2</sup>

O Lover, whose desolate heart grief will not leave, the fever heat will not leave the body, as long as the heart remains !

A lover possesses the property of quicksilver, which does not lose its restlessness till it is *kushia*.<sup>3</sup>

O Fayzī, open the ear of the heart and the eye of sense ; remove thy eye and ear from worldly affairs.

Behold the wonderful change of time, and close thy lip ; listen to the enchanter Time and shut thy eye.

What harm can befall me, even if the ranks of my enemies attack me ? They only strike a blow on the ocean with a handful of dust.

I am like a naked sword in the hand of fate : he is killed that throws himself on me.

To-day I am at once both clear wine and dregs ; I am hell, paradise, and purgatory.

Any thing more wonderful than myself does not exist ; for I am at once the ocean, the jewel, and the merchant.

Before I and thou were thought of, our free will was taken from our hands.

Be without cares, for the maker of both worlds settled our affairs long before I and thou were made.

He held the office of a magistrate<sup>4</sup> and turned to poetry. He made himself widely known. His manners were simple and pure.

<sup>1</sup> For thy heart is pure and transparent.

<sup>2</sup> Solomon understood the language of the birds.

<sup>3</sup> *Kushia*, pr. *killed*, is prepared quicksilver, as used for looking-glasses. The lover must die before he can find rest.

<sup>4</sup> My text has *arbiṭt*. *Arbiṭt* is the plural of *rabb*, and is used in Persian as a singular in the sense of *halibatir*, or *rish-asifid*, the head man of a place, Germ. *Amtmann* ; hence *arbiṭt*, the office of a magistrate.

2. Khwāja Husayn Sādī of Mashhad.<sup>1</sup>

1. My speech is the morning of sincere men; my tongue is the sword of the morning of words.
2. It is clear from my words that the *Ruh-i-Quds* is the nurse of the Maryam of my hand [composition].<sup>2</sup>
3. It is sufficient that my pen has made my meanings fine, a single dot of my pen is my world.
4. In short, words exist in this world of brief duration, and my words are taken from them.
5. No one on the day of resurrection will get hold of my garment except passion, which numbers among those whom I have slain.

When thou goest out to mingle in society at evening, the last ray of the sun lingers on thy door and thy walls, in order to see thee.

1. In the manner of beauty and coquetry, many fine things are to be seen (as for example) cruel ogling and tyrannical flirting.
2. If I hold up a mirror to this strange idol, his own figure does not appear to his eye, as something known to him.<sup>3</sup>
3. If, for example, thou sittest behind a looking-glass, a person standing before it would see his own face with the head turned backwards.<sup>4</sup>
4. If, for example, an ear of corn was to receive its water according to an agreement made with thee [O miser], no more grain would ever be crushed in the hole of a mill.

1. A sorrow which reminds lovers of the conversation of the beloved, is for them the same as sweet medicine.

<sup>1</sup> The author of the *Āshākhada-yi Āzwāj* says that Khwāja Husayn was the son of Ḡīāyat Mirzā, and was in the service of Sulṭān Ibrāhīm Mirzā Safawī. But in his own *Dīwān* he is said to describe himself as the son of ḡīyāt 'd-Dīn Muḥammad of Mashhad, and the *ṭabqat* of the Āshākhada is a bad reading for *ṭabqat*.

Regarding his poems the same author says, "either no one understands the meaning of his verses, or his verses have no meaning"—a critical remark which Abū Ṭayyib's extracts confirm. Neither does Badī'ī oni (III, 208) think much of his verses, though he does not deny him poetical genius. The *Tābaqat* again praises his poems. The *Mu'ādhdh-i Qāsim* says that "he was in the service of Ibrāhīm Mirzā, son of Shāh Tahmāsp. On the accession of Shāh Ismā'īl II, Sādī presented an ode, but Ismā'īl was offended, as the poem did not mention his name, and accused the poet of having originally written it in honour of Ibrāhīm Mirzā. Sādī fled to Hindūstān, and was well received at court. He died at Lāhor in A.H. 1000. His *Dīwān* *Sikandar-nāma*, and *Sayyid-nāma*, are well known." Sprenger (Catalogue, pp. 120, 578) says that he died in 965. The *Mu'ādhdh-i Muhibb* states that his bones were taken to Mashhad by his relation Mirzā Bābir, son of Mir 'Aribahāb. It was mentioned on p. 619, note 5, that Fayzī looked upon him as his teacher.

<sup>2</sup> *Ruh-i-Quds*, the spirit of holiness. *Maryam*, the Virgin Mary.

<sup>3</sup> So strange is the boy whom I love.

<sup>4</sup> This verse is unintelligible to me.

2. I exposed the prey of my heart to death, but the huntsman has given me quarter on account of my leanness and let me run away.<sup>1</sup>

3. If lovers slept with the beloved till the morning of resurrection, the morning breeze would cause them to feel the pain of an arrow.<sup>2</sup>

O sober friends, now is the time to tear the collar ; but who will raise my hand to my collar ?<sup>3</sup>

The messenger Desire comes again running, saying<sup>4</sup> . . .

It is incumbent upon lovers to hand over to their hearts those (cruel) words which the beloved (boy) took from his heart and put upon his tongue.

When my foot takes me to the Ka'ba, expect to fine me in an idol temple ; for my foot goes backwards, and my goal is an illusion.

1. The spheres of the nine heavens cannot contain an atom of the love grief which Sānā'i's dust scatters to the winds.

2. Like the sun of the heaven thou livest for all ages ; every eye knows thee as well as it knows what sleep is.

### 3. Huzai of Ispahān.

He was an inquiring man of a philosophical turn of mind, and well acquainted with ancient poetry and chronology. He was free and easy and good hearted ; friendliness was stamped upon his forehead.<sup>5</sup>

1. I search my heart all round to look for a quiet place—and, gracious God ! if I do not find sorrow, I find desires.

2. Zulaykhā stood on the flowerbed, and yet she said in her grief that it reminded her of the prison in which a certain ornament of society [Yūsuf] dwelled.

3. I am in despair on thy account, and yet what shall I do with love ? for between me and it (love) stands (unfulfilled) desire.

<sup>1</sup> Or we may read *kuresam* instead of *girasm*, when the meaning would be, "the huntsman has given me quarter on account of the leanness arising from my moulting." [This second reading is too far fetched and for practical reason may be dismissed.—P.]

<sup>2</sup> There are four verses after this in my text edition, which are unintelligible to me.

<sup>3</sup> The poet has no strength left in him to raise his hand to his collar. Vids p. 630, note 1.

<sup>4</sup> The remaining hemistich is not clear.

<sup>5</sup> The *Tarzīt* calls him Mr. Huzai, and says he left Persia with the intention of paying his respects at court, but died on his way to India. His verses are pretty. The *Āstākhād* (p. 101 of the Calcutta edition) says he was born in Jumābed, and was a merchant. The *Nūjīf* says he was pupil of Qāsim-i Kāfi (the next poet).

Gabriel's wing would droop, if he had to fly along the road of love ;  
this message (love) does not travel as if on a zephyr.

Whether a man be an Ayāz or a Mahmūd, here (in love) he is a slave ;  
for love ties with the same string the foot of the slave and the freeman.<sup>1</sup>

1. Last night my moist eye caught fire from the warmth of my heart ;  
the lamp of my heart was burning until morning, to show you the way  
to me.

2. The power of thy beauty became perfectly known to me, when its  
fire fell on my heart and consumed me unknown to myself.

O Huznī, I sometimes smile at thy simplicity : thou hast become a  
lover, and yet expectest faithfulness from the beloved.

Don't cast loving eyes at me ; for I am a withered feeble plant, which  
cannot bear the full radiance of the life-consuming sun [of thy beauty].

Alas ! when I throw myself on the fire, the obstinate beloved has  
nothing else to say but " Huznī, what is smoke like ? "

I hear, Huznī, that thou art anxious to be freed from love's fetters.  
Heartless wretch, be off ; what dost thou know of the value of such a  
captivity !

To-day, like every other day, the simple-minded Huznī was content  
with thy false promises, and had to go.

#### 4. Qāsim-i Kāhl.<sup>2</sup>

He is known as Miyān Kāhl. He knew something of the ordinary  
sciences and lived quiet and content. He rarely mixed with people  
in high position. On account of his generous disposition, a few low  
men had gathered round him, for which reason well-meaning people who  
did not know the circumstances, often upbraided him. Partly from his

<sup>1</sup> Ayāz was a slave of Mahmūd of Ghaznī, and is proverbial in the East for faithlessness. There are several Maṣnavīs entitled Mahmūd o Ayāz.

<sup>2</sup> Kāhl, " grassy," is his *taqallu*. Būlāqī (III, 172) says that his verses are crude and the ideas stolen from others ; but yet his poems are not without merit. He was well read in the exegesis of the Qur'ān, in astronomy, mysticism, and the sciences which go by the name of *ḥadīth* ; he wrote on music, and was clever in *tārikhs* and riddles. He had visited several Shaykhs of renown, among them the great poet Jāmī (died A.H. 899). But he was a free-thinker and was fond of the company of wandering faqirs, prostitutes, and sodomites. " He also loved dogs, a habit which he may have contracted from Fayzī."

own love of independence, partly from the indulgence of his Majesty, he counted himself among the disciples and often foretold future events.

A low-minded man must be he who can lift up his hand for terrestrial goods in prayer to God's throne.

If lovers counted the hours spent in silent grief, their lives would appear to them longer than that of Khizr.<sup>1</sup>

Wherever thou goest, I follow thee like a shadow ; perhaps, in course of time, thou wilt by degrees cast a kind glance at me.<sup>2</sup>

1. When I saw even elephants attached to my beloved, I spent the coin of my life on the road of the elephant.

Kāhi wrote a Maqāmī, entitled *gul-aṣḥāb*, a reply or *jawāb*, to the *Bostān*, and completed a diwān. An ode of his is mentioned in praise of Humayūn and the Astrolabe.

He is said to have died at the advanced age of 120 years.

The *Āṭashkāda-yi Azar* (Calcutta edition, p. 250) calls him " Mīrzā Abū 'l-Qāsim of Kābul ", and says that he was born in Turkistān, and brought up in Kābul. One of his ancestors paid his respects to Timur, accompanied the army of that conqueror, and settled at last in Turkistān. Kāhi was well received by Humayūn.

The same work calls him a *Gulistān Sayyid*—a term not known to me. Hence, instead of " Mīrzā " we should read " Mir ".

The *Haft Iqlīm* has a lengthy note on Kāhi. Amin of Ray (p. 512) says that Kāhi's name is Sayyid Najmū 'd-Dīn Muhammād, his *kunya* being Abū 'l-Qāsim. When fifteen years old, he visited Jāmī, and afterwards Ḥishāmī of Kirmān, who was called Shāh Jahāngīr. He went via Bhakkār to Hindūstān. Whatever he did, appeared awkward to others. Though well read, he was a pugilist, and would not mind fighting ten or even twenty at a time, and yet be victorious. No one excelled him in running. He followed no creed or doctrine, but did as the Khwājās do, whose formula is " *bast dar daw, nazar ber quḍās, khelāf dar anjuman, safer dar wāṣat*," " Be careful in your speech ; look where you set the foot ; withdraw from society ; travel when you are at home." He was liberal to a fault, and squandered what he got. For an ode in praise of Akbar, in every verse of which the word *fīl*, or elephant, was to occur (Abū 'l-Faḍl has given three verses of it), Akbar gave him one lac of tankahs, and gave orders that he should get a present of one thousand rupees as often as he should come to court. He did not like this, and never went to court again. He lived long at Benāras, as he was fond of Bahādūr Khān (No. 22). Subsequently, he lived at Agra, where he died. His grave was near the gate—my MS. calls it بَابِ مَدْبُر (Bāb-i-Madbar) (?). He died on the 2nd Rabi' II, 968. Fayṣal's tārīkh (Rubā'i metre) :—

نَارِجِيَّاتِ مَالِ وَمَادِلِ جَهَنَّمِ  
كَوْرُمْ اَرْ مَدْبُرِ الْمَسْكِنِ

gives 2nd Rabi' II, 978; unless we read مَدْبُر for مَدْبُر. Mawlānā Qāsim of Bughārā, a pupil of Kāhi expressed the tārīkh by the words :—

كَوْرُمْ كَوْرُمْ كَوْرُمْ

" Mulla Qāsim-i Kāhi died," which gives 968. Vide also *Iqbālāma-yi Jahāngīr*, p. 5; and above, p. 219.

Abū 'l-Faḍl calls him *Miyān Kāli*. Miyānkāl (vide p. 615) is the name of the hills between Samārqand and Bughārā.

<sup>1</sup> *Khizr* is the "Wandering Jew" of the East.

<sup>2</sup> A very often quoted to this day in India.

2. Wherever I go I, like the elephant, throw dust on my head, unless I see my guide above my head.

3. The elephant taming king is Jalālu 'd-Dīn Muḥammad Akbar, he who bestows golden elephants upon his poets.

1. O friend, whose tongue speaks of knowledge divine, and whose heart ever withdraws the veil from the light of truth,

2. Never cherish a thought of which thou oughtest to be ashamed, never utter a word for which thou wouldst have to ask God's pardon.

### 5. Ghasālī of Mashhad.<sup>1</sup>

He was unrivalled in depth of understanding and sweetness of language, and was well acquainted with the noble thoughts of the Sūfis.

I heard a noise and started from a deep sleep, and stared—the awful night had not yet passed away—I fell again asleep.<sup>2</sup>

Beauty leads to fame, and love to wretchedness. Why then do you speak of the cruelties of the sweetheart and the faults of the miserable lover?

Since either acceptance or exclusion awaits all in the world to come, take care not to blame anyone; for this is blameworthy.

<sup>1</sup> *Badr*<sup>2</sup> *on* (III, 170) says that *Thazālī* fled from Irān to the Dakhin, because people wished to kill him for his heretical opinions. He was called by Khān Zamān (No. 13, p. 335) to Jaunpūr, where he lived for a long time. He afterwards went to court, and was much liked by Akbar, who conferred upon him the title of *Malik-e 'Al-Sāfi*. He accompanied the emperor in the Gujrāt war, and died suddenly on the 27th Rajab, 980. At Akbar's orders, he was buried at Sagzach, near Ahmadābād. *Fayyūl's* clever tārīkh on his death is *susa, sajāk*, "the year 980." At his death he left a fortune of 20 lacs of rupees.

The *Mir*<sup>2</sup> *-e* *Sītam* mentions two books written by him, entitled *Aṣrār-i Maktūm* and *Rashahīr-i Kāpūt*, to which the *Hāft Iqlīm* adds a third, the *Mir*<sup>2</sup> *-i* *Kāpūt*. *Badr*<sup>2</sup> *on* and the *Mir*<sup>2</sup> *at* estimate his verses at 40 to 50,000; the *Hāft Iqlīm* at 70,000; the *Tabaqāt Akbarī*, at 100,000. The *Āshikhnā-yi Āzar* (p. 122) says that he wrote sixteen books containing 4,000 verses, and that he fled from Persia during the reign of 'Pehmāsp-i Safāvi'. Vids Spranger's Catalogue, pp. 61, 141, where particulars will be found regarding *Thazālī*'s works. Spranger calls him *Thazālī*, an unusual form, even if the metro of some of his ghazals should prove the double z.

*Badr*<sup>2</sup> *on* relates a story that Khān Zamān sent him one thousand rupees to the Dakhin with a couplet, for which vide *Badr*, III, 170, where the *āṣr*-*āṣr* refers to the *g* in *Thazālī*'s name, because *g* stands for 1,000.

The *Hāft Iqlīm* mentions another *Thazālī*.

<sup>2</sup> This is to be understood in a mystic sense. *Badr*<sup>2</sup> *on* (III, 171) says that he had not found this verse in *Thazālī*'s *Diwān*.

1. O Ghazālī, I shun a friend who pronounces my actions to be good,  
though they are bad.

2. I like a simple friend, who holds my faults like a looking-glass  
before my face.

1. In love no rank, no reputation, no science, no wisdom, no genealogical tree is required.

2. For such a thing as love is, a man must possess something peculiar :  
the sweetheart is jealous—he must possess decorum.

1. The king says, " My cash is my treasure." The Sūfi says, " My tattered garment is my woollen stuff."

2. The lover says, " My grief is my old friend." I and my heart alone know what is within my breast.

1. If thy heart, whilst in the Ka'ba, wanders after something else,  
thy worship is wicked, and the Ka'ba is lowered to a cloister.

2. And if thy heart rests in God, whilst thou art in a tavern, thou  
mayest drink wine, and yet be blessed in the life to come.

### 6. 'Urff of Shirāz.<sup>1</sup>

The forehead of his diction shines with decorum, and possesses a peculiar grace. Self-admiration led him to vanity, and made him speak lightly of the older classics. The bud of his merits withered away before it could develop itself.

<sup>1</sup> The *Maqāir-i Rabīnī* (MS. A. Soc. Bengal, p. 537) says that 'Urff's name was Khwāja Sayyidi (خواجہ سیدی) Muhammed. The *takhhīs* 'Urff has a reference to the occupation of his father, who as Dārōgah to the Magistrate of Shirāz had to look after *Shayqī* and 'Urff's matters. He went by sea to the Dakhin, where, according to the *Haft Iqlīm* his talent was not recognized ; he therefore went to Fathpur Sikri, where Hakim 'Abd 'l-Fath of Ghān (No. 112) took an interest in him. When the Hakim died, 'Urff became an attendant on 'Abd 'r-Rahīm Khān Khānīn, and was also introduced at court. He died at Lāhor, in Shawwāl, A.H. 909, according to the *Haft Iqlīm* and several MSS. of the *Tabqat*, of dysentery (*is-All*). He bequeathed his papers to his patron, in all about 16,000 verses, which at the Khān Khānīn's order were arranged by Shājā of Isfahan. He was at his death only thirty-six years old. The body was nearly thirty years later taken away by the poet Sābir of Isfahan and buried in holy ground at Najaf (Sārīnūs). His early death, in accordance with an idea still current in the East, was ascribed to the abuse he had heaped on the ancients ; hence also the *ta'rīkh* of his death—

"Urff, thou didst die young." The first edition of his poetical works contained 26 Qasidas, 270 Ghazals, 700 Qatrīs and Rābīts ; vide also Spenger's Catalogue, p. 229.

The *Tashīra* by 'Alī Qull Khān-i Dīghistānī calls 'Urff Jamāl 'qd-Dīn, and says that he was much liked by Prince Salīm towards whom 'Urff's attachment was of a criminal nature, and that he had been poisoned by people that envied him.

'Urff was a man of high talent ; but he was disliked for his vanity. *Baddūnī* says (III, 285), " His poems sell in all bazaars, unlike those of Fayzī, who spent the revenue of

Cling to the hem of a heart which saddens at the plaintive voice of the nightingale ; for that heart knows something.

---

If someone cast a doubt on the loftiness of the cypress, I melt away from envy ; for loftiness is so desirable that even a doubtful mention of it creates envy.

---

He who is intimate with the morning zephyr, knows that the scent of the Jasmin remains notwithstanding the appearance of chill autumn.

---

My wounded heart cannot endure a healing balm ; my turban's fold cannot endure the shadow of a blooming rose.

---

1. It is incumbent on me, when in society, to talk low ; for the sensible people in society are stupid, and I speak but Arabic.

2. Remain within the boundary of thy ignorance, unless you be a Plato ; an intermediate position is mirage and raving thirst.

---

Do not say that those who sing of love are silent ; their song is too fine, and the audience have cotton in their ears.

---

The more I exert myself, the more I come into trouble ; if I am calm, the ocean's centre is at the shore.

---

There is some hope that people will pardon the strange ways of 'Urif for the homeliness of his well-known poems.

---

his jīgīt in getting copies made of his verses ; but yet no one had a copy of them, unless it was a present made by Fayṣl." Ḥakīm Ḥāfiẓ (vide under 205) preferred 'Urif's ghazals to his odes. ʻAbd al-Maqāwī, Maṣnawī 'l-Āħħir, is often wrongly called Maṣnawī 'l-Āħħir.

One day 'Urif called on Fayṣl, whom he found surrounded by his dogs, and asked him to tell him the names of "the well-bred children of his family". Fayṣl replied, "Their names are Ṣayyid" (i.e., well known). Muhibbūt (God bless us), rejoined 'Urif, to the intense disgust of Fayṣl, whose father's name was Muhibbūt.

Sprenger (Catalogue, p. 126) states on the authority of the Taqīra Hāmeṣha-Bahār that 'Urif's name was Khwāja Sayyid (خواجہ سید), a mistake for Ṣayyid. The Stockbooks also gives the name only half correctly, Sayyid Muhammed. Sprenger's note (loc. cit., p. 37) is wrong in the above.

There exist several lithographs of 'Urif's Odes. The Calcutta printed edition of A.H. 1254 contains a Commentary by Ahmad Ḥusain Ābū 'l-Raḥīm (author of the Arabic Dictionary Muṣṭalaḥ Arabī) of Jauffar.

No one has yet come into the world that can bear the grief of love ; for every one has through love lost the colour of his face and turned pale.

O 'Urſi, live with good and wicked men in such a manner, that Muhammadans may wash thee (after thy death) in Zamzam water, and Hindus may burn thee.

If thou wishest to see thy faults clearly, lie for a moment in ambush for thyself, as if thou didst not know thyself.

'Urſi has done well to stand quietly before a closed door, which no one would open. He did not knock at another door.

To pine for the arrival of young spring shows narrowness of mind in me ; for there are hundreds of pleasures on the heap of rubbish in the backyard, which are not met with in a rose garden.

My heart is sinking as the colour on Zalyāhā's cheek when she saw herself alone ; and my grief has become the talk of the market like the suspicion cast on Yūsuf.

1. On the day when all shall give an account of their deeds, and when the virtues of both Shaykh and Brāhmaṇ shall be scrutinized,

2. Not a grain shall be taken of that which thou hast reaped, but a harvest shall be demanded of that which thou hast not sown.

1. O thou who hast experienced happiness and trouble from good and bad events, and who art in consequence full of thanks and sometimes full of complaints,

2. Do not take high ground, so that thy efforts may not be in vain ; be rather (yielding) like grass that stands in the way of the wind, or like a bundle of grass which others carry off on their shoulders.

1. O 'Urſi, for what reason is thy heart so joyful ? Is it for the few verses which thou hast left behind ?

2. Alas ! thou lovest even that which thou hast left behind as something once belonging to thee. Thou oughtest to have taken it with thee ; but hast thou taken it with thee ?

### 7. Maylī of Hirāt.

His name was Mīrāt Qulī.<sup>1</sup> He was of Turkish extraction, and lived in the society of gay people.

Since I have become famous through my love, I shun all whom I see ;  
for I am afraid lest my going to anyone might put thee into his thoughts.

I die and feel pity for such as remain alive ; for thou art accustomed  
to commit such cruelties as thou hast done to me.

1. My heart derived so much pleasure from seeing thee, that fate—  
God forbid, that it should think of revenge.

2. Thou art neither a friend nor a stranger to me ; what name is  
I to give to such a relation ?

Thou knowest that love to thee does not pass away with the lives  
of thy lovers ; for thou passest by the tombs of those whom thy love  
slew, and yet thou behavest coquettishly.

When thou biddest me go, cast one glance upon me ; for from  
carefulness people tie a string to the foot of a bird, even if it be so  
tame as to eat from the hand.

My last breath is at hand ! O enemy, let me have him (the lovely  
boy) but for a moment, so that with thousands of pangs I may restore  
him to thee.

1. I promised myself that I would be patient, and did not go to  
him (the boy) ; I had hopes to be content with loneliness.

2. But the woe of separation kills me, and whispers every moment  
to me, "This is the punishment of him who puts confidence in his  
patience."

<sup>1</sup> The *Nāṭkāt*<sup>2</sup> mentions 979 and Taqī 983, as the year in which Maylī came to India. Springer, Catalogue, pp. 43, 54). The *Āśukhānā* says, he was brought up in Mashhad. According to Dīghīrīnī, he belonged to the Jālikīr clan, lived under Tāhīrīy, and was in the service of Sūjān Ibrāhīm Mīrāt, after whose death he went to India. The *Tarīkāt-i-Ādabī* says that he was in the service of Nāvrāng Khān (pp. 234, 523) ; and Biddātīnī adds that his patron for some suspicion ordered him to be imprisoned. He was in Mālīwī when he was killed.

He is much praised for his poetry ; the author of the *Āśukhānā* says that he was one  
of his favorite poets.

1. Thy clients have no cause to ask thee for anything ; for every one of them has from a beggar become a Croesus in wealth.

2. But thou findest such a pleasure in granting the prayers of beggars, that they make requests to thee by way of flattery.

### 6. Ja'far Beg of Qarwin.

He is a man of profound thought, has learnt a good deal, and describes very well the events of past ages. As an accountant he is unrivalled. From his knowledge of human nature he leans to mirth and is fond of jokes. He was so fortunate to obtain the title of Åqaf Khân, and was admitted as a disciple of his Majesty.<sup>1</sup>

---

I am jealous of the zephyr, but I gladden my heart with the thought that this is a rose garden, and no one can close the door in the face of the wind.

---

When the town could not contain the sorrows of my heart, I thought that the open country was created for my heart.

---

I am prepared for another interview to-night ; for I have patched up my torn, torn heart.

---

It is the fault of my love that he [the lovely boy] is an enemy. What is love worth, if it makes no impression ?

---

I admire the insight of my heart for its familiarity with beauties whose ways are so strange.

---

He came and made me confused ; but he did not remain long enough for me to introduce my heart to consolation.

---

As I am entirely at fault, do not threaten me with revenge ; for the pleasure of taking revenge on thee makes me bid my fault defiance.

---

1. Dost thou show me thy face so boldly, Happiness ! Wait a moment, that I may announce my love-grief.

---

<sup>1</sup> His biography was given above, No. 98. Vide also *Iqtâdâne-yi Jahângîr*, p. 5, *Dâstâh*, p. 287. His full title was Ja'far, as may be seen from Abû 'l-Haqî's extracts. The *Mazmû'at* by Ja'far mentioned by Springer (Catalogue, p. 446) may belong to Mîrzâ Zayn 'l-âdâh, regarding whom vide above, p. 455, and Springer, loc. cit., p. 120, where for 13<sup>th</sup> read A.H. 1061.

2. Ja'far came to-day so broken-hearted to thy house, that the hearts of the stones burnt on seeing his extraordinary condition.

1. Whoever has been in thy company for a night, is the companion of my sad fate.

2. Ja'far has found the road to the street of the sweetheart so difficult, that he can no more rise to his feet.

The morning zephyr, I think, wafts to me the scent of a certain sweetheart, because Jacob keeps his closed eye turned towards a caravan.<sup>1</sup>

A new rose must have opened out in the garden ; for last night the nightingale did not go asleep till the morning.

#### 9. Khwāja Husayn of Marw.<sup>2</sup>

He possessed many excellent qualities, and sold his encomiums at a high price. He lived at the Court of Humāyūn, and was also during this reign highly favoured.

1. The realms of speech are in my possession, the banker of speech is the jeweller of my pearl strings.

2. Creation's preface is a sheet of my book, the secrets of both worlds are in the nib of my pen.

#### 10. Hayātī of Gilān.<sup>3</sup>

A stream from the ocean of thought passes by his house ; correctness and equity are visible on his forehead. Serenity and truth are in him united ; he is free from the bad qualities of poets.

<sup>1</sup> Jacob had become blind from weeping over the loss of Joseph. One day he smelled the scent of Joseph's coat, which a messenger was bringing to Egypt. When the coat was applied to his eyes, he recovered his sight.

<sup>2</sup> Khwāja Husayn was a pupil of Mawlañā Gīlām 'd-Dīn Ibrāhīm and the renowned Ibn Hajar al-Asqalāni (Muqtāṣid). Abū'l-Faḍl's remark that he sold his encomiums at a high price seems to refer to Husayn's Odes on the birth of Jahāngīr and Prince Murid, given in full by Ḥusayn (II, pp. 130, 132) for which the Khwāja got two lacs of tankas. The odes are peculiar, as each hemistich is a chronogram.

<sup>3</sup> The Mu'addib-i Rađīm says that Mulla Hayātī was born at Rašt in Gilān and belonged to the Admiring, i.e., common people of the place. To better his circumstances, he went to India, was introduced by Hakim Abū'l-Faḍl-i Gilāni (No. 112) to Court, got a jagir, and was liked by Akbar. He joined the Khān Khāndān in the Dakhin war, and remained in his service, living chiefly at Burhanpur where he built a villa and a mosque, which, according to the Mu'addib-i Rađīm, was called Maṣjid-i Mulla Hayātī. He died about 1602, when the Mu'addib-i Rađīm was composed.

The Tuhfah and Ḥadīth-i Ḥāfi present his poems, and say that he belonged to the shā'i gāzī-i dāvāmandān, i.e., he was a man of feeling and sympathy. Sprenger (Catalogue, p. 68) translates this, " He was a friend of Hardiment."

1. Whenever you speak, watch yourself ; repentance follows every word which gladdens no heart.

2. You do not require the swift wing of a bird ; but since fortune is so, borrow the foot of the ant and flee.

A love-sick man is so entangled in his grief, that even the wish of getting rid of it does him harm.

Whatever you see is, in some way or other, a highway robber. I know no man that has not been waylaid.

1. This is the thoroughfare of love, it is no open market ; keep your lips closed, no talk is required.

2. I, too, have been among the heathens, but have seen no waist worthy of the sacred thread.

3. Covetous people are, from covetousness, each other's enemies ; in friendship alone there are no rivals.

1. Let every thorn which people sow in thy road, bloom in the lustre of thy smiles.

2. Say nothing, and heal the wound of the heart with poisoned arrows.

1. My love makes me delay over everything, even if it were a scent in the house, or a colour in the bazaar.

2. Thou knowest what people call me—"mad from shame, and dejected from baseness."

Since everything which I mended has broken again, my heart has gone altogether from trying to patch it.

1. I suffer thy cruelties and die ; perhaps I thus complete my faithfulness.

2. Thou canst not deprive me of the means of union with thee, unless thou shuttest the zephyr in a box.<sup>1</sup>

This turf and this field have a tinge of madness ; insanity and drunkenness have to-day a good omen.

---

<sup>1</sup> Because the zephyr wafts the breath of the beloved boy to the poet.

1. Love-grief is followed by an increase of sorrow, the desire to meet him is followed by bloody tears.

2. Neither the one nor the other, however, is the means of attaining love's perfection ; be sound in mind, or else completely mad.

1. I am neither as high as the Pleiades, nor as low as the abyss ; I neither cherish the old grief, nor do I possess a new thought.

2. If I am not the wailing nightingale, there is yet this excellence left, I am the moth and am pledged to the flame.<sup>1</sup>

1. I am the heart-grief of my dark nights, I am the misfortune of the day of my fate.

2. Perhaps I may go a step back to myself ; it is a long time that I have been waiting for myself.

### 11. Shikebî of Ispahân.

He possesses taste and writes well. He is acquainted with chronology and the ordinary sciences ; and the purity of his nature led him to philosophical independence.<sup>2</sup>

I have lived through nights of lonely sorrow, and am still alive ; I had no idea of the tenaciousness of my life.

<sup>1</sup> The love of the moth for the candle seems to be a very ancient idea. Psalm xxxix, 11, Thou rebukest man and caustest his delight to vanish as the moth vanishes in its delight, viz., the fire, where the word *Khamod* seems to have been purposely chosen to allude to the love of the moth. The passage in Sâ'âdî's preface to the *Gulistan* :—

مَنْ يَلْهُو لِلْمَوْتِ مَنْ يَلْهُو

جَنْ جَنْ لِلْمَوْتِ جَنْ جَنْ

"The lovers are killed by the beloved, no voice rises from the killed ones"—is also an allusion to the love of the moth.

<sup>2</sup> The *Mâ'sâr-i-Râfiq* says that Muîl Shikebî was the son of Zâhir 'd-Dîn Çâbdû'l-Mâli' Imâmi of Ispahân. He studied under Amir Taqîyû 'd-Dîn Muhammed of Shiraz, but left his native town for Hirât when young, and became acquainted with the poets Sandâ'i, Maylî, and Wâli Dâshî Bayâzî. When he was well known as a poet, he returned for a short time to Shiraz, after which he went to India, and became the constant attendant of the Khân Khânân.

The *Mâ'sâr-i-Gâlim* says that later he fell out with his patron, and went from the Dakhan to Agra, where Mahâbat Khân introduced him at court. He asked for permission to return to Irân ; but Jahângîr would not let him go, and appointed him Sâdr of Dihli. He died there at the age of sixty-seven, in 1023, the Mâlik of his death being ۱۰۲۳. Another Chronogram, ۱۰۲۳ gives only 1022. For his *Hâftâshî*, Çâbdû'r-Râfiq gave him 18,000, or, according to the *Haftâshî*, 10,000 rupas as a present. He wrote several other poems in praise of his patron. The *Mâ'sâr-i-Zâ'Umarî* mentions a Ma'mawî on the conquest of Thatta (A.H. 966-1000), for which Jâmi Beg and Çâbdû'r-Râfiq gave him one thousand Arshâfs. I do not know whether this Ma'mawî is the same as the Ma'mawî written by Shikebî in the Khwârazm Shirin metre. [The As. Soc. of Bengal has a MS. of the *Kulliyat-i-Sandâ'i* in Shikebî's handwriting.—E.]

Grief, not mirth, is my ware. Why dost thou wish to know its price ? I know that thou wilt not buy it, and that I shall not sell it.

---

On account of the jealousy of the watcher I had resolved to stay away from thy feast. I was deceived by my bad luck and called it jealousy, and stayed away.

---

O God, bestow upon my wares a market from the unseen world ! I would sell my heart for a single interview ; vouchsafe a buyer !

Thou art warm with my love ; and in order to keep off bad omens, I sit over the fire, and burn myself as wild rue.<sup>1</sup>

---

I uprooted my heart from my being, but the burden of my heart did not leave my being. I severed my head from my body, but my shoulders did not leave my collar.

---

1. To-day, when the cup of union with thee is full to the brim I see Neglect sharpen the sword, in order to kill me.

2. Thou dost not dwell in my heart and hast girded thy loins with hatred towards me—ruin upon the house which raises enemies !

1. The plaintive song of my bird [heart] turns the cage to a rosebed ; the sigh of the heart in which thou art, turns to a rosebed.

2. When thy beauty shines forth, covetousness also is love ; straw, when going up in flames, turns to a rosebed.

1. Happy are we if we come to thee, through thee ; like blind men we search for thee, through thee.

2. Increase thy cruelties till the tenaciousness of my life takes revenge on me, and thy cold heart on thee.

1. The world is a game, the winning of which is a loss ; playing cleverly consists in being satisfied with a low throw.

2. This earthly life is like a couple of dice—you take them up, in order to throw them down again.

<sup>1</sup> *Sipand*. People even nowadays put the seeds of wild rue on heated iron plates. The smoke is said to drive away evil spirits. *Vide p. 146, note 1.*

12. *Anis Shāmī*.<sup>1</sup>

His real name is Yol Quli. He is a man of a happy heart and of pure manners; he is brave and sincere.

In seeking after thee, a condition is put upon us miserable lovers, viz., that our feet remain unacquainted with the hems of our garments.<sup>2</sup>

It is possible to travel along this road, even when one lightning only flashes. We blind lovers are looking for the ray of thy lamp.

If I remain restless even after my death, it is no wonder; for toil undergone during the day makes the sleep of the night restless.

1. How can the thought of thy love end with my death? for love is not like wine, which flows from the vessel when it is broken.

2. The lover would not snatch his life from the hand of death though he could. Why should the owner of the harvest take the grain from the ant?

1. The rosebed of time does not contain a songster like me, and yet it is from the corner of my cage that I have continually to sing.

2. In order satisfactorily to settle my fortune, I spent a life in hard work; but with all my mastership I have not been able to draw silk from reeds.

The nature of love resembles that of the magnet; for love first attracts the shaft, in order to wound the heart when it wishes to get rid of the point.

<sup>1</sup> The *Mu'arrir-i Rakīmī* says that Yol Quli Beg belonged to the distinguished clan of the Shāmīū Turkmāns. He was a good soldier, and served as Librarian to ҪAli Quli<sup>2</sup> Khān Shāmī, the Persian governor of Hirāt, where he made the acquaintance of Shikibat and Mahwi. He wrote at first under the *takhallus* of Jāhi; but the Persian prince Ҫulṭān Ibrāhīm Mirzā gave him the name of Anīs, under which he is known in literature. When Hirāt was conquered by ҪAbū'l-lāh Khān, king of Turkistan and Māwarā 'n-nahr, Anīs was captured by an Uzbek soldier and carried off to Māwarā 'n-nahr. He then went to India, and entered the service of Mirzā ҪAbū'r-Rahīm Khān Khānān, who made him his Mīr Ҫāz, and later his Mīr Bakshī. He distinguished himself by his intrepidity in the war with Suhayl-i Halbī (p. 330). His military duties allowed him little leisure for poetry. He died at Burhānpur in 1014. There exists a Maqāmī by him in the *Khusraw-Shirin* metre, also a *Dīwān*, and several Qasidas in praise of the Khān Khānān.

The Calcutta edition of the *Atqākhānu-yi Azar* (p. 10) calls him wrongly ҪAli Quli Beg, and his Hirāt patron ҪAli Naqī Khān, after whose death he is said to have gone to India.

<sup>2</sup> i.e., our garments are always tucked up (Arab. *tashmīr*), as Orientals do when walking quickly. A lover finds no rest.

**May God preserve all men from falling into my circumstances ! for my sufferings keep the rose from smiling and the nightingale from singing**

**Love has disposed of me, but I do not yet know who the buyer is, and what the price is.**

**Anisi drinks the blood of his heart, and yet the vessel is never empty ; it seems as if, at the banquet of love's grief, the red wine rises from the bottom of the goblet.**

**1. I am intoxicated with love, do not bring me wine ; throw me into the fire, do not bring me water.**

**2. Whether I complain or utter reproaches, I address him alone, do not answer me !**

**1. I went away, in order to walk a few steps on the path of destruction, and to tear a few ties that bind me to existence.**

**2. I will spend a few days without companions, and will pass a few nights without a lamp till morning make its appearance.**

**1. O heart, beware ! O heart, beware ! Thus should it be ; the hand of asking ought to be within the sleeve.<sup>1</sup>**

**2. O that I could but once catch a certain object ! the hunter is forever in the ambush.**

### **13. Nazīrī of Nishāpūr.<sup>2</sup>**

He possesses poetical talent, and the garden of thought has a door open for him. Outwardly he is a good man ; but he also devises plans for the architecture of the heart.

**Every place, whether nice or not, appears pleasant to me ; I either rejoice in my sweetheart, or grieve for him.**

<sup>1</sup> The heart should not ask, but patiently love.

<sup>2</sup> Muhammad Husayn Nazīrī of Nishāpūr left his home for Kāshān, where he engaged in poetical contests (*mushāra*) with several poets, as Fahmī, Hātim, etc. He then went to India, where he found a patron in Mirzā Ābu'l-Rahmān Khān Khānān. In 1012, he went to Makkah on a pilgrimage, after which he is said to have become very pious. On his return to India, he lived at Ahmādābād in Gujrāt, where he died in 1023. The *Tazuk* (p. 91) says :—"I [Jahāngīr] had called Nazīrī of Nishāpūr to court. He is well known for his poems and poetical genius, and lives [end of 1019] in Gujrāt where he is a merchant. He now came and presented me with an encomium in imitation of a Qasida by Anwārī. I gave him one thousand rupees, a horse, and a dress of honour." The

If thou destroyest the ware of my heart, the loss is for once ; whilst to me it would be the loss of world and faith.

If thou wilt not put my cage below the rose-tree, put it in a place where the meadow hears my plaint.

It is from kindness that he [the beautiful boy] favours me, not from love ; I can distinguish between friendship and politeness.

---

It is a generation that I have been girding my waist in thy service, and what am I worth ? I must have become a Brahman, so often have I put on the badge (the thread).

Thy blood is worth nothing, Naziri, be silent ! Suffice it that he who slew thee, has no claim against thee.

---

I am costly and there are no buyers ; I am a loss to myself, and am yet the ornament of the bazaar.

---

The impression which my sorrow makes upon him consists in depriving his heart of all sympathy ; and the peculiar consequence of my reminding him of my love is that he forgets it.

---

Like a watch-dog I lie at his threshold ; but I gnaw the whole night at my collar and think of chasing him, not of watching him.

*Maqādir-i Rađīmī* says that Nazīrī was a skilful goldsmith ; and that he died, after having seen his patron in Āgra in 1022, at Ahmadābād, where he lies buried in a mosque which he had built near his house. According to the *Mīrātūs-i Ālam*, he gave what he had to his friends and the poor. How esteemed he was as a poet may be seen from a couplet by the great Persian poet Sāyib, quoted by Dāghistānī :—

مَنْ يَرِدُ مِنْكُمْ فَلْيَأْتِيْنِي  
مَنْ يَرِدُ مِنْكُمْ فَلْيَأْتِيْنِي

O Sāyib, what dost thou think ? Canst thou become like Nazīrī ?  
Urūf even does not approach Nazīrī in genius.

The Tārīkh of Nazīrī's death lies in the hemistich “Az dūngā rafī Hassan” ‘l-Ājam, dā / “The Hāssān of Persia has gone from this world, alas ! ”—in allusion to the famous Arabian poet Hāssān. This gives A.H. 1022 ; the other Tārīkh, given by Dāghistānī, *mawzūz-i dā’irat-i hāsūn kujd ast*, “where is the centre of the circle of conviviality,” only gives 1031, unless we count the ḥāsūn in *īsā* as one, which is occasionally done in tārīkhs. Dāghistānī also mentions a poet Sāwādī of Gujrat, a pious man, who was in Nazīrī's service. On the death of his master, he guarded his tomb, and died in A.H. 1031.

1. From carelessness of thought I transformed a heart, by the purity of which Ka'ba swore, into a Farangi Church.

2. The simoom of the field of love possesses so inebriating a power, that the lame wanderer thinks it sublime transport to travel on such a road.

3. The ship of love alone is a true resting-place ; step out of it, and thou art surrounded by the stormy sea and its monsters.

4. Tell me which song makes the greatest impression on thy heart, so that I may utter my plaint in the same melody.

#### 14. Darwîsh Bahrâm.<sup>1</sup>

He is of Turkish extraction and belongs to the Bayât tribe. The prophet Khîzr appeared to him, and a divine light filled him. He renounced the world and became a water-carrier.

1. I have broken the foundation of austerity, to see what would come of it ; I have been sitting in the bazaar of ignominy [love], to see what would come of it.

2. I have wickedly spent a lifetime in the street of the hermits ; now I am a profligate, a wine-bibber, a drunkard, to see that will come of it.

3. People have sometimes counted me among the pious, sometimes among the licentious ; whatever they call me I am, to see what will come of it.

#### 15. Sayrafi [Sarfi] of Kashmir.<sup>2</sup>

His name is Shaykh Ya'qûb. He is well acquainted with all branches of poetry and with various sciences. He knows well the excellent writings of Ibn 'Arab, has travelled a good deal, and has thus become acquainted with many saints. He obtained higher knowledge under Shaykh Husayn of Khwârazm, and received from him permission to guide others.

<sup>1</sup> Bahrâm's *tâjîlîya* is *Saqqa*, i.e., water-carrier. This occupation is often chosen by those who are favoured with a sight of the Prophet Khîzr (Elias). Khîzr generally appears as an old man dressed in green (in allusion to the meaning of the name in Arabic or to his functions as spring deity).

The Bayât tribe is a Turkish tribe scattered over Azarbâyjân, Erivan, Tîhrân, Flâr, and Nishâpûr.

Bahrâm is worshipped as a saint. His mausoleum is in Bardwân near Calcutta. Regarding the poet himself and the legends connected with him, vide my "Arabic and Persian Inscriptions," *Journal Asiatic Society of Bengal*, 1871, pt. i, pp. 251 to 255.

<sup>2</sup> Shaykh Husayn of Khwârazm, Ya'qûb's teacher, was a pupil of Muhammed Aqîm Hâjî, and died in Syria in 956 or 958.

Shaykh Ya'qûb also studied in Makkah for a long time under the renowned Ibn 'Uâjîr, the great teacher of the Hadîs, and then came to India, where he was held in high esteem.

He stole from my heart all patience, and then took the whole mad heart itself; my thief stole the house with its whole furniture.

The weakness of the boy has brought the love-sick man into a strange position; from weakness he can no longer bear the weight of recovery.

### 16. Sabūhi, the Chaghtāi.<sup>1</sup>

He was born in Kābul. Once he slept in the bedroom of Amir Khusraw, when the shining figure of an old man with a staff in his hand awoke him and ordered him to compose a poem. As he had no power of doing so, he took the whole for a vision, and lay down in another place; but the same figure woke him up, and repeated the order. The first verse that he uttered is the following:—

When I am far from thee, my tears turn gradually into an ocean. Come and see, enter the ship of my eye, and make a trip on the ocean.<sup>2</sup>

My sweetheart saw the scroll of my faith, and burnt my sad heart, so that no one afterwards might read its contents.<sup>3</sup>

1. I have no need to explain him my condition; for my heart, if really burning, will leave a trace behind.

2. Weakness has overpowered me, and my heart has sunk under its sorrow. Who shall now inform him of my wretched state?

as a learned man and a poet. He was liked by Humayun and by Akbar, and was an intimate friend of the historian Badī'oni. His death took place on the 12th ZI Qādī, 1003, and Badī'oni found as tārikh the words *Shaykh-i umam bād*, "he was the Shaykh of nations." A complete *Khāmsa*, a treatise on the *Muqaddimah*, or riddle, and numerous Sufistic Rubā'is with a commentary, are said to have been written by him. A short time before his death, he had nearly finished a large commentary to the *Qur'a*n, and had just received permission from Akbar to return to Kashmir, when he died. *Vide* above, p. 191, and under the poets.

His *takhallus* is variously given as *sayyafī* and *sārifī*. The latter seems the correct form, to judge from the metre of one of his verses preserved by Badī'oni (III, 148). Both words occur as *takhallus*; thus there was a Qāzī Sayyafī, encomiast of Firdūs Shah. *Vide* also poet No. 21.

<sup>1</sup> *Sabūhi* means "a man that drinks wine in the morning". The real name of the poet is not given in the Tagiras to which I have access. Badī'oni says that he lived an easy, unrestrained life; and the Mīrza'ī Tājīlām calls him a rind (profligate). He died at Agra in 973, and Fayzī found as tārikh the words میرزا علی، "Sabūhi, the wine-bibber." Dāghistānī says, he was from Samargand, and the Alashkūda calls him "Badākhshīnī", but says that he is known as *Hawāzi*, or from Hirāt.

<sup>2</sup> The verse, notwithstanding the vision, is stolen; *vide* Badī'oni, III, 180, under Ātaahī.

<sup>3</sup> If this verse, too, was uttered at the time he had the vision, he stole thought and words from Āsaī, Jāmī's pupil, who has a verse:—

لِمَ وَجَدْتُ مَنْ يَلْجَأُ إِلَيْهِ  
لِمَ وَجَدْتُ مَنْ يَنْهَا نَفْسُهُ إِلَيْهِ

## 17. MushfiqI of Bukhārā.<sup>1</sup>

I went to his street, and whilst I was there, a thorn entered deep into the foot of my heart. Thanks be to God that I have now a reason for staying in it !

1. Hindūstān is a field of sugar-cane, its parrots are sugar-sellers.
2. Its flies are like the darlings of the country, wearing the chīra and the takauchiya.<sup>2</sup>

## 18. SālihI.<sup>3</sup>

His name is Muhammad Mirak. He traces his descent from Niṣām<sup>u</sup> 'l-Mulk of Tūs.

Men without feeling tell me to use my hand and catch hold of his garment. If I had a hand [i.e., if I had the opportunity], I would tear my collar to pieces.

There are many reasons why I should be dead, and yet I am alive. O grief ! thy forbearance has made me quite ashamed of myself.

<sup>1</sup> *Badd<sup>o</sup>nī* (III, 328) says that he was originally from Marw, and came twice to India. For his *Qasīdah*, some called him "the Salmān of the age"; and Dāghistānī says that under ǦAbd<sup>u</sup> 'llāh Khān he was *Malik 'sh-shu'arā'*. According to the *Haft Iqlīm*, he was born and died at Bukhārā. Sprenger (Catalogue, p. 508) says, he was born in 945, and his second Dīwān was collected in 983. From the *Akbarāndāma* (Lucknow edition, III, p. 203) we see that *MushfiqI* was presented to Akbar at Pāk Patan in the end of 985. He died in 994 (*Vāmbéry's Bokhara*, p. 301).

<sup>2</sup> This verse is a parody on the well-known Ghazal, which Hāfi sent from Shirāz to Sultān Ghiyās of Bengal (Metre Muzāri).

هندوستانی دنیا کے سکھیں  
بھارتی ہلکے اور باریں اپنے تکانیں

The parrots of Ind will learn to enjoy sweets,  
When this Persian sugar (the poem) reaches Bengal.

Abū 'l-Faṣl has meddled with *MushfiqI*'s verse; for the *Haft Iqlīm* gives instead of *nekhāñān-i dīyār* the words *hindāñān-i sigāt*; hence the verse is "India's flies are (black) like the black Indians, wearing like them a big turban (chīra) and a takauchiya". This means, of course, that the Indians are like flies. The *takauchiya* was described above on p. 94; the big head of a fly looks like a turban, and its straight wings like the straight Indian coat (chapkan). It may be that Abū 'l-Faṣl substituted the words *nekhāñān-i dīyār*, the "dear ones of the country", with a satirical reference to the "learned", whom he always calls *خوب نہیں وہ میر* "turban-wearing empty-headed", in which case we would have to translate "the simpletons of the country".

The verse is better given by *Badd<sup>o</sup>nī* (III, 329).

<sup>3</sup> *Badd<sup>o</sup>nī* calls him "Hirawi" (from Hirāt), and says that he was employed at court as a Munāhi. He was a good penman. After his return to his country, he died. The Ātashkhāda says that he was a descendant of Khwāja ǦAbd<sup>u</sup> 'llāh Marwārid (Kirmānī), and that his family had always been employed by kings.

Sprenger (Catalogue, p. 50) calls him wrongly *Muhammad Mir B*. The Ātashkhāda and the MSS. have *Muhammad Mirak*; and thus also his name occurs in the *Muṣaqir-i Raḥīmi*.

I told him [the beautiful boy] my grief, he paid no heed. Oh, did you ever see such misery ! I wept, he laughed—Oh, did you ever see such contempt !

---

My life is in his hand. It is quite clear, Sālīḥ, that even the falcon Death sits tame on his hand.

#### 19. Maghārī of Kashmīr.<sup>1</sup>

He made poems from his early youth, and lived long in ḪIraq. From living together with good people, he acquired excellent habits.

1. I cannot understand the secret of Salmū's beauty'; for the more you behold it, the greater becomes your desire.

2. What friendly look lay in Laylī's eyes, that Majnūn shut his eyes to friends and strangers ?

I admire the looking-glass which reflects my sweetheart standing on a flower-bed,<sup>2</sup> although he is inside his house.

The good fortune of thy beauty has caused thy affairs to prosper ; else thou wouldest not have known how to manage matters successfully.

1. Like a tail I follow my own selfish heart. Though the road is not bad, I make myself footsore.

2. Though I break through a hundred screens, I cannot step out of myself ; I wander over a hundred stages, and am still at the old place.

---

I am a tulip of Sinai, and not like the stem-born flower. I cast flames over the slit of my collar instead of hemming it.<sup>3</sup>

He of whom my eye makes light, appears to heaven dull and heavy.

<sup>1</sup> Dāghīstānī says that in ḪIraq he was in company with Muhtashim and Wahshī. After his return to India, Maghārī was employed by Akbar as Mir Bahri of Kashmīr, which employment he held in 1004 (*Buddā*<sup>6</sup> on).

<sup>2</sup> The eyes of the beautiful boy are crocus-like or almond-shaped ; the chin is like an apple ; the black locks, like cumbub—in fact, his whole face resembles a garden.

<sup>3</sup> The hot tears of the poet fall like flames on his collar : hence he is surrounded by flames like a flower on Mount Sinai ; for Mount Sinai is surrounded by God's glory.

20. Mahwi of Hamadān.<sup>1</sup>

His name is Mughīs. He tries to change the four mud walls of this worldly life into stone walls, and is intoxicated with the scent of freedom.

1. Once I did not know burning sorrow, I did not know the sighs of a sad heart.

2. Love has now left neither name nor trace of me—I never thought, Love, that thou art so.

1. You said that my condition was low from love-grief. A cup ! bring me a cup ! for my heart is stagnant.

2. Be ashamed of thyself, be ashamed ! Which is the cup and which is the wine that has inebriated the nightingale ?

1. O Mahwi, beckon to a friend, and ring the bell of the caravan.

2. The stage is yet far and the night is near. O thou who hast fettered thy own foot, lift up thy foot and proceed !

1. A single lover requires hundreds of experiences; hundreds of wisdoms, and hundreds of understandings.

2. Thy luck is excellent, go away : love is a place where misery is required.

1. O Mahwi, do not sing a song of the passion of thy heart, do not knock at the door of a single house in the street.

2. Thou hast seen this strange world, beware of speaking of a friend.

<sup>1</sup> Mir Mughīs, according to the *Masādir-i Rađīmī*, was born in Asadābād (Hamadān), and went, when twelve years old, to Ardabil, where he studied for four years at the "Astāna-yi Safawiyā". From youth, he was remarkable for his contentment and piety. He spent twenty years at holy places, chiefly at Najaf, Mashhad, Karbalā, and Hirāt. Mawlānā Shikebī and Anāl (pp. 646, 648) looked upon him as their teacher and guide. He held poetical contests (*mushāra*) with Mawlānā Sahābī (ساحب). He embarked at Bandar Jarūn for India, and was patronized by the Khān Khānān. After receiving from him much money, he went back to Ḡīrāq, where the author of the *Masādir* saw him at Kāshān. He visited Najaf and Karbalā, and returned to Hamadān, where he died in 1016. He lies buried in the *Maqbara* of the Sayyids at Asadābād. The author of the *Masādir* edited Mahwi's *Rubā'ī*s during his lifetime, and wrote a preface to the collection. Mahwi is best known as a *Rubā'ī* writer : Abū 'l-Faṣīl's extracts also are all *Rubā'ī*s.

The *Atashkāda* says that he is often called Nishāpūrī, because he was long in that town.

The *Misāt* mentions a Mahwi whose name was Mir Maḥmūd, and says that he was for twenty-five years Akbar's Munshi.

21. Sarfi of Sāwah.<sup>1</sup>

He is poor and has few wants, and lives content with his indigence.

My dealer in roses wishes to take his roses to the bazaar, but he ought first to learn to bear the noisy crowd of the buyers.

I am shut out from the road that leads to the Ka'ba, else I would gladly wound the sole of my feet with the thorns of its acacias.<sup>2</sup>

I have no eye for the world, should it even lie before my feet ; he who takes care of the end, looks behind himself.

That which I desire<sup>3</sup> is too high to be obtained by stooping down. O that I could find myself lying before my own feet !

22. Qarārī of Gilān.<sup>4</sup>

His name is Nūru 'd-Din. He is a man of keen understanding and of lofty thoughts. A curious moromania seized him : he looked upon his elder brother, the doctor Abū 'l-Fath, as the personification of the world, and the doctor Humām as the man who represents the life to come, for which reason he kept aloof from them.

<sup>1</sup> The MSS. of the *Aṣṭārā* call him " Sayrafî ", but the metre of several verses given in the *Mā'ārif-i Rāfi'īn* shows that his taqallus is " Sarfi ".

According to the Ātashkada, his name is Salāh 'd-Din, and he was a relation of Salmān of Sāwah. He was a pupil of Muhtashim of Kāshān. The author of *Haft Ishqīm* says that he was a most amiable man, and marvellously quick in composing tārīkhīs. He lived in the Dakhin, and went to Lāhor, to present Akbar with a qasida ; but finding no suitable opportunity, he returned to the Dakhin, and went to Makkah, where he died. The *Mā'ārif-i Rāfi'īn* states that he lived chiefly at Ahmadābād, made Fayzī's acquaintance in the Dakhin, and went with the Khān-i Afzām (p. 543) to Makkah. According to *Bādā'īn*, he came with the Historian Nizām 'd-Dīn Ahmad from Gujrāt to Lāhor, and accompanied Fayzī to the Dakhin, where he died. Sprenger (Catalogue, p. 382) gives his name *Salāhuddīn* : but the Ātashkada (the only work in which I have found his full name) has *Salāh 'd-Dīn*.

<sup>2</sup> The road of love (the ideal Ka'ba) is as difficult as the road to the Ka'ba in Makkah. Muhammadans do not lie down with their feet towards Makkah, which is against the law ; hence the poet says that he is prevented from stepping forward on the road of love.

<sup>3</sup> Self-knowledge.

<sup>4</sup> Nūru 'd-Din Muhammad came in 983 with his brothers Abū 'l-Fath (p. 468) and Humām (p. 520) to India. Akbar appointed him to a command in the army ; but Nūru 'd-Din was awkward, and had no idea how to handle a sword. Once, at a muster, he came without arms, and when some young fellows quizzed him about it, he said that military duties did not suit people of his class (literary men) ; it had been Timur's custom to place camels, cattle, and the baggage between the ranks, and the women behind the army, and when Timur had been asked where the learned were to go, he had said, " In the rear of the women." (This resembles the story of Napoleon I, who in Egypt had often to form squares against the hostile cavalry, and then invariably gave orders to place the

The longer the grief of separation lasts, the gladder I am; for like a stranger I can again and again make his acquaintance.

I doubt Death's power; but an arrow from thy eye has pierced me, and it is this arrow alone that will kill me, even if I were to live another hundred years.

He [the beautiful boy] must have been last night away from home; for I looked at his door and the walls of his house, but had no pleasure from looking.

If in that hour, when I tear the hood of my life, I should get hold, of, what God forbid, Thy collar, I would tear it to pieces.

I envy the fate of those who, on the last day, enter hell; for they sit patiently within the fire.

My madness and ecstasy do not rise from nightly wine; the burning of divine love is to be found in no house.

1. O heart! when I am in love, do not vex me with the jealousy of the watchman; thou hast made me lose my faith [Islam] do not speak ill of my Brahmanical thread.

2. To be far from the bliss of non-existence seems death to him who has experienced the troubles of existence. O Lord! do not wake me up on the day of resurrection from the sleep of non-existence.

1. If the love of my heart should meet with a buyer, I would do something openly.

2. I have spread the carpet of abstinence in such a manner that every thread of the texture ends in a thousand Brahmanical threads.

donkeys and the savans in the middle.) Akbar, to punish him, sent him on active service to Bengal; where he perished in the disturbances, in which Muazzaf Khan (p. 373) lost his life. *Babur-nāmeh*, II, 211; III, 312.

Abū'l-Faqīl is eulogistic in referring to Nūr 'd-Din's monomania. Nūr 'd-Din wished to say that Abū'l-Fath was a man of intense worldliness (*alib' d-Jawāb*) and Hunzūd longed for the pleasures of paradise as the reward of virtue (*alib' 'Idhīr*), whilst he himself was a "true lover" (*alib' l-mawād*, one who feels after God).

The *Aṣṭaṭkādah* adds that Nūr 'd-Din had been in Ghīlān in the service of Khān Ahmad Khān, and that he went, after the overthrow of Ghīlān, to Qaswin.

<sup>1</sup> Whilst the fire of love deprives me of patience.

<sup>2</sup> Love has made the poet a heathen.

1. The drinking of my heart-blood has surfeited me; like my sweet-heart, I have become an enemy to myself.

2. I have killed myself, and, from excessive love to him, have cast the crime on my own shoulders.<sup>1</sup>

### 23. *Itābi of Najaf.*<sup>2</sup>

He possesses harmony of thought; but his mind is unsettled, and he lives a disorderly life.

I am the nightingale of thy flower-bed. I swear by the pleasure of thy society that the rose has passed away, and I do not know where the garden is.

1. May all hearts rest peacefully in the black night of thy curls, when I, the miserable, wander restless from thy street!

2. I have knocked at the door of the seventy-two sects of Islam, and have come to the door of despair, hopeless of getting help from heathen and Musuhmān.

3. I had come from the land of faithfulness: what wonder, if I vanish from the dear memory of the [faithless] fair?

1. I have consumed my sober heart on the rubbish-heap of passion; I have burnt the Ka'ba candle at the idol temple's fate.

2. The flower-bed of a certain beloved has not waited to me the fragrance of fulfilled desires; and hopelessly do I consume myself in my dismal corner.

3. No one has ever said the word "friend" to me, not even by mistake, though I consume myself before acquaintances and strangers.<sup>3</sup>

<sup>1</sup> Though in reality the beautiful boy murdered me.

<sup>2</sup> Sayyid Mu'aminud of Najaf had lived for some time in the Dakhin, honoured as a poet, when he went to Hindostān, and paid his respects to Akbar at Allahābād. He looked bold and slovenly (*bēbēk* & *nākamōd*). When asked whether he had in the Dakhin made satires on Shāh Fathū 'līh, he said, "In the Dakhin, I would not have looked at a fellow like him." Akbar, who made much of Fathū 'līh, was annoyed, imprisoned *Itābi*, and had his papers searched, to see whether he wrote satires on other people. A few compromising verses were found, and *Itābi* was sent for ten years (or according to the *Tasqīt*, for two years) to Fort Gwālīr. At the request of Prince Salim, and several courtiers, he was at last released, and ordered to come to Lāhor. But he was as bad as before. The emperor gave him 1,000 rupees, and ordered Qulij Khān (p. 380) to send him from Shirat to Hījjāz; but *Itābi* escaped, went to the Dakhin, and lived there as before. His Arabic and Persian poems are excellent; he also was a clever *ādīb* and letter-writer. *Buddāwī*, III. 275.

The *Ātashkāda* says that he came from Gujragān (or *gūrāgān*) Dīghotāl calls him "Mir *Itābi*". *Itābi* means "worthy of reproach"; compare *rūzāfī*.

<sup>3</sup> The *Tasqīt* ascribes this verse to a poet called Ruknū d. Dīn, whose *takalluf* is not given in my MS.

1. O heart, what portion of his wine-coloured lip dost thou keep in thy flagon, that thy inside is full of sighs and thy neck full of sober<sup>1</sup> love.

2. Love has thrown me into oceans of bloody tears; go, go away, that for once thou mayest reach the banks of the stream.

I have given thee permission to shed my blood without retaliation. I have said so, and give it thee black on white, and stamped with my seal.

Sometimes I am drowned in floods, sometimes burning in flames. Let no one build a house in my street!

In the name of God, let us go, if you belong to my travelling companions. This caravan<sup>2</sup> has no bell to sound the hour of starting.

In a realm where the word "faithfulness" produces tears, the messenger and the letter he brings<sup>3</sup> produce each separately tears.

1. Is the killing of a man like me worth a single sign of anger and hatred? Is shedding my blood worth the bending of thy arm (pr. thy sleeve)?

2. If thou art resolved to break my heart, is it worth while to ill-treat thy lovers?

#### 24. Mullā Muhammād Sūfī of Māzandarān.<sup>4</sup>

He is in affluent circumstances, but from virtuous motives he mixes little with the world. He seeks retirement by travelling about.

Look upon me when standing below the revolving roof of the heavens, as a lamp concealed under a cover.

<sup>1</sup> In addition to the punning allusion in the neck of the bottle.

<sup>2</sup> The caravan of love.

<sup>3</sup> The messenger happens to come from the beloved boy, and the letter, because it declines the request of a tender boy.

<sup>4</sup> According to the *Mir's* and *Tashīh*, Mullā Muhammād was called "Sūfī" from his gentle and mild character. Even at the present day, simple people are often addressed "Sūfīs". It is possible that the word is often used as the equivalent of "a simpleton". Mullā Muhammād early left his home, and lived chiefly at Ahmedabad, where he was the friend and teacher of Sayyid Jāmī Būshārī. The *Mir's* and the *Hast Iqām*, praise his voice, and the former quotes from a saying of his.

The *Ātashkāhā* wrongly puts him under Isfahān, and mentions that some call him the maternal uncle of Mullā Jāmī—which is impossible.

1. O heart, thy road is not without thorns and caltrops, nor dost thou walk on the wheel of good fortune.

2. If it be possible pull the skin from the body, and see whether thy burden will be a little lighter.

1. You asked me, "How are you, Muhammad, after falling in love with him?—long may you live!" "I stand," said I, "below the heaven as a murderer under the gibbet."

*Isra'ili (the Sufi) who has been so bold as to say this, let him stand!*

### 25. Juddā'i<sup>1</sup>

His name is Sayyid 'Ali, and he is the son of Mir 'Afandī. He was born and educated in Tabriz, and attained, under the care of his Majesty, the greatest perfection in the art of painting.

*Many good and evil qualities have joined together in this man; let us consider him in detail.*

The beauty of idols is the Ka'ba to which I travel; love is the desert, and the obstinacy of the worthless watchers<sup>2</sup> the acacia thorns.

I am a prey half-killed and stretched on the ground, far from the street of my beloved. I stagger along, tumbling down and rising up again, till I come near enough to catch a glimpse of him.

In the morning, the thorn boasts of having been together with the rose, and drives a nail through the broken heart of the nightingale.

### 26. Wuqū'i of Nishāpūr.<sup>3</sup>

His name is Sharif.

Love and the lover have in reality the same object in view. Do not believe that I lose by giving thee my life.

<sup>1</sup> Juddā'i had been mentioned above on p. 10. He had the title of "Nādir-i-Mulk", and had already served under Mumayūn. He left a *Diwan*, but he has also been accused of having stolen Ashkī's *Diwan* (vide below, the 37th post).

<sup>2</sup> The Atashkada and Taqlī's *Taqkira* mention another Juddā'i of Sāwah.

<sup>3</sup> Muhammad Sharif Wuqū'i belonged, according to the *Mu'asir-i-Baqī*, to a distinguished family of Sayyids in Nishāpūr. His mother was the sister of Amir Shāhmir, who had been for a long time assay master under Shāh Tahmāsp. He died in 1602.

*Badrā'ī* (III, p. 378) says that Sharif was a relation of Shāhīth Khān (p. 452). His name was Muhammad Sharif. Alas, that so impure a man should have assumed a name! His heretical opinions are worse than the heresies of those who, in this age, bear the same name [Sharif-i-Amuli], pp. 176, 452, and the note. *Sherā'ī* (pp. 176, 452, vide above, No. 32) two archetypes in the eyes of *Badrā'ī*! However, he believes neither exclusively to the *Rasakhwāni* (p. 452, note 2) nor to the *Sabkī*, or holds an intermediate place between these extremes and others; but, according to *Sherā'ī*, he does an injustice to the transmission of such *hadsīyah*. One day, he came to me at Māzandarān on the Kāshān frontier, asking me whether he could permanently settle there, and I told him, "No."

for I have written of your judgment **96** in need, and you can see it  
written with a bit of water on the forehead made to

1. I do not care for health.<sup>1</sup> O Lord, let sorrow be my lot, a sorrow  
which deprives my heart of every hope of recovery.

2. I am smitten by the eye which looks so coquettishly at me, that it  
raises, openly and secretly, a hundred wishes in my heart.

<sup>1</sup> *Attributed to Fakīr* 98

<sup>1</sup> *Attributed to Shāfi'ī* 97 **Khurākī** of Qā'īn.<sup>2</sup> *Attributed to*

**He is a relation of the poet Mīrāt Qasim of Gūnābād [or Jūnābād, or  
Jūnābīd, in Khurāsān]. He writes *Shikastā* well, and is a good hand at  
shooting with the bow and the matchlock.**

<sup>2</sup> *Attributed to Shāfi'ī* 98 *A kind of cedar, which grows in the desert, and has a soft*

If the dust of my body were mixed with that of others, you would  
recognize my ashes by their odour of love.

<sup>3</sup> *Attributed to Shāfi'ī* 99 *Attributed to Shāfi'ī* 100 *Attributed to Shāfi'ī* 101

Thy coming has shed a lustre on the ground, and its dust atoms  
serve as *surma* for my eyes.

<sup>4</sup> *Attributed to Shāfi'ī* 102 *Attributed to Shāfi'ī* 103 *Attributed to Shāfi'ī* 104

The lions of the Haram should not stain their paws with my blood.  
O friend, give the dogs of the Christian monastery this food as a treat.

What do I care for comfort! I think myself happy in my misery; for  
the word "rest" is not used in the language of this realm [love].

<sup>5</sup> *Attributed to Shāfi'ī* 105 **Shaykh Rahīd<sup>1</sup>**

He traces his descent from Zainu 'd-Din Khāfi'. He pretended to  
be a Sūfi.

<sup>6</sup> *Attributed to Shāfi'ī* 106

50

<sup>7</sup> *Attributed to Shāfi'ī* 107 *Attributed to Shāfi'ī* 108 *Attributed to Shāfi'ī* 109  
rocks of several thousand men lying about near my house, he exclaimed with a sigh,  
"All these helpless things are only waiting to assume human form." Notwithstanding  
his wicked belief, he composed poems in praise of the Imāms; but he may have done  
so, when he was young. He was an excellent *qāzī* and letter-writer, and was well acquainted  
with history. <sup>8</sup> *Attributed to Shāfi'ī* 110 *Attributed to Shāfi'ī* 111 *Attributed to Shāfi'ī* 112  
with the *Qur'ān*, the commentaries of *Ibn 'Abī Ḥāfiẓ* and *Ibn Ḥāfiẓ*, and the *Kitāb al-*  
*Khawāṣṣ*. In his poem, *Shaykh Rahīd* calls him *Shayyid Amīr Khāfi*,  
and says that he excelled in music. According to *Sādū* <sup>9</sup>, his mother was Mīrāt Qasim's  
sister, and he came to India after having visited Mecca. He was in the service of Prince  
Salim (Jahāngīr).

<sup>1</sup> His name is Nawīlān Sa'dū 'd-Dīn, of Khāfi, or Khāfiyyī (p. 793). The *Āṭekhāda*  
quotes the same verse as *Abū 'l-Faḍl*. *Bihār al-Nawāyī*, he left a well-known dīn. In  
Dīnāstān, two Rahīds are mentioned, one Nawīlān Rahīd<sup>1</sup>, "known in literary circles";  
and Shāfi'ī Rahīd, from Arduwan. *Āṭekhāda* (Catalogue, p. 58) calls him *Mīrāt*; and  
says that, according to the *Kāfī*, he died in 900.

<sup>2</sup> *Attributed to Shāfi'ī* 113 *Attributed to Shāfi'ī* 114 *Attributed to Shāfi'ī* 115 *Attributed to Shāfi'ī* 116 *Attributed to Shāfi'ī* 117  
in the beginning of Shawwāl A.H. 838. He was first buried at Mālik (or Mālikī); then at  
Darwīshbād, then at Hirāt. His biography is given in Jāmī's *Nafhāt 'l-Ūs*, and he is  
not to be confounded with the saint Zayn'u 'd-Dīn Tā'ibīdī, mentioned above.

No one has, in thy love, been more brought up to sorrow than I ; and that thou knowest not my sorrow is a new sorrow.

I took to travelling in order to allay my grief, not knowing that my road would pass over hundred mountains of grief.

### 29. Wafā'ī of Isfahān.<sup>1</sup>

He possesses sparks of tact: He had been for some time wandering in the desert of retirement, but has now put the mantle of worldliness on his shoulders.<sup>2</sup>

I do not call him a buyer who only wishes to buy a Yusuf. Let a man buy what he does not require !<sup>3</sup>

Knock at night at the door of the heart; for when it dawns, the doors are opened, and the door of the heart is closed.

I am secure from the dangers of life: no one deprives the street-beggar of his bareness.

1. The dart of fate comes from the other side of the armour; why should I uselessly put on an armour ?

2. Flash of death, strike first at me ! I am no grain that brings an ear to the harvest.

Joy and youth are like the fragrance of the rose that chooses the zephyr as a companion.

### 30. Shaykh Sāqī.<sup>4</sup>

He belongs to the Arabians of the Jazā'ir. He has acquired some knowledge.

<sup>1</sup> Bedā'īn says (III, p. 385) that Wafā'ī was for some time in Kachmar, went to Lāhar, and entered the service of Zayn Khān (p. 387). According to the Bedā'īn, he belonged to the Ghimidgār Kups, and was brought up at Isfahān. His Bedā'īn are good. Dihistān calls him a Turk, and states that Wafā'ī at first, when he was a child, who broke his mother. From a mark in his eye, he was called Wafā'ī, i.e., "The blind Wafā'ī."

<sup>2</sup> His impudent dexterity was proverbial.

<sup>3</sup> As, for example, love, grief.

<sup>4</sup> In a place where men do not prevail, because they do not expect an arrow from that side.

<sup>5</sup> Bedā'īn also calls him Sāqī, i.e., from the bottle. His father, Shaykh Thābita,

was a distinguished lawyer and was succeeded by his son, who is an agreeable poet. He came from the Dihistān to Hindostān, and died during the 10th century.

<sup>6</sup> In bedā'īn, Sāqī is called an even si adampur - A man to make his individuality known, either through his attire or through his language and his

1. I became a cloak to ruin, Sāqī, and like the Ka'ba, a place of  
belief and heresy.

2. I have found no trace of love, much as I have travelled among  
the hearts of the infidels and the faithful.

My heart is still ardent with love, and thou art still indifferent. O  
sweetheart, speak, before I openly express myself.

### 31. Hafī' of Kāshān.

His name is Ḥaydar. He is well acquainted with the *ars poetica* and  
is distinguished as a writer of riddles and *tārikhs*.

My heart is sensitive, you cruel one; what remedy is there for me?

Although a lover, I have the temper of the beloved—what can I do?

1. A recluse does not sin [love] and calls thee a tyrant; I am plunged  
into crime [love] and think that thou art forgiving.

2. He calls thee a tyrant, I call thee forgiving; choose whatever  
name pleases thee most.

### 32. Ghayratī of Shīrāz.

His diction is good, and he knows the history of the past.

I am smitten by the eyelash of my murderer, who has shed my blood  
without letting a drop fall to the ground.

<sup>1</sup> His full name, according to Tabātabāi Awāḍī, is Amīr Raṣīq-e-d-Dīn Ḥaydar. He was a Tabātabāi Sayyid of Kāshān. The Ma'sūr-i Raḍīwī states that he left Persia, went from Gujrāt in company with Khwāja Habib-i 'IAbbās to Lāhor, and was well received by Akbar. For the *tārikh*, mentioned above on p. 619, note 2, Fayṣl gave him 10,000 rupees. After a stay of a few years in India, he returned to his country, but suffered shipwreck near the Mukhrān coast, in which he not only lost property to the amount of two lākh of rupees, but also (as *Badr* <sup>on</sup> spicilegally remarks) the copies of Fayṣl's poetical works which he was to have distributed in Persia. Spīngers (Catalogue, p. 56) says that Haydar was drowned; but the fact is, that he was saved and returned to India. His losses created much sympathy, and he received, at Akbar's wish, valuable presents from the Amirs. From the Khān Khānān alone, he got, at various times, about a lākh. After sometime, he again returned to the 'Udīn-i Thatta having earned about eight lākh rupees. He went to Shīrāz and Mādinah, where he stayed four years. In 1077, he returned to Shīrāz, found favour with 'Abd al-'Abbās, and received some rent-free lands in his native town. According to the Āṭashkāda he died in A.H. 1032, the twelfth of Muḥarram during the 'Amālibhārī, <sup>on</sup> the 17th of November. His son, 'Abd al-Mu'min-i Sūfiyār, is mentioned on the next page; and Tāhib-i 'Ayyād mentions in his *Tārikh* another son of the name of Mīr Ma'ṣūm, a friend of Mulla Awīl. MSS. often give the name of 'Abd al-Mu'min-i Sūfiyār.

<sup>2</sup> This *tārikh* appears that Ghayratī travelled about in Shīrāz, went to Zanjān, and afterwards his return to Kāshān, where he remained with a boy of a respectable family. From fear of the boy's relations, he went to Shīrāz, where he died.

to make a good self-sufficient man. In this state of mind a man said, I  
**The present age asks God for a mischief-maker like thee, who makes  
 the days of the wretched bitterer.<sup>1</sup>**

I am free from worldliness; for my aspirations do no longer lean  
 against the wall of confidence.

I am smitten by the fearless glance of a Christian youth, for whose  
 sake God will pardon, on the day of resurrection, the slaughter of a  
 hundred Musalmans.

But without me left, the universe becomes a dead and silent mass.

Even death mourns for those who are killed by the grief of separation  
 from thee.

**The street of the sweet boy is a beautiful land; for there even heaven's  
 envy is changed to love.**

I saw the heart of another full of grief, and I became jealous; for  
 there is but one cruel tyrant in these regions.<sup>2</sup>

### xx. Rishi of Turān.<sup>3</sup>

His name is Yādgir. He is a selfish man.

Leave me to my grief! I find rest in my grief for him. I die, if the  
 thought of the possibility of a cure enters my heart.

**When my eye caught a glimpse of him, my lips quivered and closed.  
 Oh that life remained but a moment within me!**

To whatsoever side I turn in the night of separation, my heart fails  
 pained by the thought of the arrow of his eyelash.

There is no comfort, no joy, no pleasure, among the hearts of men,  
 more than the love of the poet. In the past, therefore, not another  
 man deserved to be given Jālava; his beloved boy must have deserved favour on the  
 other hand. A man of birth, in a fit of chagrin, left his wife and son.  
 And we see that his father was a poet, and wrote under the name of Yādgir.  
 Yādgir, however, was a common fellow, though he had the gift of calligraphy, or Chancery.

His son Jālava had the name of Dāgir, though from his ungrateful nature  
 he styled himself Dāgor. The bisectionary. He gave his father's pen-name, Yādgir,  
 to his son, and the name of Jālava, which he had got from Kāshmir, to his brother, whom he was  
 connected by the Kāshmiri blood, and of whom he could not bear to part.

The Alliteration (Lucknow Edition, III, p. 461) gives that Yādgir served in 200 in Kāshmir.  
 He is not to be confounded with Mr. Hall's of Gilan.

and punishment, took advantage to way out beyond. I have heard of

### 34. Banjar of Khâbâh.<sup>1</sup>

He is the son of Mir Heydar, the riddle-writer. He has a taste for poetry, and lives in good circumstances.

I came from the monastery of the Guebres, and wear, from shame on account of improprieties, a sacred thread-twisted round my waist, and a wailing gong under my arm.<sup>2</sup>

I am jealous and I shall die from the aggressions of fickle lovers. I am a fresh plant, but shall die from the heap of rubbish about me.

I, too, have at last perished in the century of thy love. Alas! none is now left of Majnûn's tribe.<sup>3</sup>

Sorrows rush from every side on my heart without first knocking at the door. I cannot help it; my house lies on the highway.

### 35. Jaghl.<sup>4</sup>

His name is Pâdishâh Qull, and he is the son of Shâh Qull Khân Nâmanji of Kandistân, near Baghdad.

See how extremely jealous I am. My bewilderment leaves me, if any one alludes to him (the beautiful boy) whose memory causes me bewilderment.

<sup>1</sup> See note to p. 662 (1). The name Banjar is given by Abu'l-Fazl to a poet who died in 1000 from Persia to India, and met his father (p. 662 (1)). The same name is given by Abu'l-Fazl to another poet, who is not named. Abu'l-Fazl pronounced him, when again set free, "He went to the land of Banjor," and when asked what was to return there, he said, "The land of Banjor." Some time after, he was summoned through the influence of Abu'l-Fazl, from Banjor, to return to India, before he could have reached the Persian Gulf. Abu'l-Fazl, however, had no knowledge of the name of the poet, and therefore gave him the name of Banjar. (See note to p. 662 (1)).

<sup>2</sup> See note to p. 662 (1). I know that the author of this riddle makes a pun on the word *gong*, which is not *gong*, but *gong*. Abu'l-Fazl, however, gives the word *gong* in its true sense, and the pun given by Abu'l-Fazl is lost. The *gong* is a small bell, which is rung when a person is dead. It is also used to denote the death of a person, or the death of a person's life. In the present case, the *gong* denotes the passing away of the poet's life. Abu'l-Fazl, however, gives the name of the poet as *Jaghl*. His father has been mentioned above on p. 667; and from the Allâmu'l-âzîz (III, v. 418) we know that Pâdišâh Qull served in the army of the Caliph of Baghdad (p. 612). Jaghl means "a riddle," a simile, a metaphor, or "Majnûn," a man who is esteemed by God's love. Abu'l-Fazl, however, gives the name of the poet as *Banjar*. Abu'l-Fazl (III, 212) describes the last words given by Abu'l-Fazl to Pâdišâh Qull's father.

1. Sometimes I break my vow of repentance and sometimes the wine-bottle ; once, twice, incessantly, I break my plaintive flute [my heart].

2. O Lord, deliver my heart from these bad practices ! How often shall I repent and again break my vow of repentance !

### 36. Tashbihî of Kâshân.

His mind, from his youth, was unsettled. He belongs to the sect of the Mahmûdîs ; but I know nothing of his origin, nor of his present condition. The Masnawî entitled "Zarrah o Khurshid", "the Atom and the Sun", is written by him.

Dust of the graveyard, rise for once to joy ! Thou encloseth a corpse like mine, slain by his hand and his dagger.

Dress in whatever colour thou wilt ; I recognise thee when thy figure shines forth.

<sup>2</sup> The Atashkada calls him "Mir e AM Akbar Tashbihî". Though a decent man, he was singular in his manners, and was not widely known. Whilst in Hindûstân he tried to improve the morals of the people, dressed as a Faqrî, and did not visit kings". Dâghistâni says that he was a heretic, and lived for forty years in Hindûstân a retired life. He generally lived in graveyards; *Bâdi'atul Gâfîr* (III, 504) has the following notice of him, "He came twice or three times to Hindûstân, and returned home. Just now (A.H. 1004) he has come back again, and calls the people to heresies; advising them to follow the fate of the Bâdkhwâîn (vide above, p. 502). He told Shaykh Abd 'l-Fazl that he was a Mujtahid, or infallible authority on religious matters, and asked him to introduce him to the emperor, to whose praise he had composed an ode, the end point of which was the question why the emperor did not direct his policy to the overthrow of the so-called orthodox, in order that truth might assume its central position, and pure monotheism might remain. He also wrote a pamphlet in honour of Abd 'l-Fazl according to the manner of the Nasraqî sect and their manner of writing the letters [i.e. singly, not joined, as it appears from the following], all which is hypocrisy, dissimulation (*târîq*) and agreement of the numerical value of the letters. Hâkim 'Ayîn 'l-Mulk (vide above, p. 537) discovered that "Tashbihî" has the same numerical value (727) as "Târîq", "the hypocrite". Tashbihî has composed a *Diwan*. When I wrote my history, he once gave me, in Abd 'l-Fazl's presence, a pamphlet on Ma'înîd of Bâdkhwâîn, and I looked at it. The preface was as follows :— "O God ! who art praiseworthy (Ma'înîd) in all Thy doings, I call upon Thee. There is no other God but Allah. Praise be to God, whose merits are visible in all His works, who has shown the existence of all His works . . . [the text is unintelligible]. He knows Himself, but we do not know ourselves, nor Him. He is an existence not existing except through Himself, and a place of existence independent of others ; and He is the most merited." Question : What is meant by "nature" ? Answer : what people call creation or nature, is God, etc. Dirt upon his mouth, for daring to write such stuff ! The grand point of all this lying is, of course, "the four nûqâs." At the end of the pamphlet, I saw the following :— "This has several times been written on the part of the Foreign Mujtahid Mâlikî, 'A. I. I. A. b. b. a. c. 'E. a. sh. b. f. h. is the Amîn, the last, the representative," — and the rest was — "the third — may God protect us from such unbelief !". The atom and the sun ? is a metaphysical subject. The atoms of dust move in the sun's rays and love it, and are established of man's love to God. But as Akbar worshipped the sun, the pious, no doubt, referred to the peculiar views of the atomists.

Pass some day by the bazaar of the victims of thy love, and behold the retribution that awaits thee ; for there they buy up every one of thy crimes at the price of a hundred meritorious actions.<sup>1</sup>

O thou that takest the loaf of the sun from this warm oven, thou hast not given Tashbihî a breakfast, and he asks thee for an evening meal.<sup>2</sup>

1. I am that Tashbihî who, from foresight, chooses to dwell in a graveyard.

2. I like to dwell in a graveyard, because dwelling in a graveyard lies before our sight.

The hands of this world and of the world to come are empty.. With me is the ring !—all other hands are empty.<sup>3</sup>

### 37. Ashki of Qum.<sup>4</sup>

He is a Tabâtabâ Sayyid, and is a poet of some talent.

Those who are slain by thee lie everywhere inebriated on the ground : perhaps the water of thy steel was wine.

<sup>1</sup> This verse is an example of a well-known rhetorical figure. The word "retribution" leads the reader to expect the opposite of what Tashbihî says. The lovely boy has, of course, broken many hearts and shed the blood of believers ; nevertheless, all are ready to transfer the rewards of their meritorious actions to him, and thus buy up his crimes.

<sup>2</sup> The sun looks round like a loaf ; the warm oven is the heat of the day.

<sup>3</sup> In allusion to a game, in which the players secretly pass a ring from one to another, and another party has to find where the ring is. "The ring is with Tashbihî," i.e., he has chosen truth, he is the elect.

<sup>4</sup> We know from the *Haft-e-Sâwâh* that Mir Ashki was the son of Mir Sayyid Gâlî Muhtasib (public censor) of Qum in Persia. Ashki's elder brother Mir Hufîrî also is known as a poet. Ghazâlî's fame and success (vide p. 634) attracted Ashki to India, but he did not meet Ghazâlî. The number of his verses exceeded ten thousand ; but when on his deathbed, he gave his several *Dîvâns* to Mir Juddâ'î (vide p. 660) to arrange. Mir Juddâ'î, however, published whatever he thought good in his own name, and threw the remainder into water. Tariqî of Sâwâh alludes to this in the following epigram :—

Those hast killed poor Ashki,  
and I wonder at thy brother being Mâlik,  
With the four *Dîvâns* of his remained,  
and what remains of the poems, is his.

<sup>5</sup> Dîvâns of Ashki were collected in Mir Juddâ'î's house, and he ascribes the epigram to Ghazâlî. But as no copy of this poem is available, the statement of the contemporary *Haft-e-Sâwâh* is preferred.

Mâlik and says that Ashki's poems are full of thought, and that he imitated (imitâbâc) one poet, Hâfi, and the other, Arzî.

and killed her, and you to avenge her to success and your enemies shall

**My body melts in the fire of my madness, when he [the lovely boy] is away ; and if you should hang an iron chain to my neck, it would flow (molten) to my feet.**

—  
—  
—

**Whenever I have to bear the pang of separation from my beloved, no one bears with me but death.**

—  
—  
—

**Ashki, I think my tears have turned watchers ; for whenever I think of him, they rush into my face.<sup>1</sup>**

—  
—  
—

### 38 Asiri of Ray.

**His name is Amir Qazī. He is a man of education.**

—  
—  
—

The messenger was a watcher in disguise, and I did not see his cunning. The cruel wretch succeeded in putting his contrivance between us.

—  
—  
—

I have pardoned my murderer, because he did not take his hand away from me ; for as long as life was left within me, his murderous hands were properly employed.

—  
—  
—

**His love has so completely filled my breast, that you can hear him breathe in my breath.**

—  
—  
—

**39. Fakhl of Ray [Tibrin].**

Give him no wine who feels no higher pleasure in the juice of grapes ; do not even give him water when he lies as dust before the door of the tavern.

—  
—  
—

<sup>1</sup> So do the watchers of the beloved boy rush up against Ashki, when he declares his love.

Asiri was, according to *Badi' al-funūn*, an educated man, and the best pupil of Hakin-i-Mulk (p. 611). But the climate of India did not agree with him, and he did not find much favour with the emperor. He therefore returned to Ray, his home, where he died (i.e., before A.H. 1004).

*Badi' al-funūn* gives three poets of the name of *Fakhl*—*Fakhl* of Tibrin, who travelled much, and was for some time in India A.D. 1000 ; *Fakhl* of Marvand, son of Nādir, an able riddle-writer, who was also for some time in India ; and *Fakhl* of Astribid, who died at Dihli. The *Maqāṣid al-ṣibāt* mentions a *Fakhl* of Hormuz (Oman), well known by Lar and Hormuz, who came to India, presented an oar to the emperor, and got a present, and returned. *Dīghīlīl* mentions a *Fakhl* of Tibrin, the author of a sixth of whom he gives no particulars.

As the *Maqāṣid al-ṣibāt* omits the name of *Fakhl* of Marvand, which Abu'l-Faḍl gives to *Fakhl* of Ray, the identity of both is apparent. In fact, it looks as if Abu'l-Faḍl had made a mistake in calling him "of Ray", because no Tigris follows him.

I have no patience when in love, and have lost in reputation. Tell reputation to go, I cannot be patient.

#### 40. Qaydi of Shiraz.<sup>1</sup>

He spent some time in the acquisition of such sciences as are usually studied ; but he thinks much of himself.

As thou hast never gone from my heart, I wonder how thou couldst have found a place in the hearts of all others.

1. Thou drovest me away, and I came back, not from jealousy, but because I wish to confess that I feel ashamed of my love having had jealousy as a companion.

2. My tears derive a lustre from the laughter of cruel wretches ; else a wound inflicted by thee could never produce such bloody tears.

A lover may have many reasons to complain ; but it is better not to unburden the heart before the day of judgment.

If I desire to accuse thee of shedding, in every look, a hundred torrents of lover's blood, my lot, though hostile enough, would be ready to be my witness.

I am gone, my reason is gone ! I want a flash of madness to strike my soul, so as to keep it burning [with love] till the day of judgment.

1. Last night union [with the sweet boy] raised her lovely form before me, and the gloomy desert of my heart shone forth in raptures.

2. But the bat had no power to gaze at the sun ; else the sun would have revealed what is now behind the screen.

<sup>1</sup> Qaydi came from Makkah to India, and was well received by Akbar. Once, at a court assembly, he spoke of the injustice of the *Dish o' Mahali-Law*, on which Akbar had noetic heart (see p. 229) and fell into disgrace. He wandered about for some time in *Faqir* in the *Syrung* District, and returned to Patipur Chir, suffering from piles. A gnat, whom he excommunicated, bit open the veins of the anus, and Qaydi died. He was an excellent poet.

Barakatullah says that he was a friend of *CUML*, and died in A.D. 1621.

41. Payrawi of Sāwah.<sup>1</sup>

His name is Amir Beg. He was a good painter.

Where is the wine of love given to wretches without feeling ? Loving idols, is a drunkenness ; let men be careful to whom to give it !

O God ! I cannot reach the world of the ideal ; forgive me if I worship form.<sup>2</sup>

42. Kāmī, of Sabzwār.<sup>3</sup>

His mind is somewhat unsettled.

If I knew that tears could make an impression, I would altogether turn to blood and trickle from the eye.

Whether I see him [the beautiful boy] or not, my heart is in raptures. Have you ever seen such a sight ?

I wished I could like a breeze pass away from this base world. This is not the street of the sweetheart, from which one cannot pass away.

My blood dances from mirth in my vein like a flame ; the look he gave me commences to work, and my heart is effectually wounded.

43. Payāmī.<sup>4</sup>

His name is 'Andū 's-Salām. He is of Arabian extraction, and has acquired some knowledge ; but he is not clear to himself.

<sup>1</sup> Payrawi imitated the poet Asafi. He wrote a poem on " Form and Ideal ", of which Abu'l-Faṣl has given the first verse, and completed a Diwān of Ghazals.

<sup>2</sup> This verse, the beginning of Payrawi's " Form and Ideal ", contains the rhetorical figure, *sabkha*, because it gives the title of the poem.

<sup>3</sup> Kāmī's father, Khwāja Yahyā, was a grocer (*bāqir*) and lived in the Maydān Maballah of Sabzwār, in Khurāsān. Occasionally he wrote poems. When the Uzbaks took Sabzwār, Mr. Yahyā went to India, and left Kāmī, then twelve years old, with one of his relatives in Sabzwār. At the request of his father, Kāmī came to India, and was frequently with the Khān Khānān. He went afterwards back to Khurāsān and the author of the *Mā'āfir-i Rāfi'i* saw him, in 1014, in Hīrāt. In travelling from Hīrāt to his house, he was killed by robbers, who carried off the property which he had acquired in the Khān Khānān's service.

The *Hāfi Iqlīm* says that his poems are good, but that he was irascible and narrow-minded.

Kāmī<sup>5</sup> also mentions him ; but he wrongly calls him " from the town of Qāsim ". He says, Khānī is a young man and has just come to India. (1020) ; his thoughts are bold.

<sup>4</sup> Payāmī, according to Dīgīlīthī, was a pupil of the renowned Sālikī Dāwāwī. He was for a long time Vādi to Shah 'Alī's "Mulk ibn-i Nār-e'd-Daur of Lār". His services were afterwards dispensed with, and a Jew of the name of Ya'qūb was appointed instead. But this change was not wise ; for soon after, Shah 'Abbas sent an army under Ilāh Virdī Khān to Lār, who conquered the country.

**Fortune cheats in play, loses, and takes back what she paid. One cannot play with a companion that is up to such tricks.**

1. How long do you file down your words and polish them ; how long do you shoot random arrows at the target ?
2. If you would take one lesson in the science of silence, you would laugh loud at your silly conversation.

**1. I keep a thousand thunderbolts concealed below my lip. Go away, go away, take care not to put your finger on my lip.**

**2. I have come to the public square of the world, but I think it were better if my Yusuf were yet in the pit than in the bazaar.<sup>1</sup>**

Patience, in order to console me, has again put me off with new subterfuges, and has stitched up the book of my happiness the wrong way.

**1. My heart has overcome the grief of separation; and has gone from this land ; it has tucked the hem up to the waist and has gone.**

**2. My heart saw among the companions no trace of faithfulness ; hence it smiled hundred times by way of friendship and went away.**

#### **44. Sayyid Muhammad [Fikri].<sup>2</sup>**

**He is a cloth-weaver from Hirat. He generally composes Rubā'īs.**

**1. On the day when the lover kindled the fire of love, he learnt from his beloved what burning grief is.**

**2. This burning and melting has its origin in the beloved ; for the moth does not burn till it reaches the candle.**

**1. On the day of judgment, when nothing remains of the world but the tale, the first sign of Eternity's spring will appear :**

<sup>1</sup> Yusuf means here " life " ; pit, " non-existence " ; bazaar, " existence."

<sup>2</sup> Sayyid Muhammad's poetical name is Fikri, the " pensive ". He came, according to the *Hist. Isfah.*, in 960 to India ; and his excellent rubā'īs induced people to call him the " Khayyim of the age ", or " Mir Rubā'ī ". He died on his way to Jaunpur, in 973, the shrift of his death being *Mir Rubā'ī* safar namād.

2. The beloved will raise like plants their heads from the dust, and I, too, shall raise my head in courtship.<sup>1</sup>

#### 45. Qudsi of Karabali, Mir Husayn.<sup>2</sup>

I am utterly ashamed of the dogs of thy street; for they have made friendship with a man like me.

I am in misery; and you would know the sadness of my lot, if you were instead of me to suffer for one night by being separated from him [the beautiful boy].

Who am I that thou shouldst be my enemy, and shouldst care for my being or not being!

#### 46. Haydari of Tabriz.<sup>3</sup>

He is a merchant and a poet; he works hard and spends his gains liberally.

Show no one my black book of sorrows; let no one know my crimes [love].

<sup>1</sup> This verse reminds me of a verse by Kalila, I think (see his *Risāq*)—

رَوْزَ قِبَلَتِهِ مَرْكُوبٌ كَمْبَوْنَ

سَوْلَنْ لَزَّلَنْ سَرْجَنْ سَرْجَنْ

Each man on the day of resurrection, will bring a book (the book of deeds), I, too, shall be present, with my sweetheart's picture under my arm.

<sup>2</sup> Dīghistānī says that Mir Husayn's father left Karbala for Sabawar; Qudsi was a great friend of Muhammad Khān, governor of Hirat. *Baddūsī* (III, 376) says that Mir Muhammad Sharif Nāvā'ī, Qudsi's brother, also came to India, and "died a short time ago", i.e., before A.H. 1004.

<sup>3</sup> Haydari was three times in India. The first time he came he was young, and found a patron in Muhammad Qasim Khān of Nishāpūr (vide above, p. 253). His company, says the *Haft Iqlīm*, was more agreeable than his poems. The *Naqmāwī* which he wrote in imitation of Shāfi'ī's *Bostān*, is insipid, and remained unknown. Though he made money in India, he said—

مَرْ كَلْرَنْ مَدْ كَلْنَ وَ مَدْ مَلْمَنْ

أَكْلَنْ دَلْ دَلْ وَ دَلْ كَلْرَنْ مَلْمَنْ

مَكْلَنْ كَلْنَ دَلْ دَلْ دَلْ كَلْرَنْ

مَلْمَنْ دَلْ دَلْ دَلْ دَلْ كَلْرَنْ

On his second return to India he found a patron in the Khān-i Aqām (p. 343), who gave him one thousand rupees for an ode. Muhammad Khān Atgā (p. 337) introduced him at court. For an ode on the elephant, Akbar presented him with two thousand rupees and a horse. The third time he came to India, he attached himself to the Khān Khānān, whom he accompanied on his expedition to Gujarat (p. 254), and received liberal presents for an ode on the victory of Sardīch. He returned to Kishān, the governor of which town, Akīl Khān Nahāwanī (brother of the author of the *Mā'āq-i Rabbī*) befriended him. As Tabrīz had just been destroyed by the Turks of Rūm, he settled in Iraq, at a place called in the MSS. *ج*; which, for its excellent climate and fruits had

O Haydari, try, like the virtuous, to attain some perfection in this world of sorrow ; for to leave this world deficient in anything, is like leaving the bath in a dirty state.

#### 47. Sāmri.

He is the son of the preceding. His versification is good.

My disgrace has made me famous, and my shame [love] has rendered me well known ; perplexed I ask myself why I remain concealed.

The farmers have committed their seeds to the field, and now hope to receive aid from the flood of my tears.

#### 48. Farebi of Ray (?).<sup>1</sup>

His name is Shāpūr. He is a good man, but is in bad circumstances. If he is diligent, he may become a good poet.

1. I go and heat my brain with the love of a certain sweetheart ; I sit in the midst of the flame, and breathe a hot sigh.

no equal in Qirdq or Khurāsān. About that time Shāh Abbās came to the place to hunt pheasants (*habib*). [*Kabt* is the *Chukor* partridge of India.—P.] It happened that the king's own falcon flew away, and sat down on the house of a darwīsh, who, notwithstanding that the king had gone personally to his house, refused to open the door. "The foaming ocean of the king's wrath rose in high waves," and he ordered a general massacre of the people of the place, which was happily prevented through Haydari's influence. The same falcon was killed on the same day by an eagle on a steep hill, about a faraang from  $\frac{1}{2}$ ; and the king, out of love for the animal, had a large house built on the top of the hill, which has now become a place of resort for the surrounding country. But as the hill is inaccessible for beasts of burden, the building must have cost a great deal of money and labour. Haydari died there, beloved by all, in A.D. 1002.

He had also written a book entitled *Lisān 'l-qhayb*, in praise of his teacher, the poet Lisāni, who had been attacked in a pamphlet entitled *Sātu 'l-Lisān*, "the Slip of the Tongue," which was written by his base pupil Mīr Sharif-i Tabrizi. The *Mā'sā'ir-i Rāzī* gives a few passages from the book.

Dāghistānī says that the poet Darwīsh Haydar of Yasd, mentioned in *Tagkīras*, is very likely the same as Mawlānā Haydar of Tabriz, who is sometimes called "Yasdi" from his friendship with Wahābī of Yasd.

Sāmri, Haydari's son, came to India after his father's death, and was made by the Khān Khānān Mīr Sāmri of his household. He was also a good officer, and was killed during the Dākhīn wars, when with Shahnawāz Khān, the son of his patron.

<sup>1</sup> The second verse shows that the *takhallus* of the poet is Shāpūr. Farebi is scarcely known. With the exception of Dāghistānī's work, which merely mentions that Farebi lived during the reign of Akbar, I have not found his name in the *Tagkīras*. Sprenger (Catalogue, p. 53) mentions a Farebi of Bujhārā ; but as he is said to have died in A.D. 944, he must be another poet. The name of his birthplace is doubtful ; the MSS. of the *A'* in have Ray, Rahī, and Dihī, or leave out the word, as Dāghistānī has done. Rāzi is the usual form of the adjective derived from "Ray" the well-known town in Khurāsān.

2. It is not my intention to be in ardours for myself, Shāpūr ; my object is to bring a certain sweetheart before the world

I am the thorny shrub without leaves in the desert ; no bird takes shelter with me from fear of accidents.

1. If the martyr of thy love-grief is to have a tomb, let it be the gullets of crows and kites, or the stomachs of wild beasts.

2. Until I pass along the torrent of restlessness [love], I cannot plunge into the shoreless ocean.

#### 49. Fasīl of Shīrāz.<sup>1</sup>

His name is Māhimūd Beg. He is an excellent accountant, and knows also astronomy well.

When the eye has once learned to see [to love] it loses its peaceful sleep ; when the heart has once learned to throb, it loses its rest.

The passion which I feel for other lovely ones, has made my heart like a bud which has been forced open by blowing upon it.

When I wish to kiss his foot, I first wipe it with my wet eye ; for the eye feels, more than lip, the sweet sorrow of kissing his foot.

Woe me, if my blood is not shed for the crime of my love ! To pardon my faults were worse than to take revenge on me.

Sole friend of my chamber ! I feel jealous of those who stand outside disappointed. Sweet companion of my feast ! I feel jealous of the spectators.

1. If I flee from thy cruelties tell me what dust I am to scatter on my head when far from thee.

2. If I sit in the dust of the earth on which I wander, whose victim shall I be when I arise ?<sup>2</sup>

<sup>1</sup> Abū 'l-Faṣl says that Fasīl was from Shīrāz ; Baddūnī and Taqī call him Yaṣdī ; and Dīghistānī and the Ātashkāda says that he came from Tābrīz. Baddūnī says that Fasīl came over Tattah and entered the service of the emperor, and Dīghistānī adds that he also served under Jahāngīr and Shīkhjahān as Mustawī. The Mir 'Abd 'l-Ālam mentions a Fasīl, who was an Āmr under Jahāngīr and had the title of Afqāl Khān.

<sup>2</sup> The original contains a pun on *hukūk* and *gurū*, which I cannot imitate.

50. Nâdirî of Turshîz.<sup>1</sup>

I am as if blind and wander about seeking for something. I pant after this mirage [love], though I hold a cooling drink in my hand.

---

Nâdirî, I complain of no one ; I have myself set fire to this heap of thorns.

51. Nawâ'î of Mashhad.<sup>2</sup>

He is a poet of talent ; if sharply spoken to, he writes very well.

---

I am dead, and yet the blisters of my wandering foot do not dry up ; neither death nor the life to come can bring the journey towards this stage [love] to a close.

---

No eye is fit to behold my glory ; my figure in the looking-glass even appears veiled.

---

If that be Mansûr's love, do not grieve, O heart. Not every weak-minded man is fit to love.<sup>3</sup>

---

<sup>1</sup> The author of the *Haft Iqâm* says that Nâdirî went two years before the completion of the *Haft Iqâm*, i.e., in 1000, to India ; but he does not know what became of him.

Dâghistâni mentions three poets of the name of Nâdirî : (1) Nâdirî of Samârqand, who came to Humâyûn in Indîa, (2) a Nâdirî from Shustar ; and (3) a Nâdirî from Syâlkôv. Turshîz, or Turschîz, lies near Nâshâhpûr.

<sup>2</sup> Mullâ Muhammad Râzâ comes from Khabûshân near Mashhad. On his arrival in Indîa, says the *Mâ'sâ'î Râzî*, he found a patron in Mirzâ Yusuf Khân of Mashhad (p. 269) ; but soon after, he entered the service of the Khân Khânân (p. 334) and stayed with him and Prince Dânyal-at Burhânpûr. For his Sâqînâma, the Khân Khânân gave him an elephant and a present of 10,000 rupees. He also composed several odes in praise of the prince. Some people say that his poems are like the *sâuter o gurba*, i.e., you find chaff and grains together ; but most people praise his poems. The *Khitâna-yi Çâmira* says that his Maqâmi entitled *Sos o Gûddî* is quite sufficient to establish his fame as a great poet. This poem, of which the Asiatic Society of Bengal has a copy, contains the story of a Suttîe. Nawâ'î had not yet arranged his Qâsidas and Ghazals in form of a *diwân*, when he died in 1019, at Burhânpûr.

Bâdi'î says that he claims descent from Hâgrat Shaykh Hâjî Muhammad of Khabûshân ; but his doings belie his claim. He is very bold, and is now (in 1004) with the youngest prince.

<sup>3</sup> Mansûr attained a high degree of pantheistic love ; he saw God in everything, and at last proclaimed, *Anâ al-haqq* "I am God"—for which he was killed. The poet here accuses Mansûr of weakness, because he proclaimed his love ; he should have kept it to himself, as is proper for true lovers (vide p. 625, note 1).

Intrinsic beauty cannot be seen ; and he who looks into the looking-glass sees, indeed, his figure, but forms no part of the glass itself.<sup>1</sup>

Make thyself a heart as large as the orb of heavens, and then ask for an atom. Do not be satisfied, Nawī, with a ray of the sun ; cherish the lofty aspirations of the little mote.<sup>2</sup>

### 52. Bābā Tālib of Isfahān.<sup>3</sup>

He is a thoughtful poet, and is experienced in political matters.

I would not exchange my lonely corner for a whole world, and I am glad that my intercourse with the people of the world has left me this impression.

It is no wonder that my little heart expands into a wide plain, when it is filled with thy love.

I cannot raise, from weakness, my hands to my collar, and I am sorry that the rent in my collar reaches so late the hem of my garment.<sup>4</sup>

1. In being separated from me thou givest me poison to taste and yet askest "what does it matter ?" Thou sheddest my blood, thou drivest me away, and yet askest "What does it matter ?"

2. Thou dost not care for the havoc which the sword of separation has made ; sift the dust of my grave and thou wilt know what it matters.<sup>5</sup>

<sup>1</sup> The poet means by the looking-glass the beautiful face of the beloved boy. He sees in it his woeful figure ; but does not become one with him.

<sup>2</sup> Properly, half a mote. The dust atoms that play in the sun rays are in love with the sun.

<sup>3</sup> According to the *Hajt Iqlīm*, Bābā Tālib had been for nearly thirty years in Kashmīr, patronized by the rulers of that country. When Akbar annexed the province, he came to Hindūstān, where he was much liked. The *Mu<sup>a</sup>ṣir-i Rābi* says that he was often in the company of Ḥakīm Abū 'l-Faṭḥ (p. 468), Zayn Khān Kokah (367), Abū 'l-Faṣl, and Shaykh Fayṣal ; at present, i.e. in 1025, he is Ṣadr of Gujrat. *Budd<sup>a</sup>on* says that he was nearly eight (twenty ?) years in Kashmīr, was at first a dervish, but took afterwards an employment, and entered Akbar's service. The emperor once sent him as ambassador to Gālī Rāy, ruler of Little Tibbat. On his return he gave Abū 'l-Faṣl a treatise on the wonders of that land, which was inserted into the *Akbarnāma*. His poems are good, and breathe fine feeling. The *Iqbālnāma* (*Bibl. Indica* Edition, p. 133) confirms these remarks, and adds that Bābā Tālib died in the end of Jahāngīr's reign, more than a hundred years old.

<sup>4</sup> Vide p. 560, note 1.

<sup>5</sup> This Rubā'i pleased Jahāngīr so much, that he entered it with his own hand in the Court album. *Iqbālnāma*, loc. cit.

### 53. Sarmadi of Isfahān.<sup>1</sup>

His name is Sharif. He possesses some knowledge, is upright, and zealous in the performance of his duties. His rhyme is excellent. He understands arithmetic.

Fortune has been faithful in my time ; I am the memorial tablet of Fate's faithfulness.

I was at home, and thou camest to me with drunken eyes and with roses under the arm ; the very dust of this house of grief budded forth to see the sight of thy arrival.

1. What have I not done to myself in the heat of transgression !  
What crimes have I not committed whilst trusting to Providence !

2. I and my heart have soared up to a rose bed, and we are jealous of the zephyr's going and coming.

3. A lover has hundreds of wishes besides union with him [the beautiful boy] ; I still want thee, Fortune, for many things.

I have in contempt set my foot upon both worlds ; neither joy nor sorrow have overpowered my heart.

1. I cherish a love which will be talked of on the day of resurrection : I cherish a grief which no tale can relate.

2. A grief which can coquet with the grief of others, which no thought can comprehend and no pen can describe.

### 54. Dakhli of Isfahān.<sup>2</sup>

He is a man without selfishness, and of reserved character. Though he says but little, he is a man of worth.

<sup>1</sup> Muhammad Sharif was mentioned above on p. 581, No. 344, as a commander of Two Hundred. *Badd'oun* says that he was at first Chauki-navis, and is at present (i.e., 1004) with Sharif-i Amuli (p. 502) in Bengal. He used at first to write under the *takhallus* of "Fayzi" ; but in order to avoid opposition to Fayzi, Abu 'l-Faqi's brother, he chose that of Sarmadi. *Badd'oun* looked upon him as a heretic, and often abuses him (*Bed.* II, 336). From the *Abhername*, we see that Sharif served in the 31st year in Kashmir, and in the end of the 33rd in Gujrāt. In 1000 he was sent to Bengal with Sharif-i Amuli, and in the beginning of 1001 we find him fighting in Orissa against Rām Chandr, Rāja of Khurda. Dīghistāni says he died in the Dakhin.

<sup>2</sup> The *Ma'dar-i Raḥīmī* is the only work in which I have found a notice of this poet. His name is Malik Ahmad, and he was the son of Malik 'l-Mulk Maqṣid 'Ali, proprietor of Werkopāi, twelve farshahis from Isfahān. (The MS. belonging to the Society had originally Dorkopāi ; but the author appears to have corrected the d to a w). His mother's father was the great Shaykh Abu 'l-Qāsim, who had

1. I have burnt the furniture of my strong and wise heart ; I have set fire to the house of my aspirations and burnt it.

2. I have given up heresy and faith, and, half-way between the Ka'ba and the idol temple, I have burnt the sacred thread and the rosary.

1. I know of no plaint that has made impression ; I know of no evening that was followed by a cheerful morn.

2. They say that grief is followed by joy, but this is an error ; I know but of sorrows being followed by sorrows.

### 55. Qāsim Arslān of Mashhad.<sup>1</sup>

He possesses some talent. He works hard in order to collect wealth, and spends it in a genial way.

I am intoxicated with the pleasures of the society of wits : for there the subtleties of expression vanish at a hint.

Word and thought weep over my circumstances, when without thee I look into the book (of my poems).

My life is half gone—what am I worth now when a single look from thee is valued a hundred lives ?

Thou hast the brilliancy of the rose and the colour of wine. How wonderful, what a freshness !

such influence with Tahmāsp that several legacies (*awqaf*) in Persia belonging to Makkah were transferred to him, and of other foundations he was appointed Mutawalli. His circumstances thus became affluent, and so many dervishes, pupils, learned men, travellers, poets, etc., collected around him, that people persuaded Tahmāsp that Abū 'l-Qāsim was bent on rebellion or heresy. He was, therefore, blinded, and lived a retired life in the village. Some time after he presented a poem to Tahmāsp, which procured him a pension. In this poem, which the *Ma'ārif* has partly preserved, the village is called Kuhpāya. In his retirement he used to write under the *nom de plume* of Amrī, and employed Dakhli to arrange his poems. This occupation gave Dakhli a taste for poetry, and he received from Abū 'l-Qāsim the takhalus of "Dakhli". After having attended on his maternal uncle for some time, Malik Ahmad went to Isfahān, where he gained a reputation as a poet.

In 997, he came to India, and was for five years in Akbar's service. In 1003 he went to the Dakhin, and found a patron in the Khān Khānān, in whose service he was in 1025, when the *Ma'ārif-i-Rāfiq* was written. He also was a good soldier.

<sup>1</sup> Arslān is Qāsim's *nom de plume*. He chose this name, because his father claimed descent from Arslān Jāṣīb, an Amir of Mahmūd of Ghaznī. The family came from Tūs, and Qāsim was brought up in Transoxania. He was a good poet, and excelled in *Miraj*. *Badr* quotes an odo written by Arslān on the Mountain of Ajmir. He died in 996, probably in Lāhor. Dāghistānī says he died at Ahmadābād. Vide p. 109.

### 56. Ghayūrī of Hisār.<sup>1</sup>

Manliness shines on his forehead, and simplicity is the ornament of his life.

When longing directs its way to that door [love] it overthrows all possibility of returning.

1. The door of Shāh Akbar, the victorious, is a paradise of rest;
2. And if I shave my beard, I do so not to beautify myself,
3. But because beards, like crimes, are of a deep black dye, and can therefore have no place in a paradise.<sup>2</sup>

### 57. Qāsimī of Māzandarān.<sup>3</sup>

He lives as a Faqir, and wanders bare-footed and bare-headed through the world.

I do not compare thee in beauty with Yūsuf; Yūsuf was not so, I do not flatter.

1. My sickness has increased to-night in consequence of the pain of separation, and my wretched condition arises from the hundred excesses of yesterday.

2. The wine of desire flows every night freer. What shall I to-night do with my unsteady heart?

### 58. Sherī.<sup>4</sup>

He belongs to a Panjābī family of Shaykhs. Under the patronage of his Majesty he has become a good poet.

The beloved [boy] came, and blotted out my name; nay, he made me quite beside myself.

<sup>1</sup> Ghayūrī is called in the *Akbarnāma* Mullā Ghayūrī, and Dāghistānī calls him Ghayūrī of Kābul. This shows that he came from Hisār in Kābul and not from Hisār Fūruz. The *Haft Iqlīm* tells us that Ghayūrī was at first in the service of Mirzā Muḥammad Hakim, Akbar's brother and king of Kābul. On the death of his patron, he entered Akbar's service, and was a Yūzbāshi, or Commander of One Hundred. He was killed, in 994, with Bir Bar, in the Khaybar Pass catastrophe (under 34, p. 367).

<sup>2</sup> Akbar, in 1000, forced his courtiers to shave off their beards; *vide* p. 217.

<sup>3</sup> Dāghistānī mentions a Qāsim of Māzandarān. Qāsimī seems to be an unknown poet.

<sup>4</sup> Mullā Sherī has been mentioned above, pp. 112, 207, 212, 214. He was born in Koktiwāl in the Panjāb (Bārī Duáb). His father's name was Mawlānā Yahyā. He belonged to a tribe called in *Baddā'om* "Mājī".

Sherī was killed with Bir Bar, in 994, in the Khaybar Pass.

The beloved has so closely surrounded himself with an array of coquetry, that even Desire found access impossible in this dense crowd.

O Zephyr, the beloved has entirely filled the mould of my desire. I am thy devoted servant, but thou art rather too devoted to his street.

1. My heart has polluted itself with revealing its condition. Though I am silent, the language of my looks has betrayed me.

2. A little thing [love] offers thousands of difficulties; an object apparently within reach offers hundreds of impossibilities.

### 59. Rahi of Nishāpūr.

His name is Khwāja Jān. He is a good man.

1. O Rahi, no longer cunningly twist this thread [thy religious belief]; give up ideas of future life, beginning, and the purgatory.

2. Put the thread into the fire of love, so that the offensive smell of the water of the corpse may not go to hell (?).

\* \* \* \* \*

The above (59) poets were presented at Court. There are, however, many others who were not presented, but who sent from distant places to his Majesty encomiums composed by them, as for example, Qāsim of Gūnābād; Zamir of Isfahān; Wahshī of Bāfa; Muhtashim of Kāshān; Malik of Qum; Zuhūrī of Shirāz; Wali Dasht Bayāzī; Nekī; Sabrī; Figārī; Huzūrī; Qāqī Nūrī of Isfahān; Sāfi of Bam; Tawī of Tabriz; and Rashkī of Hamadān.

Aīn 30 (concluded).

### THE IMPERIAL MUSICIANS.<sup>1</sup>

I cannot sufficiently describe the wonderful power of this talisman of knowledge [music]. It sometimes causes the beautiful creatures of the

<sup>1</sup> We have to distinguish *goyandas*, singers, from *khwāndas*, chanters, and *āsandas*, players. The principal singers and musicians come from Gwālyār, Meshhad, Tabriz, and Kashmir. A few come from Transoxania. The schools in Kashmir had been founded by Irānī and Tūrānī musicians patronized by Zayn 'l-Abidin, king of Kashmir. The fame of Gwālyār for its schools of music dates from the time of Rājā Mān Turwar. During his reign lived the famous Nā'īk Bakhhāhū, whose melodies are only second to those of Tānsen. Bakhhāhū also lived at the court of Rājā Bīkramālt, Mān's son; but when his patron lost his throne, he went to Rājā Kīrat of Kālinjar. Not long afterwards he accepted a call to Gujrāt, where he remained at the court of Sultan Bahādūr (A.D. 1526 to 1536). Islem Khāñ also was a patron of music. His two great singers were Rām Dās and Mahāpāter. Both entered subsequently Akbar's service. Mahāpāter was once sent as ambassador to Mukund Deo of Orīsa.

harem of the heart to shine forth on the tongue, and sometimes appears in solemn strains by means of the hand and the chord. The melodies then enter through the window of the ear and return to their former seat, the heart, bringing with them thousands of presents. The hearers, according to their insight, are moved to sorrow or to joy. Music is thus of use to those who have renounced the world and to such as still cling to it.

His Majesty pays much attention to music, and is the patron of all who practise this enchanting art. There are numerous musicians at court, Hindûs, Irânîs, Tûrânîs, Kashmîris, both men and women. The court musicians are arranged in seven divisions, one for each day in the week. When his Majesty gives the order, they let the wine of harmony flow, and thus increase intoxication, in some, and sobriety in others.

A detailed description of this class of people would be too difficult; but I shall mention the principal musicians.

1. Miyân Tânsen,<sup>1</sup> of Gwâlyâr. A singer like him has not been in India for the last thousand years.
2. Bâbâ Râmdâs,<sup>2</sup> of Gwâlyâr, a singer.
3. Subhân Khân, of Gwâlyâr, a singer.
4. Srigyân Khân, of Gwâlyâr, a singer.
5. Miyân Chand, of Gwâlyâr, a singer.
6. Bichitr Khân, brother of Subhân Khân, a singer.
7. Muhammad Khân, Dhârlî,<sup>3</sup> sings.
8. Bir Mandal Khân, of Gwâlyâr, plays on the *sarmandal*.
9. Bâz Bahâdur, ruler of Mâlwa, a singer without rival (p. 473).
10. Shihâb Khân, of Gwâlyâr, performs on the *bîn*.
11. De'ud Dhârlî,<sup>3</sup> sings.
12. Sarod Khân, of Gwâlyâr, sings.
13. Miyân Lâl,<sup>4</sup> of Gwâlyâr, sings.
14. Tântarang Khân, son of Miyân Tânsen, sings.
15. Mullâ Is-hâq Dhârlî,<sup>3</sup> sings.
16. Ustâ Dost, of Mashhad, plays on the flute (*nay*).

<sup>1</sup> Regarding Tânsen, or Tânsain, or Tânsin, *vide* p. 415. Râm Chand is said to have once given him one kror of tânsas as at present. Ibrâhîm Sûr in vain persuaded Tânsen to come to Âgra. Abâ'l-Faqîl mentions below his son Tântarang Khân; and the Pâdishâh-nâme (II, 5—an interesting passage) mentions another son of the name of Bilâs.

<sup>2</sup> Badshâh (II, 42) says, Râm Dâs came from Lakhnau. He appears to have been with Bayrâm Khân during his rebellion, and he received once from him one lakh of tânsas, empty as Bayram's treasure chest was. He was first at the court of Islam Shah, and he is looked upon as second only to Tânsen. His son Sûr Dâs is mentioned below.

<sup>3</sup> Dhârlî means "a singer", "a musician".

<sup>4</sup> Jahângîr says in the *Tuzuk* that Lâl Kalâwant (or Kalânwat, i.e., the singer) died in the 3rd year of his reign, "sixty or rather seventy years old. He had been from his youth in my father's service. One of his concubines, on his death, poisoned herself with opium. I have rarely seen such an attachment among Muhammedan women."

17. Nānak Jarjū, of Gwālyār, a singer.
18. Purbin Khān, his son, plays on the *bīn*.
19. Sūr Dās, son of Bābul Rām Dās, a singer.
20. Chānd Khān, of Gwālyār, sings.
21. Rangsen, of Āgra, sings.
22. Shaykh Dāwan Dhārī,<sup>1</sup> performs on the *karnā*.
23. Rahmat<sup>u</sup> llāh, brother of Mullā Is-hāq (No. 15), a singer.
24. Mīr Sayyid ‘Ali, of Mashhad, plays on the *ghichak*.
25. Ustā Yūsuf, of Hirāt, plays on the *tambūra*.
26. Qāsim, surnamed Koh-bar.<sup>2</sup> He has invented an instrument intermediate between the *qūbiiz* and the *rubāb*.
27. Tāsh Beg, of Qipchāq, plays on the *qūbiiz*.
28. Sultān Hāfiẓ Husayn, of Mashhad, chants.
29. Bahrām Quli, of Hirāt, plays on the *ghichak*.
30. Sultān Hāshim, of Mashhad, plays on the *tambūra*.
31. Ustā Shāh Muḥammad, plays on the *surnā*.
32. Ustā Muḥammad Amin plays on the *tambūra*.
33. Hāfiẓ Khwāja ‘Ali, of Mashhad, chants.
34. Mīr ‘Abd<sup>u</sup> llāh, brother of Mīr ‘Abdu l-Hay, plays the *Qānūn*.
35. Pirzāda,<sup>3</sup> nephew of Mīr Dawām, of Khurāsān, sings and chants.
36. Ustā Muḥammad Husayn, plays the *tambūra*.<sup>4</sup>

<sup>1</sup> Dhārī means "a singer", "a musician".

<sup>2</sup> Koh-bar, as we know from the *Padishāh-nāma* (I. b., p. 335) is the name of a Chaghtāi tribe. The *Nafā’is* ‘l-Maṣā’ir mentions a poet of the name of Muhammad Qāsim Kohbar, whose *nom-de-plume* was Sabri. *Vide* Sprenger's Catalogue, p. 60 (where we have to read Koh-bar for Gūh-paz).

<sup>3</sup> Pirzāda, according to *Badi’-onī* (III, 318) was from Sabzwār. He wrote poems under the *tagħallus* of Liwā’i. He was killed in 995 at Lāhor, by a wall falling on him.

<sup>4</sup> The *Maṣā’ir-i Rahīmī* mentions the following musicians in the service of the Khān Khānān—Ağū Muḥammad Nā’ī, son of Hāji Ismā’īl, of Tabriz; Mawlānā Aswātī, of Tabriz; Ustad Mirzā Cāfi Fāthagi Mawlānā Sharaf of Nishāpūr, a brother of the poet Nazīrī (p. 549). Muḥammad Mūmin, alias Hüllżak, a *tambūra*-player; and Hāfiẓ Nazr, from Transoxania, a good singer.

The *Tuzuk* and the *Iqbālnāma* mention the following singers of Jahāngīr's reign—Jahāngīrdūd; Chatr Khān; Parwizdūd; Khurrāmādūd; Māghū; Hanza.

During Shāh Jahān's reign we find Jagñāth, who received from Shāh Jahān the title of *Kabīrī*; Dirang Khān; and Lāl Khān, who got the title of *Gumānsundar* (ocean of excellence). Lāl Khān was son-in-law to Bilās, son of Tānsen. Jagñāth and Dirang Khān were both weighed in silver, and received each 4,500 rupees.

Awrangzib abolished the singers and musicians, just as he abolished the court-historians. Music is against the Muhammadan law. Khāṣṣ Khān (II, 213) tells a curious incident which took place after the order had been given. The court-musicians brought a bier in front of the Jharokha (the window where the emperors used to show themselves daily to the people), and waited so loud as to attract Awrangzib's attention. He came to the window, and asked whom they had on the bier. They said, "Melody is dead, and we are going to the graveyard." "Very well," said the emperor, "make the grave deep, so that neither voice nor echo may issue from it." A short time after, the Jharokha also was abolished.

## ADDITIONAL NOTES.

Page 31, note 1.

**TODAR MAL.** For correcter and fuller biographical notes, *vide* p. 376.

Page 35, note 2.

**QULJ KHĀN.** The correct year of his death is given on p. 381.

Page 36, line 20.

**BĀBĀGHŪRĪ.** This word is not in the Dictionaries; but there is no doubt that it means "White Agate". The word is also mentioned in the 4th Book (my Text Edition, II, 60), where it is said that all the weights used at court for weighing jewels were made of "transparent Bābāghūrī". Tāhir Naṣrābādī, in his *Tazkirah*, under Jalāl, has the following. "When the case came on," he said to Mīrzā Taqlī, "I have often counted with the point of my penknife the Bābāghūrī threads (the veins) of your eye—there are seventeen."

در روز دیوان با میرزا تقی میگفت که مکرر بنوں قلمتراش زنار با بغوری جشم شا را  
شرطه ام هنده زنار دارد آلا

Page 46, middle.

**SALARIES OF THE BEGAMS.** Under Shāh Jahān and Awrangzib, the queens and princesses drew much higher salaries. Thus Mumtāz Mahal had 10 lākhs per annum, and her eldest daughters 6 lākhs, half in cash and half in lands. Awrangzib gave the "Begam Sāhib" 12 lākhs *per annum*.

Regarding Nūr Jahān's pension, *vide* p. 574, note 3.

Page 49, note 7.

**GULBADĀN BEGAM.** From Bādāoni, II, 14, we see that she was Akbar's paternal aunt, i.e. she was Humāyūn's sister. She was married to Khizr Kāwājā; *vide* pp. 207, 394.

Page 58, line 4, from top.

**SORĀN.** Sorō is the correct name of a town and Pargana is Sirkār Kol. It lies east of the town of Kol (Aligarh), near the Ganges.

Page 58, line 14, from below.

**PĀNHĀN.** This I believe to be a mistake for "Pāṭhān" or "Pāṭhānkot". The MSS. have بنهان or سنهان, but as the initial *sīn* in MSS. is often written with three dots below it, it is often interchanged with ل, and reversely. The spelling پنهان, پنهان, for *Pāṭhān*, is common in Muhammadan historians. My conjecture is confirmed by the distance mentioned in the text.

Page 69, note 2.

**KHLĀS.** Mr. F. S. Growse, C.S., informs me that *gildās* is to the present day the Kashmiri term for cherries.

Page 75, line 7.

**MAHUWA.** This partly confirms Elliot's note under *Gulū* (Beames' Edition, *Races of the N.W. Provinces*, II, p. 335) and corrects Shakespeare's Dictionary.

Page 77, line 7, from below.

**PĀN LEAVES.** In the 3rd Book of the *Āṭīn* (Text, p. 416, l. 20) Abū 'l-Fażl mentions another kind of *pān*, called *Makhi* or *Mukhi*, grown in Bihār.

Page 84, line 7.

**QAYSŪRĪ.** Col. Yule tells me that the correct name is *FANSŪRĪ*. According to Marco Polo, *Fansūr* was a state in Sumātra, probably the modern Barūs.

Page 87, note.

**ZHABĀD.** This should be *ZERBĀD*, for *zer-i bād*, i.e. "under the wind", leeward, the Persian translation, as Col. Yule informs me, of the Malay *Bōwah angin*, "below the wind," by which the Malays designate the countries and islands to the east of Sumātra.

*Khāfi Khān* (I, p. 11) couples *Zerbād* with *Khattā*, over both of which Tūlū Khān, son of Chingiz Khān, ruled.

Page 93, note 6.

**کرکاران**. I have since seen the spelling *کرکیراں* which brings us a step nearer to etymology. *Yardq* means "supplex"; and *türk* means "fur".

Page 93, line 2, from below.

**AHMADĀBĀD.** The compa after *Aḥmadābād* may be wrong. *Aḥmadābād* is often called *Aḥmadābād-i Gujrāt*.

Page 94, line 17.

**GHİYĀS-I NAQSHIBĀND.** We know from the *Tazkira* of Ṭāhir Naṣrābādī that *Ghiyās* was born in Yazd. "The world has not since seen a weaver like him. Besides, he was a good poet. Once he brought a piece of *mushajjar* brocade, on which there was among other figures that of a bear between some trees, to Shāh 'Abbās (1585–1629), when a courtier after praising the stuff admired the bear. *Ghiyās* said on the spur of the moment.

خواجہ در خرس یش میند هر کیے نقش خوش میند

"The gentleman looks chiefly at the bear. Each looks at his own likeness."

Bears in the East are looked upon as stupid animals. A proverb says,

خرس در کوه ابو بنا

"A bear on the hill is an Avicenna," i.e. a fool among bigger fools is a philosopher. Naṣrābādī quotes some of *Ghiyās*'s verses.

Page 100, middle.

**COTTON CLOTHS.** Of the various cotton cloths mentioned by Abū 'l-Fażl.

'Chautār was woven in Havelī Sahārapūr.

Sīrī Sāf and Bhiraū, in Dharangāon, Khāndesh.

Gangājal, in Sirkār Ghorāghāt, Bengal.

Mihrkul, in Allāhābād,

and Fāchtoliya was mentioned on p. 574, in connexion with Nūr Jahān.

Page 105, note 2.

**ĀDAM-I HAFT-HAZĀRĪ.** I find that this expression is much older than Abū 'l-Fażl's time.

Thus Zīā'u 'd-Dīn Barāni in his preface to the *Tārikh-i Firuzshāhī* (p. 5, l. 6), states that the Khalifa 'Umar lived seven thousand years after Ādam.

Page 107, note 8.

**AŞHRAF KHĀN.** A correcter and fuller biography of this grandee was given on p. 423. He died in 983, not 973.

Page 108, note 3.

**KHANDĀN.** The collection of Delhi MSS. belonging to the Government of India has a copy of the *Tazkiratū 'l-Awliyā* written by Khandān in 920 A.H., and yet the *Mirzātu 'l-Ālam* gives 915 as the year of his death.

Page 110, note 3, line 4.

**BECHŪ.** Though Bechū is a common Hindūstānī name, there is little doubt that the correct name of the saint is Panchū, or Panjū, *vide* p. 607. Badāoni (II, 54) gives as *tārikh* of his death the words شیخ بنجی and tells the reader to subtract the middle letter (ن), i.e. 971 - 2 = 969. *Vide* also my Essay on "Badāoni and his Works", *Journal Asiatic Society of Bengal*, 1869, p. 118.

Page 123, line 18.

**SANGRĀM.** Akbar's favourite gun. We know from the *Tuzuk* (p. 20) that Akbar killed with it Jatmall, the champion of Chitor.

Page 129, lines 27 to p. 130, line 2.

The reader is requested to substitute the following:—

Elephants are found in the following places. In the Sūbah of Āgrah, in the jungles of Bayāwān and Narwar, as far as Barār; in the Sūbah of Ilāhābād, in the confines of Pannah, (Bhath) Ghorā, Ratanpūr, Nandanpūr, Sirguja, and Bastar; in the Sūbah of Mālwāh, in Handiah, Uchhod, Chanderi, Santwās, Bijāgarh, Rāisīn, Hoshangābād, Gāra, and Hariāgarh; in the Sūbah of Bihār, about Rohtās and in Jhārkhand; and in the Sūbah of Bengal, in Orīsā and in Sātgān. The elephants from Pannah are the best.

Page 179, note 3.

Sulaymān Kararānī reigned in Bengal from 971 to 980.

Page 192, note 1.

Prince Murād was born on the 3rd Muharram, 978. *Badāoni*, II, 132. *Vide* below.

Page 203, middle, and note.

In the *Proceedings of the Asiatic Society of Bengal*, for May, 1870 (p. 146), I have shown that the unclear words in Badāoni's text are :—

کابلان ک خوشکاه ایشان است

"the cunabula which is their time of mirth."

By "cunabula" the Jesuits meant the representations of the birth of Christ, in wax, etc., which they used to exhibit in Āgrah and Lāhor.

Page 281, line 8. " "

The Sadr read the *khujbah* in the name of the new king, and thus the *julūs* became a fact. *Khāṣṭi Khān*, I, p. 52, l. 2, from below.

Page 282, middle.

MAWLĀNA 'ABD<sup>U</sup>L-BĀQI. *Vide* p. 596, note 3.

Page 321.

AKBAR'S WIVES. For *Raqiyah* the diminutive form *Rugayyah* is to be substituted. Regarding Jodh Bāī *vide* next note.

*Sultān Salīma Begum*. She is the daughter of *Gulruk̤h Begum*, a daughter of Baber. *Mirz<sup>u</sup> Nur<sup>u</sup> 'd-Dīn Muḥammad*, *Gulruk̤h*'s husband, was a Naqshbandi *Khwājā*.

*Gulruk̤h Begum* must not be confounded with another *Gulruk̤h Begum*, who was the daughter of *Mirzā Kāmrān* and wife of *Ibrāhim Husain Mirzā* (*vide* p. 516).

Of other women in Akbar's harem, I may mention (1) the daughter of *Qāzī ʻIsā* (p. 498); (2) an Armenian woman, *Tuzuk*, p. 324. *Vide* also Keane's *Agra Guide*, p. 38. (3) *Qismiyah Bānū*, married by Akbar in the 10th year (*Akbarn.*, III, 94); (4) a daughter of *Shams<sup>u</sup> 'd-Dīn Chak* (*Akbarn.*, III, 639).

*Sultān Murād*. He was married to a daughter of *Mirzā 'Aziz Koka* (p. 343). Their child, *Sulgān Rustam*, did not live long (*Akbarn.*, III, 539, 552).

*Sultān Dānyāl*. The correct date of his birth seems to be the 2nd *Jumāda* I, 979, not the 10th; but the MSS. continually confounded دو and مه. His first wife was a daughter of *Sultān Khwājā* (p. 466), by whom he had a daughter of the name of *Sa'ādat Bānū Begum*, who was born in 1000 (*Akbarn.*, III, 643).

Page 323.

JAHĀNGIR'S WIVES. An additional list was given on p. 533, note 1. Besides them, I may mention, (1) a daughter of *Mubārak Chak* of Kashmir; (2) a daughter of *Husain Chak* of Kashmir (*Akbarn.*, III, 639); (3) another Kashmiri lady, mentioned in *Akbarn.*, III, 639.

Page 329, middle.

DEATH OF MIRZĀ RUSTAM. Thus the date is given in the *Ma'āṣir<sup>u</sup> 'l-Umarā*; but from the *Pādišah-nāma* (II, 302) we see that Mirzā Rustam died on, or a few days before, the 1st *Rabi'* I, 1052. The author adds a remark that "the manners (*awāz*) of the Mirzā did not correspond to his noble birth, which was perhaps due to the absence of nobility in his mother".

Page 329, line 4, from below.

QARĀ QŪFI. Turks. The correct name is *Qarāqūnlū*. The Calcutta *Chaghtāi* Dictionary gives *Qarāqūnlū*. Vambéry (*History of Bohārā*, p. 265, note) mentions

the Ustajlū, Shāmlū, Nikallū, Bahārlū, Zū'l-Qadr, Kājär, and Afahār, as the principal Turkish tribes that were living in Transcaucasia, on the southern shore of the Caspian and in the west of Khurāsān. Qarāqoñlū means "the black sheep tribe".

Page 332, note 1.

The correct name of the place where Bayrām was defeated is Gūnāchūr, كورنور, which lies S.E. of Jālindhār. The word كنور, which the Bibl. Indica Edition of Badāoni gives, contains "Phillaur", which lies S.W. of Gūnāchūr.

Page 342, note.

I do not think that Pir Muhammad came from the Sharwān mentioned in this note. It is more likely that he was a Shirwānī Afghan.

Page 343, note.

This note has been corrected on p. 445, line 14, and p. 458, note.

Page 348, line 6, from below.

Zū'l-QADR is the name of a Turkmān tribe; vide above.

Page 361, last line.

GOGANDA. Regarding the correct date of the battle, vide p. 480, note 2.

Page 376.

TODĀR MĀL. The Ma'āfir 'l-Umarā says that Todār Māl was born at Lāhor. But it is now certain that Todār Māl was born at Lāhpur, in Audh; vide *Proceedings Asiatic Society Bengal*, September, 1871, p. 178.

Page 402, note 2.

MIYĀN KĀL. The note is to be cancelled. Miyān Kāl has been explained on p. 615, note

Page 404, line 4.

YŪSUF KHĀN. Regarding his death, vide *Tuzuk*, p. 328. His son 'Izzat Khān is wrongly called in the Bibl. Indica Edition of the *Pādišah-nāma* (I, b, p. 302) غرفت خان. His name was 'Aziz 'llah; hence his title 'Izzat.

Page 412, line 1.

QĀSIM KHĀN. I dare say the phrase "Chamanārāl Khurāsān" merely means that he was Governor of Kābul.

Page 413, line 24.

BĀQI KHĀN. He is often called "Khān Bāqī Khān".

Page 423, line 15.

MĪR BĀBŪS. The spelling "Uigur" is now common; but in India the word is pronounced "Ighur". The query may be cancelled; vide p. 488, note 1.

Page 435, line 9.

DASTAM KHĀN. Vambéry spells "Dostum".

Page 484, middle.

**SHAYKH FARID-I BUKHĀRĪ.** That the name of Farid's father was Sayyid Ahmad-i Bukhārī, may be seen from the short inscription on the "Bukhārī Mosque" in the town of Bihār, which was built by Shaykh Lāq, at the cost of Farid-i Bukhārī, and bears the date 16th Rajab, 1017.

Mr. J. G. Delmerick has sent me the following inscription from Farid's Jāmi' Masjid in Faridābād :—

شہنشاہی بدین و داد و احسان	بهد شاه نور الدین جهانگیر
فرید حضر و ملت سرضا خان	اساس ابن بنای خیر بنها
خلف ابن الحافظ تا شاه مردان	بز و شوکت و جودو سخاوت
بی تاریخ ابن جاوید بیان	رقم خیر البقاع از خامه سرزد

1. In the reign of Shah Nur<sup>a</sup> d-Din, a king who is pious, just, and liberal,
2. Murtaza Khan, the unique one (farid) of the age and faith, erected this religious building.
3. He is honoured, powerful, generous, and liberal, a worthy descendant of the king of men [‘Ali].
4. As Tārikh of this lasting structure, the words Khayr<sup>a</sup> l-Biqā’ issued from the pen. This gives 1014 A.H.

Page 468, middle.

**KHWĀJA TIRĪZ MUHAMMAD.** He is mentioned as a Sijistāni on p. 528, among the Behshahis.

Page 476, note 1.

**MĀQSŪM KHĀN-I KĀSULI.** This rebel, who gave Akbar no end of trouble, had the audacity to assume royal prerogatives in Bengal. The following inscription I received, through Dābul Rājendrālal Mitra, from Rāja Pramatha Nāth, Rāja of Dighaputi, Rājshāhī. It was found in a ruined mosque at a village called Chatmohor, not very far from Dighaputi.

ابن مسجد ربع در زمان سلطان الاعظم عمدة السادات ابو الفتح محمد مصوص خان خلد الله  
ملکه ابداً يا رب و يا باقی بنادر خان رفیع مکان عالیشان خان محمد بن توی محمد خان فاقثال  
فی سنه تسون و ثمانین و تسعمائی ۱۱

*This lofty mosque was built during the time of the great Sultan, the chief of Sayyids, Abu'l-Faith Muhammad Khan—May God perpetuate his kingdom for ever, O Lord, O Thou who remaintest! by the high and exalted Khan, Khan Muhammad, son of Tālī Muhammad Khan Qāqahāl, in the year 980.*

This was, therefore, nearly two years after the outbreak of the Bengal Military Revolt (9th Zī Hajjah, 987); *ride* p. 486.

Page 483, line 7.

**SAYYID MUHAMMAD.** Regarding the correct date of his death, *ride* p. 548.

Page 490, line 27.

**SŪRAT.** There is every probability that Norath, and not Sūrat, is intended.

Page 506.

**THE GAKKHARS.** *Vide pp. 544, 545.*

The places Pharwala and Dāngalī (پاروالا, not Dangalī) mentioned in the note as the principal places in the Gakkhar District, are noticed in E. Terry's *Voyage to East India* (London, 1655, p. 3). "Kakures; the principal Cities are called Dekalee and Pūrhola; it is a large Province, but exceeding mountainous; divided it is from Tartaria by the Mountain Caucasus; it is the extremest part North under the Mogol's subjection."

De Laet also gives the same passage.

Page 512, line 1.

**YARĀQ KHĀN.** The correct name is, I believe, Borāq Khān. *Vide Vambery's Bokhara*, p. 153.

Page 552, middle.

**KÜCH HÄJÜ.** Regarding Küch Häjü and Küch Bihār and Mukarram Khān, *vide my article on these countries in Journal Asiatic Society Bengal for 1872*, p. 54.

Page 553, line 5.

**GHAZNI KHĀN, of Jälör.**

"The Pahlunpūr family is of Afghān origin, belonging to the Lohāni tribe, and, it is said, occupied Bihār in the reign of Humāyūn. They subsequently took service with the king of Dihli; and from Akbar Shāh, in A.D. 1597, Ghaznī Khān, the chief, obtained the title of Diwān, for having successfully repulsed an invasion of Afghān tribes; for his services on this occasion, he was also rewarded with the government of Lāhor. In A.D. 1682, Fath Khān Diwān received the provinces of Jälör, Sānchor, Pahlunpūr, and Disah from Awrangzib. Fath Khān died in 1688, leaving an only son, Pir Khān, who was supplanted in his rights by his uncle Kamāl Khān, who, subsequently, being unable to withstand the increasing power of the Rathors of Mārwār, was compelled, in A.D. 1698, to quit the country [Jälör], and retire with his family and dependents to Pahlunpūr, where the family has remained ever since.—*Selections, Bombay Government Records*, No. XXV.—*New Series*, p. 15.

Page 591, line 27.

**‘ALI QULI BEG ISTAJLÜ.** Vambery spells Ustajlü, which is the name of a Turkish tribe; *vide p. 687.*

## ERRATA TO THE FIRST VOLUME OF THE Ā'İN-I AKBARĪ.

Page 28, line 18	from top,	<i>for</i> Maulānā Maṣqūd	<i>read</i> Maulānā Maqṣūd.
" 281. "	9	" bottom, " p. 256, note	" p. 266, note.
" 280. "	3 n.	" bottom, " <i>vide</i> p. 183, note 2	" <i>vide</i> p. 192, note 3.
" 293. "	1	" top, " <i>Qur</i> (p. 110)	" <i>Qur</i> (p. 116).
" 326. "	17	" bottom, " Mirzā Shāhurkh	" Mirzā Shāhrulkh.
" 333, lines 27, 30	" top,	" 'Abdu'l-Fatḥ	" Abu'l-Fatḥ.
" 380, line 18	" top,	" <i>vide</i> p. 356	" <i>vide</i> p. 383.
" 390. "	14	" bottom, " Bhakhar	" Bhakkar.
" 402. "	20	" top, " Mandī Qāsim Khān	" Mahdi Qāsim Khān.
" 405. "	19	" top, " p. 365, note 2	" p. 394, note 1.
" 408. "	7	" top, " Khawja Sultān 'Alī	" Khwāja Sultān 'Alī.
" 413. "	6	" bottom, " p. 371, note 2	" p. 402, note 1.
" 449. "	3	" bottom, " Bahā'u'd-Din	" Bahā'u'd-Din.
" 506. "	12	" top, " Jalāla Tārīkī, p. 441	" Jalāla Tārīkī, p. 442.
" 507. "	19	" bottom, " p. 320	" p. 336.
" 526. "	18	" top, " Husāmu'd-Din	" Husāmu'd-Din.
" 532. "	11	" top, " Tagmal	" Jagmal.
" 534. "	16	" bottom, " Murādābād	" Murādābād.
" 530. "	17	" top, " Dodāvarī	" Godāvari.
" 542. "	30	" top, " 'Abdū'l-Qādir	" 'Abdu'l-Qādir.
" 543. "	7	" top, " Arjun Singh	" Arjun Singh.
" 543. "	9	" top, " 246. Sakat Singh	" 250. Sakat Singh ( <i>vid.</i> line 17, p. 551).
" 573, lines 5, 6	" bottom,	" p. 309	" p. 321.
" 612, line 7	" bottom,	" No. 234, p. 480	" No. 234, p. 537.
" 614. "	18	" bottom, " <i>vide</i> p. 172	" <i>vide</i> p. 181.
" 615. "	7	" bottom, " <i>vide</i> p. 159, note	" <i>vide</i> p. 187, note.
" 642. "	6 n.	" bottom, " pp. 334, 524	" pp. 354, 596.
" 660. "	6	" bottom, " Sharif-i Āmulī, pp.	
		176, 452	" Sharif-i Āmulī, pp. 185, 502.
" 670. "	18 n.	" bottom, " <i>istihlāl</i>	" <i>istihlāl</i> .
" 672. "	17	" bottom, " <i>vide</i> above, p. 353	" <i>vide</i> above, p. 376.
" 682. "	17 n.	" bottom, " Nazīri, p. 510	" Nazīri, p. 649.

INDEX TO THE FIRST VOLUME  
OF THE  
**Ā'İN-I AKBARĪ**

---

[The numbers refer to the pages; n. means "footnote". When names occur twice or several times on a page, they have been entered only once in the Index.  
The geographical names form a separate Index.]

---

**A** BĀBAKR, son of Bahādur Khān Qurbegī, 555.  
Abbās-i Ṣafawī, Shāh, converts people to Shi'ism, 494; 503, 504, 673 n.  
Abdāl Chak, 535.  
Abdāls, the forty, 206, 206 n.  
Ābdār Khāna, 57.  
Ābdī Kor, 538.  
Ābdī of Nishāpūr, a kātib, 108.  
Ābdū 'l-'Alī Tarkhān, Mirzā, 389.  
Ābdū 'l-'Aqīm, *vide* Sultān Khwāja.  
Ābdū 'l-'Azīz, a kātib, 109.  
Ābdū 'l-'Azīz, of Dihlī, 607.  
Ābdū 'l-Bāqī, Ḫadr, 282, 506, 610.  
Ābdū 'l-Bārī, Khwāja, 571, 570.  
Ābdū 'l-Ghaffār, of Dihlī, 454.  
Ābdū 'l-Gheffür, Mirzā, 345.  
Ābdū 'l-Gheffür, Shaykh, 607.  
Ābdū 'l-Ghani, Shaykh, 616.  
Ābdū 'l-Haqq, of Kabzwār, 107.  
Ābdū 'l-Hay, Mir 'Adī, 522, 525, 536 (No. 230).  
Ābdū 'l-Hay, name of several kātibs, 107, 109.  
Ābdū 'l-Karīm, a kātib, 109.  
Ābdū 'l-Karīm Sindbī Amir Khān, 526, 527.  
Ābdū 'l-Khalīq Khawāfi, 493.  
Ābdū 'l-lāh-i Āshpaz, 107.  
Ābdū 'l-lāh-i Ṣayrafī, Khwāja, 107.  
Ābdū 'l-lāh Khān Bārha, 428.  
Ābdū 'l-lāh Khān Firuz-jang, 551, 556, 565, 568, 577 n., 578.

Ābdū 'l-lāh Mughūf, 322, 432 (No. 76).  
Ābdū 'l-lāh Khān, Sayyid, 309 n., 518 (No. 189).  
Ābdū 'l-lāh Khān Uzbak, 337 (No. 14), 401, 468, 518.  
Ābdū 'l-lāh Khān Uzbak, king of Bukhārā, 452, 522.  
Ābdū 'l-lāh, Khwāja, Khwājagan Khwāja, 467.  
Ābdū 'l-lāh, Khwāja, son of Khwāja Ābdū 'l-Latīf, 467 (No. 109).  
Ābdū 'l-lāh Marwārid, Khwāja, 596, 653 n.  
Ābdū 'l-lāh, Mir, 109; + singer, 682.  
Ābdū 'l-lāh, Mirzā, *vide* Sardar Khān.  
Ābdū 'l-lāh Sarfarāz Khān, 551 (No. 237).  
Ābdū 'l-lāh, Shaykh, son of Muhammad Ghawī, 509.  
Ābdū 'l-lāh, son of Niğām Murtaza Khān, 523.  
Ābdū 'l-lāh, son of Sa'īd Khān, 510.  
Ābdū 'l-lāh, Sultan of Kāshghar, 330, 511.  
Ābdū 'l-lāh Sultānpūri, 614; *vide* Makhdūm 'l-Mulk.  
Ābdū 'l-Latīf, Mir, of Qazwin, 496, 615.  
Ābdū 'l-Latīf, Mirzā, 345.  
Ābdū 'l-Latīf, son of Naqīb Khān, 498.  
Ābdū mujjid, *vide* Āṣaf Khān.  
Ābdū 'l-Malik ibn Marwān, 37.  
Ābdū 'l-Matlab Khān, 441 (No. 83).  
Ābdū 'l-Mūmin, Mir, 589 (No. 374).  
Ābdū 'l-Muqtadir, 523.

'Abdu 'l-Qâdir Äkhünd, 542, 615.  
 'Abdu 'l-Qâdir Badkoni, *vide* Badkoni.  
 'Abdu 'l-Qâdir, Mawlânâ, 614.  
 'Abdu 'l-Qâdir Sirhindî, 614.  
 'Abdu 'l-Qâdu-i Jilâni, 440.  
 'Abdu 'l-Qâsim Namakin, 456 n., 525  
     (No. 190).  
 'Abdu 'l-Quddûs, of Gango, 607, 615.  
 'Abdu 'l-Samî, Qâsi, 615.  
 'Abdu 'l-Wahhâb Buqâhâri, Sayyid, 434.  
 'Abdu 'l-Wahhâb, Shaykh, 616.  
 'Abdu 'l-Wâhid, Sayyid, 585 (No. 364).  
 'Abdu 'l-Wâhid, Shaykh, 616.  
 'Abdu 'l-Wâfi, 322.  
 'Abdu 'n-Nâbi, Sadr, 177, 182, 186, 196,  
     197, 270, 281, 282, 283, 284, 549,  
     615, 616.  
 'Abdu 'r-Râhim-i Khalîli, a kâtib, 107.  
 'Abdu 'r-Râhim Khar, 456 n., 505.  
 'Abdu 'r-Râhim, of Khwârizm, a kâtib,  
     109.  
 'Abdu 'r-Râhim, of Lakhnau, Shaykh,  
     380, 524 (No. 197).  
 'Abdu 'r-Râhim, Mâwlânâ, a kâtib, 109.  
 'Abdu 'r-Râhim Mirzâ Khân Khânân,  
     *vide* Khân Khânân.  
 'Abdu 'r-Râhim, son of Qâsim Khân, 401.  
 'Abdu 'r-Râhmân Dûlday, 517 (No. 186),  
     582.  
 'Abdu 'r-Râhmân, Mirzâ, 517 (No. 186).  
 'Abdu 'r-Râhmân Nûr, 395 n., 416 n.  
 'Abdu 'r-Râshid, king of Kâshghar, 512,  
     512 n.  
 'Abdu 'r-Razzâq Samşâm 'd-Dawla,  
     494 n.  
 'Abdu 'r-Razzâq, Mir, qf Gilân, 468, 520,  
     527.  
 'Abdu 's-Salâm, Mâwlânâ, 614.  
 'Abdu 's-Salâm Payâmi, 670.  
 'Abdu 's-Salâm, son of Mu'azzâzî Khân,  
     588 n.  
 'Abdu 's-Samad, a kâtib, 109.  
 'Abdu 'sh-Shahid, Khwâja, 460, 608.  
 'Abdu 's-Samad, Khwâja, of Kâshân,  
     584 (No. 353).  
 'Abdu 's-Samad, Khwâja, Shirîngâlam,  
     114, 634 (No. 266).  
 'Abdu 'sh-Shukûr, Mullâ, 198.  
 'Abdu 's-Subhân Dûlday, 582 (No. 349).  
 'Abdu 's-Subhân, Mirzâ, 578.

Abhang Khân, 357 n.  
 Aboriginal races, 241, 262; *vide* Tribes.  
 Abû Is-hâq Firang, Shaykh, 608.  
 Abû Is-hâq, Sayyid, 486, 590 (No. 384).  
 Abû 'l-Baqâ, 519.  
 Abû 'l-Baqâ, Amir Khân, 528.  
 Abû 'l-Farah, Sayyid, of Wâsit, 425, 428.  
 Abû 'l-Fath Beg, 333, 551.  
 Abû 'l-Fath Gujrâti, Shaykh, 616.  
 Abû 'l-Fath, Hâkim, 184, 216, 368, 440,  
     468 (No. 112), 469, 612, 639 n.,  
     644 n., 656.  
 Abû 'l-Fath Khân, son of Shâristâ Khân,  
     575, 576.  
 Abû 'l-Fath, son of Fazil Beg, 333, 493,  
     542, 542 n.  
 Abû 'l-Fath, son of Muzaffar Mughul,  
     578 (No. 323).  
 Abû 'l-Fattâh Atâllâq, 562 (294).  
 Abû 'l-Fayz, Fayzî, 548; *vide* Fayzî.  
 Abû 'l-Faqî, author of the Ä'in, 176, 177,  
     178, 183, 184, 196, 197 n., 203, 204,  
     213 n., 218, 220, 422, 488, 490,  
     553 n.  
 Abû 'l-Faşî of Kâzarûn, Khaṭîb, 549.  
 Abû 'l-Faşî, son of the Mir 'Adl, 548.  
 Abû 'l-Hâsan, Khwâja, 345; *vide* Âsaf  
     Khân.  
 Abû 'l-Hâsan, Sayyid, son of the Mir  
     'Adl, 585 (No. 383).  
 Abû 'l-Husayn, 408.  
 Abû 'l-Khayr Khân, 528, 527.  
 Abû 'l-Mâfälli, son of the Mir 'Adl, 563  
     (No. 297); *vide* Shâh Abû'l-Mu'âlli.  
 Abû 'l-Muhammad, 569.  
 Abû 'l-Mużaffâr, Mir, 424.  
 Abû 'l-Mużaffâr, son of Ashraf Khân,  
     542 (No. 240).  
 'Abû 'l-Qâsim, brother of 'Abû 'l-Qâdir  
     Äkhünd, 542 (No. 242).  
 Abû 'l-Qâsim, Governor of Gwâliyâr, 330.  
 Abû 'l-Qâsim, Mir, of Nishâpûr, 593  
     (No. 398).  
 Abû 'l-Qâsim, of Werkopâsî, 677 n.,  
     678 n.  
 Abû 'l-Qâsim, Sayyid, son of the Mir  
     'Adl, 548 (No. 251).  
 Abû 'l-Wâfi, Mir, 526.  
 Abû Nasr, of Farâh, 43 n.  
 Abû Rayhân, quoted, 44.

- Abu Sa'īd Mirzā, Sultān, 331, 339.  
 Abu Sa'īd Šawāfi Mirzā, son of Sultān Husayn Mirzā, 327, 328, 555 (No. 271).  
 Abu Sa'īd, Sultān of Kāshghar, 512, 513.  
 Abu Tālib Shā'ista Khān, 575, 576.  
 Abu Tālib, son of Mūnis Khān, 450.  
 Abu Tālib, son of Shā'ista Khān, 575, 576.  
 Abu Turāb, Mir, Gujrātī, 445, 569.  
 Abwāb 'l-māl, revenue accounts, 270.  
 accounts, how kept, 14; how divided, 270.  
 Achhe, Shaykh, 588 n.  
 Adam Bārha, Sayyid, 427, 588 n.  
 Adam, Sultān, Gakkhar, 338, 506, 507, 508, 544.  
 Adam, the first man, called Haft-hazārī, 105 n.  
 Adham, Khān, son of Māhum Anaga, 274, 340 (No. 19).  
 Adham, Mir, 486.  
 Adhan, Shaykh, 607.  
 Adhela, a coin, 32.  
 'Adil Khān, son of Shāh Muḥammad-i Qalāti, 478 (No. 125).  
 'Adil Shāh, 520, 520 n.  
 'Adil-guṭka, a coin, 31.  
 admiralty, 289.  
 admission to court, 165.  
 advances to officers, 275.  
 Adwand, of Ḥajā, 594 (No. 413).  
 Afghāns, their last stand under 'Ugmān Lohāni, 586, 587; their character, 436, 583.  
 Afīḍūn Mirzā, 372.  
 Afrasiyāb, son of Mirzā Muḥammad Ḥakim, 408.  
 Afridi, 578.  
 Afshār, 687  
 Āftābī, 30.  
 Āftābgīr, a royal ensign, 52.  
 Afzal Khān, 674 n.  
 Afzal Khān, Khwāja Sultān 'Alī, 408 (No. 56).  
 agar, vide Aloes.  
 Agate, r̄ide bābāghūrī.  
 Aghā Khīzr Nahāwandi, 672 n.  
 Aghā Muḥammad Nā'i, 682 n.  
 Aghā Muḥammad Tāhir Waqī, 576.  
 Aghā Mullā, 557, 558, 572, 572 n.  
 Aghā Muṣṭafā Dawātdār, 398, 451, 558.  
 Aghā Mullā Qazwini, 589 (No. 376).  
 Agingir, or firepot, 50.  
 Aḥadīs, 20, 20 n., 170, 170 n., 241, 259; under Jahāngīr, 605.  
 Aḥanchīzī, a metal, 41.  
 Aḥdād, 571.  
 Aḥl-i jamā'at, 191 n.  
 Ahmad Bārha, Sayyid, 300, 447 (No. 91).  
 Ahmad Beg Kābulī, 501, 518 (No. 191), 589.  
 Ahmad Beg Khān, brother of Nūr Jahān, 576.  
 Ahmad Beg, Mirzā, 398.  
 Ahmad Buġħārī, Sayyid, 456.  
 Aḥmadī Fayyāz, Shaykh, 616.  
 Ahmad Khān Niyāzī, 541 n., 542.  
 Ahmad Khatṭāb, Shaykh, 570, 570 n.  
 Ahmad Lodi, 569.  
 Ahmad, Mir Munshi, 486.  
 Ahmad, Muṣṭafā, of Thathah, 112, 113, 216.  
 Ahmad Qāsim Koka, 564 (No. 307).  
 Ahmad, Sayyid, 568.  
 Ahmad Shāh, Raṣīyū 'l-Mulk, of Gujrāt, 419.  
 Ahmad, Shaykh, 614.  
 Ahmad, Shaykh, a kātib, 106.  
 Ahmad, Shaykh, son of 'Abdū 'l-Quddūs, 615.  
 Ahmad, Shaykh, son of Salim Chishtī Sikriwāl, 530 (No. 210).  
 Ahmad Süfī, 218, 219.  
 Ahmad, Sultān of Gujrāt, 569.  
 Ahrār, Khwāja, 467, 608.  
 aīmāq, vide ȳymāq.  
 'Ajjā'ib, a tent, 56.  
 Akās-diya, 49, 52, 52 n.  
 Akbar, Emperor, when born, 64 n.; his miraculous birth, 219, 415; his full name, 196; his mother, 352, 353, 354; his nurses, r̄ide Mahum Anaga, Picha Jān Anaga, Jī Jī Anaga; his attachment to relatives, 341, 342, 343; his children, 321; his wives, 181, 321, 322, 686; his brothers, vide Muḥammad Ḥakim Mirzā and Mirzā Ibrāhim, 594; his character and how he spends his time, 162, 163, 164; abhors cruelty, 141 n.; regards

the performance of his duty an act of worship, 11; enters into details, 254; is a good physiognomist, 248 n.; believes in lucky days, 97 n.; is "lucky", 254; is musical, 53, 54; is witty, 471; shows himself to the people, 164; how he dines, 60, 61; invents new names, 47, 61, 62, 68, 69, 96, 110, 135, 136, 147 n.; is fond of fruit, 68; dislikes meat, 64; abstains from it, 164; wears woollen stuffs like *Sūfis*, 96; likes only certain books, 110; is fond of painting, 113, 114, 115; of elephants and trained leopards, 138, 399; likes to see spiders fight, 308; does not hunt on Fridays, 300; invents a carriage, 285; and a wheel for cleaning guns, 122; his favourite gun *Sangrām*, 123, 685; invents elephant gear, 134, 135; improves his army, 242; introduces the brand, or the *Dāqiq o Mahallī-Law*, 242, 243, 343, 344, 669 n.; improves guns, 119, 120; his forced march from Agra to Gujrāt, 342, 458 n., 480 n.; his religion, 51; is the spiritual guide of his people, 170; performs miracles, 174, 294, 297; is the representative of God, 197; is king by Divine Right, Preface, 3; abolishes the *jazya*, 198; interdicts beef, 202; orders the courtiers to shave off their beards, 202, 609 n.; looks upon dogs and pigs as clean, 203; abolishes the *Hijrah*, 204; hates everything Arabic, 205, 208, 215; dislikes the names "Muhammad" and "Ahmad", 382 n.; makes the Mullahs drink wine, 207, 522; calls a Zoroastrian priest from Persia, 220; keeps Pārsi feasts, 286; discourages circumcision and the rite of *Sati*, 216, 217; saves a *Sati*, 472; hates the learned and drives them from court, 181, 200, 201; resumes their grants of land, 278, 279, 280, 281; his views on marriage, 297, 298; and on education, 288, 289; fixes the age for

marriage, 204; worships fire and the sun, 51, 210, 211, 212; founds a new sect, 174; admits pupils to it by ceremony, 212 (*vide* Divine Faith); is opposed for his religious opinions, 439; especially by 'Abdu'l-lāh of Tūrān, 522; is called a God, 632; forces courtiers to prostrate themselves before him, *vide* *sijdah*; his last illness, 521; day of his death, 222 n.; is buried at Sikandarāh, 220.

*Akbarnāma*, Lucknow edition of, 481 n., 543 n.

*Akbar Qull Sultān*, 544, 545.

*ākhla*, meaning of, 477 n.

*Akhātchis*, an officer over horses, 145.

Āl-i Mugaffar, a dynasty, 494.

*alāchā*, a stuff, *vide alchā*.

*A'la Haṣrat*, a title, 358 n.

*A'la Khāqān*, a title, 358 n.

*Ālam*, a royal standard, 52.

*Ālam Bārha*, Sayyid, 427, 431 n.

*Ālam Kābuli*, Mullā, 167 n., 615.

*Ālam Lodi*, 569.

*Āla* <sup>ā</sup> 'd-Dawlah, Mirzā, 572.

*Āla* <sup>ā</sup> 'd-Din Hirāti, a kātib, 108.

*Āla* <sup>ā</sup> 'd-Din Islām Khān, 552, 586, 597.

*Āla* <sup>ā</sup> 'd-Din Khilji, his coins, 18; his army reforms, 252; interferes with grants of land, 281, 396 n., 512 n., 550 n.

*Āla* <sup>ā</sup> 'd-Din Khwāfi, Khvāja, 464.

*Āla* <sup>ā</sup> 'd-Din Lāri, 609.

*Āla* <sup>ā</sup> 'd-Din Majzūb, 608.

*Āla* <sup>ā</sup> 'd-Din, Mirzā, 588.

*Āla* <sup>ā</sup> I-Mulk; of Lār, 670 n.

*Āla* <sup>ā</sup> I-Mulk, Mir, of Tirmiz, 339.

*alchā*, a melon, 68; a stuff, 97, 97 n.

Alexander the Great (*Nikandar*), 367, 623.

*Āli*, Mir, a kātib, 108, 109.

*Āli*, Mir, Sayyid Judā'ī, of Tabriz, a painter and poet, 114, 660; —, a musician, 682; —, of Qum, 667.

*Āli*, Qāzi, 370.

*Āli*, the Khalifah, 105.

*Āli* Ahmad, the engraver, 22, 28, 34, 55.

*Āli* Akbar, Mir, 415 (No. 62).

*Āli* Akbar Tashbihī, Mir, 596 n.

*Āli* Asghar, Mirzā, 454.

- 'Ali Beg Akbarshāhī, Mirzā, 539.  
 'Ali Beg 'Alamshāhī, Mirzā, 538 (237).  
 'Ali Chaman, a kātib, 109.  
 'Ali Dost Khān, 602, 602 n.  
 Alif Khān Gujrāti, 419.  
 'Ali ibn Hilāl, a calligraphist, 106.  
 'Ali Khān Chak, 534.  
 'Ali Khān, Rāja, of Khāndes, 345, 356.  
 'Ali Mardān Bahādur, 556 (No. 273).  
 'Ali Muhammad Asp, 551 (No. 358).  
 'Ali Quli, ride Khān Zamān.  
 'Ali Quli Beg Istajlū, Sher Afkan Khān, 591 (No. 394), 689.  
 'Ali Quli Khān Indarābl, 478 (No. 124).  
 'Ali Rāy, of little Tibbat, 323, 529, 676.  
 'Ali Sher, Mir, 107 n., 108, 108 n., 360.  
 'Ali Shukr Beg, 329, 330.  
 'Alīsheri, a melon, 68.  
 'Ali Yār, 448.  
 Allah Bakhs̄h Sadr, 482.  
 Allah Quli, 544, 545.  
 Allah Yār Khān, 560.  
 alms, paid at court, 14, 276, 277.  
 aloes, wood of aloes, 85.  
 alone, 26, 27.  
 alphabets, 104, 105 n.  
 Alqās Mirzā, Ḫafawi, 328.  
 Altūn Qulij, 561 (No. 290).  
 Amānū 'llāh, son of Sayf Khān Koka, 584 (No. 356).  
 Ambā Khān Chak Kashmiri, 520, 529 n., 537.  
 'Ambar, 83.  
 'Ambar, Malik, 359, 360, 453.  
 Amin Khān Ghori, 581.  
 Amin Rāzi, Khwājā, 572, 576.  
 Aminu 'd-Dīn Injū, Mir, 501.  
 Amir Beg Payrawī, 670.  
 Amir Chaubān, 331.  
 Amir Haydar, of Belgrām, 331 n.  
 Amir Khān, 520, 527.  
 Amir Khān, Sayyid, 494 n.  
 Amir Khān Mughul Beg, 404.  
 Amir Khusrāw Khān, 324, 325, 330.  
 Amir Khusrāwi, Sayyid, 661 n.  
 Amir Mansūr, a kātib, 107.  
 Amir Qāzī Asir, 668.  
 Amrū 'l-umārd, a title, 250, 353.  
 Amr Singh, or Amrā, Rānā, 364, 405, 585.  
 Amr Singh, of Idar, 333.  
 Amr Singh Baghela, 446.  
 Amr Singh Sisodiya, 460.  
 Amri, a poet, 678 n.  
 Amrū 'llah, Mirzā, 361.  
 amulets, 571.  
 amusements at court, 308, 316.  
 Anand Singh Kachhwaha, 461.  
 anāga, or nurse, 341.  
 Anīn, 229, 230, 231.  
 Anīsī, a poet, 648, 648 n.  
 Anīsū 'd-Dīn, ride Mihtar Khān.  
 Anup Singh Baghela, 446.  
 Anwar Mirzā, 345.  
 'Aqā'id-i Nasafi, title of a book, 390 n.  
 'Aqil, Mirzā, son of Mirzā 'Iṣā Tarhān, 302 n.  
 'Aqil Husayn Mirzā, 513, 514.  
 aqīl, or jāgīr, 206, 206 n.  
 'Arab Bahādur, 198, 377, 438, 450, 472, 494, 537.  
 'Arabshāh, Mir, 634 n.  
 'Arafāt o 'Arqāt, a Tagkira, 584.  
 Arām Bānū Begum, Akbar's daughter, 321.  
 arbāb, meaning, 633 n.  
 Arbāb 'l-takāwil, household expenses, 270.  
 archers, 264.  
 Ardshir, a Zoroastrian priest, 220, 220 n.  
 Ardshir Kābuli, 519.  
 Arghūn, a clan, 380, 391.  
 Arghūn of Kabul, a kātib, 106.  
 Arghūn Khān, 389.  
 'Arif Beg Shaykh 'Umari, 505.  
 Arjun Singh, 543 (No. 244).  
 Arlāt, a clan, 531, 571.  
 armourers, 119.  
 armours, kinds of, 117, 118, 119.  
 arms, list of, 116.  
 army, strength of Akbar's army, 241, 254, 256; of Shāh Jahān, 255.  
 Arqān, 'Abdu 'llah, a kātib, 107.  
 arrack, 74.  
 arsenal, the imperial, 115.  
 Arstan, a poet, 678.  
 Arzānī Begum, 324.  
 Sarz-namchās, 273.  
 Asad Beg, son of Khān Dawrān Shāh, 410.  
 Asad Khān, Shujā'i Kābuli, 476 n.

Asad Khān, son of Qutlugh Qadam Khān, 478.  
 Asad Khān Turkman, 415.  
 Asadu 'd-Dawla, Mir Jamālu' d-Dīn Husayn, 500.  
 Asadu 'llāh Khān, of Tabriz, 471 (No. 116).  
 Asadu 'llāh, Mirzā, 588.  
 Asadu 'llāh, son of Sher Khwāja, 511.  
 Asadu 'llāh Turkman, 415, 472.  
 Aṣafī, a poet, 652 n., 667 n., 670 n.  
 Aṣaf-jāh, 575.  
 Aṣaf Khān, Aṣafu 'd-Dawla, Aṣaf-jāh, 398, 399.  
 Aṣaf Khān (I), Ābdu 'l-Majid, 261, 349, 372, 395, 396.  
 Aṣaf Khān (II), Ghīyāṣu 'd-Dīn Āli, 451, 470 (No. 126), 575.  
 Aṣaf Khān (III), Ja'far Beg, 219, 323, 324, 451 (No. 98), 519, 583, 643.  
 Aṣaf Khān (IV), Yaminu 'd-Dawla, Mirzā Abū 'l-Ḥasan, 575, 576.  
 Aṣālat Khān Lodi, 568.  
*ashkāl*, 25.  
 Ashkī, a poet, 660 n., 667.  
 Ashraf, a poet, 424.  
 Ashraf Khān Mir Munshi, Muḥammad Aṣghar, 107, 107 n., 423 (No. 74).  
 Ashraf Khwāja, 576 (No. 320).  
*ashk*, a coin, 32.  
*ashdāt*, a metallic composition, 42.  
*ashmād*, a coin, 31.  
 Asīrī, of Ray, 668.  
 Askaran Kachhwāha, 475, 509, 600.  
 Askari Mirzā, brother of Humāyūn, 334, 372, 480.  
 Askari Mirzā, son of Ja'far Beg, 454.  
 Asl-i Jam'i Tūmār, 377.  
 Āqamat-i Anbiyā, title of a book, 614.  
*asrār-i maktūm*, title of a book, 638 n.  
 assaying, mode of, 22.  
 assessment, under Bayrām Khān, 373; under Muẓaffar Khān, 373; under Todar Mal, 377, 475; of Kashmīr, 370, 452; of Afghānistān, 409.  
 Aṣwātī, Mawlānā, 682 n.  
*atālig*, an office, 330, 333, 339, 346, 351, 354, 355, 357, 371, 383, 383 n., 388, 389, 416, 439, 452, 453.  
*atbegī*, master of the horse, 145, 477 n.

Atga Khān, Shamsu 'd-Dīn Muḥammad, 274, 337 (No. 15), 338.  
 Atharban, a Sanskrit work, 111 111 n.  
*azh-khamba*, a tent, 56.  
 Ātiq, 594.  
*azkal*, 229, 230.  
 Atkū Timūr, 389.  
*ātma*, a coin, 29.  
*ātr*, rose water, 574.  
 aviary, the imperial, 307.  
 Awji Mullā, 663 n.  
 Awlād Husayn, 535.  
*awrang*, or throne, 52.  
 Awrangzeb, 358 n.; abolishes music, 682 n.; 683.  
 Awāns, a tribe, 507 n.  
*awāra-nāvī*, 261.  
 Āwāriju 'l-Mu'ārif, title of a book, 479.  
 Āyār Dāniš, a book by Abū 'l-Fażl, 112, 112 n.  
 Āyatū 'l-kurā', name of a verse in the Qor'ān, 177.  
 Ayāz, slave of Maḥmūd of Ghāzni, 636 n.  
 Ayimas, tenures, 283, 284.  
 Āyisha, Muḥammad's wife, 206 n., 213 n.  
 Āyūn Khān Dakhini, 539.  
 Āyshi, Mawlānā, 109.  
 Ā'zam Khān, vide Khān-i Ā'zam.  
*ājār* 'l-fib, a perfume, 87.  
 Azhar, Mawlānā, a kātib, 108.  
 Azhdar Khān Dakhini, 539.  
 Āziz, son of Khān Jahān Lodi, 568.  
 Āziz Kābuli, Mirzā, 476 n.  
 Āziz Koka, vide Khān-i Ā'zam.  
 Āzizu 'llāh, Mir, 404.  
 Āzizu 'llāh, Mir Turbatī, 595.  
 Āzmat, Lodi, 568.

**B** ĀBĀ Āghā, 353.  
 Bābā Balās, 608.  
 Bābā Beg, 450.  
*bābāghūrī*, or agate, 36, 683.  
 Bābā Hasan Abdāl, a saint, 580.  
 Bābā Khān Qāqshāl, 375, 399 n., 400; *deca*, 377.  
 Bābā Kipūr, 608.  
 Bābā Qūchīn, 493.

- Bâbâr, Emperor, introduces gardening, 93; his Memoirs, 112, 355; 325, 390, 463, 512, 686.
- bâbâshaykhî*, a kind of melon, 68, 590.
- Bâbâ Sher Qalandar, a saint, 578.
- Bâbâ Tâlib, a poet, 676.
- Bâbâ Zambûr, 355, 387.
- Bâbû Manklî, 400, 528 (No. 202).
- babûl*, wood, 23 n., 25, 73.
- Bâbûs, Mir, 423 (No. 73), 488 n., 687.
- Badakhshî, their character, 504.
- Badan Singh Bhadauriya, 547.
- Badâoni, the historian, 110 n., 111 n., 177, 271, 402, 481, 485, 531, 617, 652 n.
- bâdinjân*, 62, 62 n.
- badi*<sup>ku</sup> *l-bayân*, title of a book, 617.
- Badi<sup>ku</sup> 'z-Zamân, Mirzâ, Shahnawâz Khân, 527 n.
- Badi<sup>ku</sup> 'z-Zamân, Mirzâ, son of Âghâ Mullâ, 398, 451.
- Badi<sup>ku</sup> 'z-Zamân, Qazwîni, 451.
- Badi<sup>ku</sup> 'z-Zamân, son of Mirzâ Shâhrûkh Badakhshî, 326.
- Badi<sup>ku</sup> 'z-Zamân Mirzâ, son of Sultan Hussain Mirzâ, 389, 390.
- bâdla* (brocade), 574.
- Badr-i 'Âlam, Mir, 522.
- Badr, Sayyid, 458.
- Bad Singh Bhaduriya, 547 n..
- baqâfî*, a dirham, 37.
- Bahâdur, conferred as title, 360.
- Bahâdur Dhantûri, 591.
- Bahâdur Gohlot, 564 (No. 308).
- Bahâdur Khân (No. 87); *vide* Muham-mad Asghar and Pâhâr Khân.
- Bahâdur Khân, Muham-mad Sa'îd Shay-bâni, 347, 349, 395, 397, 413, 414.
- Bahâdur Khân Gilâni, 556.
- Bahâdur Khân Qûrdâr, 555 (No. 269).
- Bahâdur, Sultân, of Gujrât, 372, 680 n.
- Bahâ Begam, daughter of Jahângîr, 322.
- Bahârlû tribe, 329, 387, 687.
- Bahâ<sup>ku</sup> 'd-Dîn Kambû, 535.
- Bahâ<sup>ku</sup> 'd-Dîn Mustî, 616.
- Bahâ<sup>ku</sup> 'd-Dîn Zakariyâ, of Multân, 436.
- Bahâ d'-Dîn Mijzûb, of Badâon, 449.
- bâkla*, 15, 15 n.
- Bahmanyâr, 575, 576.
- Bahrâm, son of Shamsî, 490.
- Bahrâm Mirzâ, Şafawi, 328.
- Bahrâm Quli, a musician, 682.
- Bahrâm Saqqâ, a poet, 651, 651 n.
- Bairî Sâl, brother of Gejpatî, of Bihâr, 558 n.
- Baiżâwi, a Qorân commentator, 614.
- Bakhshî Bânû Begum, 339.
- Bakhshî, of Akbar's reign, 595.
- Bakhshû, a singer, 680 n.
- Bakhtyâr, a clan of Jalesar, 469.
- Bakhtyâr Beg Gurd, 529 (No. 204).
- Bakhya Anaga, 435.
- Baland Alktar, 324.
- Balbhadr Râthor, 563 (No. 296).
- Baldhadr, Rây of Lakhinpûr, 368.
- Balinâs, the philosopher, 622 n.
- Bâljû Qulij, 562.
- Baltû Khân, 530 (No. 207).
- Balûchis, 385, 388, 434.
- bamboo, price of, 234.
- bân*, 19, 20.
- banâits*, 262.
- Banda 'Ali Maydâni, 560 (No. 284).
- Banda 'Ali Qurbegî, 560.
- bandûqchî*, *vide* match-lock-bearer.
- Bânâ Kachhwâha, 555 (No. 270).
- bankâlis*, 262.
- bâniwâri*, 19.
- Baqâ<sup>ku</sup> i, a poet, 684 n.
- Bâqi Be Uzbak, 585 (No. 368).
- Bâqi Billah, 488.
- Bâqi Khân, 413 (No. 60), 414, 687.
- Bâqi Khân, son of Tâhir Khân, 448.
- Bâqi Safarchî, 603.
- Bâqi Sultân Uzbak, 327.
- Bâqi Tarkhân, Mirzâ, 463.
- Bâqir, Mawlânâ, a kâtib, 109.
- Bâqir Ansârî, 563 (No. 298).
- Bâqir Bukhâri, Sayyid, 435.
- bârah*, or a community of twelve villages, 429.
- barât*, or cheque, 272.
- Barâwardî*, soldiers, 241.
- barg-i nay*, a kind of melon, 68.
- bârgâh*, audience tent, 55, 56.
- bâryir*, a kind of horse, 140, 142, 147, 224, 273.
- Bârhâ Sayyids, 425 to 432.
- Bâri of Hirât, a kâtib, 108.
- Barkhurdâr, Khwâja, 578.

Barīghurdār Mirzā, Khān Āfīam, 577  
 (No. 328).  
 Barīls, a clan, 364 n., 393.  
 Baśīhwāns, a sect, 668 n.  
 Basāwan, the painter, 114.  
 Bāsū, Rājā of Mau, 369, 495, 508.  
 Batāni, an Afghān tribe, 532 n.  
 Bāyasanghar, son of Prince Dānyāl, 322.  
 Bāyasanghar Mirzā, 324, 325.  
 Bayāt, a Turkish tribe, 651.  
 Bayazid, son of Sulaymān of Bengal,  
     395.  
 Bayazid Bārha, 427, 562 (No. 295).  
 Bayazid Beg Turkmān, 563 (No. 299).  
 Bayazid Mu'azzam Khān, 552 (No. 260).  
 Bayrām Beg, father of Mun'im Khān,  
     333.  
 Bayrām Khān, Khān Khānān, 322, 329  
     (No. 10), 352, 373; his assessment,  
     373, 379, 382, 405, 482, 484, 681 n.  
 Bayrām Oghlān, 517.  
 Bayrām Qulij, 562.  
*baytar*, or horse-doctor, 146.  
 Bāz Bahādūr, son of Sharif Khān, 416,  
     518 (No. 188).  
 Bāz Bahādūr of Mālwa, 337, 341, 473  
     (No. 120), 681.  
 bcellium, 87.  
*Be*, a title, for *Beg*, 506.  
 bear, a stupid animal, 684.  
 Bechū, Shaykh, 607.  
 Bedār Bakht, Prince, 527.  
 beef interdicted by Akbar, 202.  
 beer, manufacture of, 663.  
 Beg Bābā Kolābi, 488.  
 Beg Muḥammad Toqba<sup>4</sup>i, 576 (No. 324).  
 Beg Muḥammad Uighūr, 584 (No. 360).  
 Beg Nūrin Khān Qūchīn, 531 (No. 212).  
 Beg Oghlān, 464.  
 Begam Sahib, 683.  
 Begams, their salaries, 683.  
 Beglar Begī, a title, 354.  
 Beglar Khān, 490.  
 Bengal Military Revolt, 688.  
 Beni Dās Bundelā, 540.  
 betel leaf, cultivation of, 77.  
 betel nut, 76.  
 betting, at court, 228, 300.  
 Bhadauriya clan, 341, 547.  
 Bhagwān Dās Bundelā, 540.

Bhagwān Dās Kachhwāha (Bnagwani  
     Dās), 208, 323, 353 (No. 27).  
 Bhakar, Sayyid, 458.  
 bhāngdr, a metallic composition, 42.  
 Bhā,o Singh Kachhwāha, 363, 543.  
 Bhārat Chand Bundelā, 546.  
 bheld, a nut, 54 n.  
 Bhik, or Bhikan, Shaykh, 616.  
 Bhil Khān Salimshāhi, 366.  
 Bhim, Rāja, Dawlatshāhi, 369.  
 Bhim, Rāwul of Jaisalmīr, 533 (No. 225).  
 Bhim Singh Kachhwāha, 461, 543.  
 bhīraun, a stuff, 100, 685.  
 Bhoj Bhaduriya, 547.  
 Bhoj Hādā, 449.  
 Bhoj Rāj, Shaykhāwat, 482.  
 bholērī, a fruit, 75.  
 Bhūgiyāls, a Gakkhar tribe, 544.  
 Bibi Šafīya, 489.  
 Bibi Sarw-i Sahī, 489.  
 Bichitr Khān, a singer, 681.  
 Bigara, meaning of, 570 n.  
 Bihāri Mal, Kachhwāha, 322, 347 (No.  
     23).  
 Bihrūz, Rāja, 494 n.  
 Bihzād, a painter, 113, 113 n.  
 Bijli Khān Afghān, 399.  
 Bikramājīt, 423; *vide* Patr Dās.  
 Bikramājīt, of Gwālyār, 680 n.  
 Bikramājīt Baghelā, 446.  
 Bikramājīt Bhaduriya, 547.  
 Bikramājīt Bundelā, 546.  
 Bilās, son of Tānsen, 682 n.  
 bīn, a musical instrument, 681, 682.  
 Blānā, Shaykh, 613.  
 binsat, a coin, 30.  
 bir, meaning of, 554 n.  
 Bir Bar, Rāja, 184, 192, 198, 202, 207,  
     209, 214, 218, 219, 349, 368, 442  
     (No. 85), 443, 444, 446, 469.  
 Bir Bhadr Baghela, 446.  
 Bir Mandal Khān, a musician, 681.  
 Bir Sūh, of Gondwānah, 397.  
 Bir Singh Dc,o Bundela, 509, 524, 545,  
     546, 546 n.  
 biryān, a dish, 63.  
 Biawās Rā,o, 499.  
 Bizan (Bizhan), 571.  
 blood of enemies drunk, 472.  
 borax, 27.

boy's love, 335, 375, 387, 626 n., 627 n., 639 n.; *vide* immorality.  
 branding horses, 147, 147 n., 148; introduced by Akbar, 243, 265.  
 brass, how made, 42.  
 bread, how prepared, 64.  
 bricks, price of, 233.  
 Bud Singh Bhadauriya, 547 n.  
 Budi (Badhi) Chand of Nagarkot, 349, 369, 443.  
 buffalo hunts, 304.  
*būghrā*, a dish, 63.  
*bugrāwātī*, 25.  
*buhloī*, a coin, 32.  
 Buhlūl Khān Miyāna, 569.  
 buildings, 232; estimates of, 236.  
*bukhār* (gas), 40, 41, 42, 43.  
 Bulāqī (Dāwar Bākhsh), 324.  
 Bulāqī Begum, 323.  
 Bundela Rājpūts, of Üdcha. genealogy, 546.  
*burd*, or drawn (a game), 310.  
 Burhān, Shaykh, 608.  
 Burhāni, Mir, 424.  
 Burj 'Ali, 336.  
 Buzurg, Mir, of Bhakkar, 580.

**C**ALIGRAPHISTS of fame, 107.  
 caligraphy, 105.  
 camels, the imperial, 151; different kinds of, 151; their food, 152; harness, 152, 153; are shorn, 154; have oil injected into the nose, 154, 155; how trained, 155; how mustered, 225.  
 camphor, 83, 84; causes importance, 419.  
 camps, 47.  
 canals, 353, 550 n.  
 cannons, 119, 122.  
 cards, 318.  
 carpets, 57.  
 carriages, or *bahals*, 285; English carriages, 285 n.; for trained leopards, 298; kinds of, 158.  
 cash-payments, 141 n.  
 cattle, 157; good in Bengal and the Dakhin, bad in Dihli, 157; their food, 158; how mustered, 226.

cereals, prices of, 65.  
*chabukswādr*, an officer over horses, 145.  
*chakrāghaśa*, a coin, 30 n., 31.  
*chahārnākri*, a canal, 550 n.  
 chaks, a Kashmir family, 534.  
 Chalma Beg, *vide* Khān 'Alam.  
*Chamas*, title of a historical work, 372.  
 Champat Bundela, 546.  
 Chānd Bibī, 357 n.  
 Chānd Khān and Chand Miyān, two singers, 681, 682.  
 Chandā Rāo Sisodiya, 460.  
*chandul mandal*, a play, 316.  
 Chandar Sen, son of Māideo, of Jodhpur (Mārwār), 349, 384, 461, 531.  
 Chandr Man Bundela, 546.  
 Chandrāwātī, 459.  
 Changiz Khān Gujrāti, 337, 340, 419, 514, 515.  
 character, of Kashmiris, 436; of the Gakkhars, 545; of Gujrātis, 421; of Badakhshis, 505; of the women of Persia, Tūrān, Khorāsān, and India, 346; of Afghāns, 436; of Kambūs, 436; of Dakhinis, 490; of Turks, 609.  
*charkh*, 311.  
*chārn*, a coin, 32.  
 Chāshnigir, a mint officer, 24.  
 Chatbanūris, a clan, 426, 426 n., 430.  
*chair*, or umbrella, 52.  
 Chatr Khān, a musician, 682 n.  
 Chatr Sāl Kachhwāha, 461.  
 Chātrauris, a clan, 426, 430.  
*chairmandal*, a method of hunting, invented by Akbar, 299.  
*chatrīq*, a royal standard, 52.  
*chaugān*, or hockey, 309, 310.  
*chauki*, or guard, 267.  
*chaupar*, a game, 315, 374.  
*chautār*, a stuff, 100, 685.  
*chelas*, or slaves, 263, 263 n., 264; definition of the term "slave", 263, 264.  
*cheque*, or *barāt*, 272.  
*cherry-tree*, 238.  
 Chetr Bhoj, 352.  
*chhāchhiyā*, 26.  
 Chhajhū Bārha, 532 (No. 221).  
 Chibhs, a tribe, 507 n.  
*chikkī*, a dish, 62.

- Chin Qulij, 35 n. (where wrong Husayn Qulij), 561 (No. 293), 562.  
 Chingiz Khān, his descendants, 389, 511, 511 n., 512; his law (*batorah*), 505.  
 Chingiz Khān Nizāmshāhī, 490.  
 Chirkis-i Rūmī, 416.  
 chīrwa, 262.  
 Christianity, taught the Imperial princes, 191, 192.  
 Christians exhibit crosses and representations in wax of the birth of Christ, 203, 203 n., *vide* cunabula.  
 chūbīn, a kind of tent, 47.  
 chūbīn rā, off, a kind of tent, 47, 48, 56.  
 chugul, a coin, 30, 30 n.  
 chūwa, a scent, 86.  
 civet, *vide* zabad.  
 coco-nut, 75.  
 coins, list of Akbar's coins, 28; *vide* currency.  
 collectors of revenue, their salary, 260.  
 colours, nature of, 102.  
 contingents of the Manṣabdārs, 251, 252, 254, 255, 257.  
 conversions to Christianity, 580; to Islām, 247 n., 446, 460, 494 n., 510, 512, 577 n.; to Shi'ism, 494, 654 n.  
 copper, 41, 42.  
 cornelian, its exhilarating properties, 573 n.  
 cotton stuff, 100, 685.  
 court ceremonies, 46, 165, 166, 167, 168, 169, 276, 277; *vide* Chingiz Khān's law.  
 cows, the imperial, 157; cowdung, how used, 21.  
 crews, of ships, 280.  
 cunabula, 686, *vide* Christians.  
 currency, changes in, 33.
- D**ABISTĀN ul Mazāhib, a work on religious sects, 219, 219 n., 220, 220 n., 502 n., 503.  
 Daftār, 270, 270 n.  
 dāgh o mahallī system, 252, 252 n., 263, 400, 440, 451, 669 n.; *vide* brandjing.  
 dāgū, a warm mantle, 354, 354 n.  
 dāhsari tax, 285.  
 Dā'i Dilārām, 574.  
 Dairām, of Chaurāgadh, 446.
- dākhilī, soldiers, 241, 264, 265.  
 Dakhini, Mīrzā, 527 n.  
 Dakhinis, noted for stupidity, 490.  
 dākhī, a kind of poetry, 108 n., 392.  
 Dakhlī, a poet, 677.  
 Dāk-Mewras, 262 n.  
 Dalap Dās Kachwāhā, 540.  
 Dalpat, son of Rāy Rāy Singh, 385, 385 n., 386, 517, 548 (No. 252).  
 Dalpat Ujjainiya, 577, 577 n.  
 dām, a coin, 32, 33, 34, 35.  
 damāma, a musical instrument, 52.  
 damānak, a kind of gun, 120.  
 dampukhlī, a dish, 63.  
 dunri, a coin, 32.  
 dāng, a weight, 37.  
 Dānyāl, Sultān, Akbar's son, born and died, 322, 480 n.; his children, 35 n., 49, 322, 323, 357, 467, 500.  
 Dānyāl-i Chishti, Shaykh, 322.  
 Dārā Shikoh, Prince, 329, 534.  
 Dārāb Khān, Mīrzā Dārāb, 359, 361.  
 dārb, a coin, 32.  
 dārbāns, or porters, 261.  
 Darbār Khān, 517 (No. 185).  
 darsan, 163; darsaniyya, 217.  
 Darwish Bahram Saqqā, 651, 651 n.  
 Darwish Khusraw Qazwini, 503.  
 Darwish, Mawlānā, 107, 107 n.  
 Darwish Muhammad, Mawlānā, of Mashhad, 595.  
 Darwish Muhammad Uzbak, 440 (No. 81).  
 Darwish, Sayyid, son of Shams-i Bukhārī, 590 (No. 382).  
 Daryā Khān Rohila, 567, 568.  
 dasā, a coin, 32.  
 Dāstam Khān, 435 (No. 79), 687.  
 Daswanth, a painter, 114.  
 Dātūd, a singer, 681, 681 n.  
 Dātūd, king of Bengal, 334, 350, 351, 404, 404 n., 407, 411.  
 Dātūd Jhanniwāl, Shaykh, 608.  
 Daudā, Rāo, Nisodiya, 460.  
 Daudā Hādā, 437, 449, 450.  
 Dawā Khān, 512, 512 n.  
 Dawālī, 537, 613.  
 dawā'ir, a class of letters, 108, 108 n.  
 Dāwām, Mir, of Khurāsān, 682.  
 Dāwan, Shaykh, a musician, 682.  
 Dāwar Baksh, Prince, 324, 346.

- Dawlat, Sayyid, 493.  
 Dawlat Bakhtyār, Shaykh, 563 (No. 300).  
 Dawlat Khān, son of Amin Khān Ghori, 344.  
 Dawlat Khān Lodi, 355, 356, 357, 546 (No. 309).  
 Dawlat Nisā Begum, 533 n.  
 Dawlat Shād Bibī, 322.  
 Dawri, a kātib and poet, 108, 109 n.  
 Dawwānī, 537, 670 n.  
 days of fast, at court, 64, 65.  
 Deb Chand Rājā Manjhola, 184.  
 Debi Singh, 546.  
 deer, 301, 302; deer fights, 228.  
 De Laët, 587, 604, 605, 606, 689.  
 Devī Dās, of Mirtha, 340, 531.  
*dhān*, a coin, 31.  
*dhārī*, "a singer," "a musician," 681 n., 682 n.  
 Dharnidhar Ujjainiya, 577 n.  
 Dhārū, son of Tōdar Mal, 378, 518 (No. 190).  
 Dhōlā Rāy, founder of Amber, 348.  
 Dhünds, a tribe, 507 n.  
 dialect, of Qandahār, 448.  
 diamonds, 536 n.; — powder, a poison, 573 n.  
 diary, kept at court, 268, 269.  
 Dilahzāk, a tribe, 543 n., 589, 589 n.  
 Dilir Khān Bārha, 427.  
 Dilras Bāñū Begum, 527.  
*dīnār*, 36.  
 Dīn Muhammad Sultān, 327.  
 Dirang Khān, a singer, 682 n.  
*dirham*, 36, 37, 38.  
 distilling, mode of, 74.  
 Divine Era, established, 205.  
 Divine Faith, Akbar's religion, 174, a mission of novices, 174, 175; ordinances of, 175, 176; *vide* Akbar.  
 Diwālī, a Hindu festival, kept at court, 226.  
*Dīvān-i Naṣūlat*, an officer, 273, 278.  
 Diwāns, their insignia, 453 n.  
 doctors, of Akbar's reign, 611.  
 dogs, esteemed at court, 204; imported, 301; Akbar's, 517; 640 n.  
 donations, 276.  
*dongar*, meaning of, 554 n.  
 Dost, Mir. of Kābul, an engraver, 55.  
 Dost Khān, 602.  
 Dost Mīrzā, 412.  
 Dost Muhammad, 418.  
 Dost Muhammad, son of Bābā Dost, 591 (No. 391).  
 Dost Muhammad, son of Sādiq Khān 561 (No. 287).  
 Dost Muhammad Kābuli, 468, 533 n.  
 dress, different articles of, 94, 95.  
 drinking, excessive, at court and among the grandees, 340, 360, 369, 391, 392, 470, 440, 453, 470, 496, 516, 522, 524, 543, 551, 584, 614.  
*do-āshiyāna manzil*, a tent, 56.  
*duashpa sihāspa*, 251, 252.  
*duātiha*, or brandy, 74.  
*dudāmī*, a stuff, 574.  
*dūd-i chīrāgh*, a melon, 68.  
*dūkul*, a drum, 53.  
*dukhān* (vapour), 40, 41, 42, 43.  
 Durday, name of a Barlās tribe, 422.  
*dunyādār*, a title, 453 n.  
*dupigāza*, a dish, 63.  
 Durgāwati, queen of Gondwānah, 397, 397 n., 473.  
 Durjodhan, of Bāndhū, 446.  
 Durjun, Sāl, of Kokra, 536 n.  
*duzdbiryān*, a dish, 62.  
 Dwārkā Dās Bakhshī, 457.
- E**ATING houses, for the poor, 210, 211, 285, 286.  
 education, Akbar's rule, 288, 289.  
 elephants, where numerous in India, 685; imperial, 123, 124; prices of, 124, 125; kinds of, 125; gestation, 125; white elephant, 124 n.; marks of, 127; when *mast*, 127; classification made by Hindus, 129; their cunning, 130; Akbar's classification, 131; food of, 131; servants in charge of, 132; harness, 134; fights, 138, 139, 520; how mustered, 223; divided into seven classes, 246; how hunted, 295, 411; elephant stables, 589.  
 emigration, forcible, 589.  
 encampments, 47.  
 engravers, 22, 28.  
 epidemic, 407.

- Era of the Hijrah, abolished, 204; *vide* Divine Era.  
eunuchs, 352, 352 n.  
expenses of the Imperial Household, 12.  
export of horses, forbidden, 245.  
eyes, blue, are hostile to the Prophet, 135.
- F**ĀHĪM, Miyān, 360.  
Fahmī, name of several poets, 668, 668 n.  
fak̄riya, a term applied to poems, 622 n.  
Fak̄hr Jahān Begum, 339.  
Fak̄hr 'n-Nisā Begum, 339.  
fal, a weight, 37.  
falcons, 304, 305, 306.  
famine, 217.  
Fanā'i, a poet, 471.  
fancy bazaars, 213, 286, 287.  
fanṣūrī (wrongly called qaysūrī), a kind of camphor, 84.  
Farāghat, Mir, *vide* Tāhir Khān.  
Farebi, a poet, 673.  
fargul, a kind of goat from Europe, 95.  
Farhang-i Jahāngīrī, a Persian dictionary, 501, 501 n.  
Farhang Khān, 437, 480, 581.  
Farhat Khān, Mihtar Sakā'i, 437, 488 (No. 145), 489, 581.  
Farid Lodi, 568.  
Farīd Quarāwul, 584.  
Farīd-i Buhārī, Murtazū Khān, 432, 454, (No. 99), 482, 688.  
Farīd-i Shakkarganj, the saint, 343, 609.  
Fāridūn Barlās, Mirzā, 364, 534 (No. 227).  
Fāridūn Khān, 477.  
Fārisī, a poet, 583.  
farmān, 270; — bayāzī, 275; — sultāni, 270.  
farmānčā, 259.  
Farrāsh khāna, 55.  
Farrukh Husayn Khān, 480 (No. 127).  
Farrukh Khān, 339, 537 (No. 232).  
farsh-i chandani, 574.  
farzand, or son, a title, 328, 361, 392.  
Fath Dawlat, 442.  
Fath Khān Afghān, 564.  
Fath Khān, son of Ainin Khān Ghori, 581.  
Fath Khān Bahādur, 500.  
Fath Khān Batni, 406.  
Fath Khān Chitahbān, 590 (No. 333).  
Fath Khān Fibān, 590, 599.  
Fath Khān, of Jālor, 689.  
Fath Khān, son of Malik Āmbar, 566.  
Fath Khān Tughluq, 518, 590.  
Fathū 'llāh, son of Hakim Abū 'l-Fath, 469.  
Fathū 'llāh, Khwāja, 516.  
Fathū 'llāh, Khwājagi, of Kāshān, 386, 560 (No. 285).  
Fathū 'llāh, Mir (Shāh), of Shirāz, 34, 110, 208, 280, 282, 284, 375, 609.  
Fathū 'llāh, Mirzā, 302 n.  
Fathū 'llāh, son of Muḥammad Waṭā, 554 (No. 264).  
Fathū 'llāh, son of Naṣrū 'llāh, 558.  
Fathū 'llāh, son of Sa'īd Khān, 519.  
Fathū Ziyā, 469.  
fatil, a weight, 37.  
Fattū Khān Afghān, 396, 564, 599.  
Fattū Khāsa Khayl, 432.  
Facātih 'l-Wilāyat, title of a book, 615.  
Fayyāzī, *vide* Fayzī.  
Fayzī, of Sarhind, 331 n.  
Fayzī, Shaykh Abū 'l-Fayz, 28, 29, 34 n., 112, 113, 218, 548 (No. 253), 549, 618, 618 n.  
Fazā'il Beg, *vide* Fazīl Beg.  
Fazīl Beg, brother of Mun'im Khān, 333, 403, 542 n.  
Fazīl Khān, 339, 491 (No. 156).  
Fazīl Khān Diwān, 567.  
Fazīl of Khujand, 37.  
Fazīl 'l-Haqq, of Qazwin, a kātib, 107.  
feasts, kept at court, 286.  
fees, customary at court, 150.  
Felis caracal, 301 n.  
ferries, 292.  
fever, at Gaur, 407.  
Fidā'i, a poet, 329.  
ights of animals, at court, 228, 520.  
Fikrī, a poet, 671, 671 n.  
fire ordeal, between Christians and Muhammadians, 200.  
fire-worship, 51, 193.  
Firūzī, 345, 381.  
Firishta, the historian, 500.  
Firūz, of Jālor, 553.  
Firūz Khān, servant of the Khān Khānān, 360.  
Firūz Shāh Khilji, 302, 353, 370, 652 n.

**Firūza**, 593 (No. 403).  
**flavours**, nature, 78.  
**fleet**, the imperial, 289, 290.  
**flowers**, of India, 81, 82, 87, 88, 89, 90, 91, 92.  
**frauds** in the army, 252, 265; in grants of land, 279.  
**frogs**, trained to catch sparrows, 368.  
**fruits**, 68, 69, 70, 71, 72, 73, 74.  
**Fūlād Beg Barlās**, 216.  
**Fusūnī**, a poet, 674, 674 n.  
**fūla**, worn by repenting Amīrs, 386.

**GADĀ\*** Kumbū, Shaykh, 282, 342, 596.  
**Gadā\***, Mir, 569 (No. 315).  
**gaiñī**, a kind of oxen, 158.  
**gañjāl**, a kind of gun, 119.  
**Gajpati**, of Bihār, 437, 466, 558, 581.  
**Gakkhar Shāh**, 506 n.  
**games**, 309, 315.  
**Gangādhar**, a Sanskrit work, 110.  
**gānpājal**, a kind of cloth, 100.  
**gaura**, a perfume, 85.  
**Genealogies**, of the Rāos of Rāmpūr (Islāmpūr), Chitor, 460; of the Gakkhars, 544; of the Udeha Bundelas, 546; of Nūr Jahān's family, 576; of Abū'l-Qāsim Namakin of Bhakkar, 520; of the kings of Kāshghar, 512; of the rebellious Mīrzās, 513; of the Sayyids of Bārha, 427.

**Gesū**, Mir, Bakāwal-begī, 464, 465.  
**Ghakhars**, a tribe, 333, 338, 506, 506 n., 507, 543, 544, 545.  
**Ghani Khān**, son of Munīsim Khān, 333, 334, 493, 542.  
**Gharbh** Khayl tribe, 434.  
**Gharjas**, a Badakshāhi tribe, 413 n.  
**Ghayrat Khān**, 538.  
**Ghayrat Khān Bārha**, 428.  
**Ghayrati**, of Shirāz, a poet, 603.  
**Ghayvūri**, Mullā, a poet, 679, 679 n.  
**Ghazālī**, a poet, 638, 638 n.  
**Ghazanfar Kokā**, 372, 372 n.  
**Ghāzi Beg Tarīqhān**, Mīrzā, 392, 392 n.  
**Ghāzi Khān**, of Badakshān, 195, 487 (No. 144), 593, 610.  
**Ghāzi Khān Cīlak**, 90, 513.

**Ghāzi Khān Sūr**, 418.  
**Ghāzi Khān Tannūrī**, 396.  
**Ghāzi Khān Wajhiya**, 388.  
**Ghaznawī**, a poet, 336.  
**Ghaznawī Khān**, *vide Ghaznīn Khān*.  
**Ghaznīn** [Ghaznī] Khān, of Jālor, 563 (No. 261), 689.  
**Ghaznīn Khān**, Mīrzā Shāh Muhammād, 410.  
**ghichaks**, a musical instrument, 76, 682.  
**Ghiyās**, Sultān of Bengal, 663 n.  
**Ghiyās Beg**, I'timādū 'd-Dawla, 571 (No. 319), 576.  
**Ghiyāsa**, 557.  
**Ghiyās-i Naqshband**, the weaver, 94.  
**Ghiyāsū 'd-Din**, the gilder, 109.  
**Ghiyāsū 'd-Din** [Ali Khān, 'Aṣaf Khān II], 479 (No. 126).  
**Ghiyāsū 'd-Din 'Alī**, Naqīb Khān, 496.  
**Ghiyāsū 'd-Din-i Jāmi Qāzī**, 415.  
**Ghiyāsū 'd-Din**, Malik, 395.  
**Ghiyāsū 'd-Din Manṣūr**, of Shirāz, 208.  
**Ghiyāsū 'd-Din Tarkhān**, Mir, 518.  
**Ghoris**, an Afghān tribe, 368.  
**ghubār**, a kind of writing, 106.  
**ghungchī**, 16 n.  
**gilās**, *vide* kilās.  
**gird**, a coin, 30 n., 31.  
**Girdhar**, son of Rāy Sāl Shaykhāwāt, 462.  
**Girdhar Rāja**, son of Kesū Dās, 563.  
**gladiators**, 262.  
**glass**, price of, 235.  
**gold**, fineness of, 19, 20, 21, 41, 42; importation of, 38; gold washings, 38.  
**Gopāl Rāja**, 483, 601.  
**Gopāl Jādō, Rāja**, 564, 593.  
**Gopāl Singh**, Kachhwāha, 422.  
**Gopāl Singh**, Sisodiya, 460.  
**Gosūn, Shaykhāzādā**, of Banāras, 218, 219.  
**Grandees**, 250, 320; their contingents, 410; their wealth, 575; their flatteries, 618 n.; their duplicity, 360, 565; have Hindū Vakībs, 352; oppose Akbar for his religious innovations, 439; their property 1 pses to the state, 388, 450; hatred among them, 408, 415, 417; Chaghātāī grandees hated at court, 335, 337, 352; how punished, 415.

416, 446, 485, 505, 540, 543; when repenting, 386; their wickedness, 562; *vide* immorality.  
 grants, *vide* sanads.  
 grapes, 69.  
 guards, mounting, 267.  
**Gūjar, Khān**, 354.  
**Gūjar Khān**, son of Quṭbū 'd-Dīn Khān, 522 (No. 103).  
**Gūjar Khān Afgān**, 411.  
**Gujnār Āghā**, a wife of Bābar, 489.  
**Gujrātis**, their character, 421.  
**Gul**, Mirzā, 583.  
*gul-afshān*, title of a poem, 637 n.  
*gulāl-bār*, a wooden screen, 47, 57.  
**Gul'uzār Begam**, 489.  
**Gulbadan Begam**, 49, 207, 394 n., 489, 683.  
**Gulruk̄ Begam** (name of two princesses), 321, 515, 516, 686.  
*gumkhī*, a fruit, 75.  
**guns**, 119, 120, 121, 122, 123.  
*gunsamundar*, a title, 682 n.  
*gurgān*, meaning of, 512 n.  
**Gurjis** (Georgians), favoured by same Persian kings, 221.  
*gūl*, or *gūnt*, a kind of pony, 140.

**H**ABDA, a weight, 37.  
**Hābi Bihzādi**, Mawlānā, 595  
**Hābi Yasāwul**, 591 (No. 389).  
**Habib 'Ali Khān**, 466, 482 (No. 133).  
**Hādā Rājpūts**, 145, 449.  
**Hāfiq Kumaki**, 609.  
**Hāfiq Khwāja 'Ali**, 682.  
**Hāfiq Nazr**, a musician, 682 n.  
**Hāfiq of Tashkend**, 609.  
**Hāfiqak**, a musician, 682 n.  
*Haft Iqlīm*, a work, 372, 576.  
*haft-josh*, a metallic composition, 42.  
**Haydar**, of Kāshān, 603.  
**Haydar**, son of Shaykh Ya'qūb, 535.  
**Haydar 'Ali 'Arab**, 558 (No. 279).  
**Haydar Dost**, 591 (No. 390).  
**Haydar Gandomawis**, a kātib, 106.  
**Haydar Gurgāni**, Mirzā, 512, 512 n.  
**Haydar Mirzā**, Safawi, 328.  
**Haydar Mu'ammāt**, 619 n.  
**Haydar Muhammad Khān Akhta Begī**, 418 (No. 66), 542.  
**Haydar Qāsim Koh-bar**, 333.

**Haydar Sultān Uzbak**, 335.  
**Haydari**, of Tabriz, a poet, 672, 672 n.  
**Hayratī**, a poet, 196.  
**Hāji Begam**, 463, 480, 518.  
**Hāji Hür Parwar Begam**, 575.  
**Hāji Khān Sher Shāhi**, 335, 347, 379, 387 n.  
**Hāji Muhammad Khān Sistāni**, 394, 397, 405 (No. 55).  
**Hāji Yūsuf Khān**, 532 (No. 224).  
**Hajjāj**, 37.  
**Hājū**, the Kūch leader, 552 n.  
**Hakim 'Abdu 'l-Wahhāb**, 521.  
**Hakim 'Abdu 'r-Rahīm**, 613.  
**Hakim Abū 'l-Fath**, of Gilān, *vide* Abū 'l-Fath.  
**Hakim 'Ali**, of Gilān, 440, 519 (No. 192), 612.  
**Hakim Aristū**, 612.  
**Hakim 'Aynu 'l-Mulk**, 337, 445, 537 (No. 234), 612.  
**Hakim Beg**, Jahāngiri, 576.  
**Hakim Dawā'i**, 613.  
**Hakim Fakhrū 'd-Dīn 'Ali**, 613.  
**Hakim Fathū 'llāh**, 612.  
**Hakim Huziq**, 530.  
**Hakim Huwām**, 529 (No. 205), 612, 656, 656 n., 657 n.  
**Hakim Is-hāq**, 613.  
**Hakim Khushchāl**, 530.  
**Hakim Luṭfū 'llāh**, 584 (No. 354), 612.  
**Hakim Masīhu 'l-Mulk**, 612.  
**Hakim Misri**, 550 (No. 254), 610, 611.  
**Hakim Muqaffar Ardistāni**, 582 (No. 348), 612.  
**Hakim Ni'matu 'llāh**, 613.  
**Hakim Rizqū 'llāh**, 613.  
**Hakim Rūbū 'llāh**, 613.  
**Hakim Sayfū 'l-Mulk Lang**, 612.  
**Hakim Shaykh Hasan**, 612, 613.  
**Hakim Shifū'i**, 612.  
**Hakim Tulab 'Ali**, 613.  
**Hakim 'U'l-Mulk**, Shamsū 'd-Dīn, of Gilān, 448, 521 n., 611, 668 n.  
**Hakim Zanjil Beg**, 490 (No. 150), 612.  
**Hakim Ziyātū 'd-Dīn**, of Kāshān, 557.  
*halālkhor*, or sweeper, 147, 147 n.  
**Halātī**, of Tūrān, a poet, 604.  
*halim*, a dish, 63.  
**Halimi**, a poet, 391.

- halwā, 62.  
 Halwāī, 610.  
 Hamdam Koka, 410.  
 Hamdāmī, a poet, 411.  
**Hamid Khān Habshi**, 566.  
**Hamid Qādirī, Shaykh**, 614.  
**Hāmid-i-Bukhārī, Sayyid**, 433 (No. 78), 461.  
**Hamzā**, 104, 104 n.  
 Hamza, a musician, 682 n.  
**Hamza Beg, Zul Qadr**, 327, 328.  
**Hamza Beg Ghatrāghali**, 567 (No. 277), 529.  
**Haqiqat-i Hindūstān**, title of a work, 550 n.  
**Hārā or Hādā, Rājpūts**, train horses, 145, 449.  
 harem, the imperial, 45; private, 389.  
**Haribās**, a Sanskrit work, 112.  
**Haridi Rām Kachhwāha**, 555.  
**karīsa**, a dish, 34 n., 63.  
 harness, of elephants, 134; of horses, 143; of camels, 152; of mules, 161.  
**Hasan**, son of Mirzā Rustam Safawi, 329.  
**Hasan 'Ali**, of Mashhad, a kātib, 109.  
**Hasan 'Ali Khān Bārha**, 428.  
**Hasan 'Ali, Kotwāl**, 482.  
**Hasan 'Ali Turkman**, 552.  
**Hasan 'Arab**, 452.  
**Hasan Beg Shaykh 'Umari**, 370, 504 (No. 167).  
**Hasan Khān Bārha**, 428.  
**Hasan Khān Baṭāni**, 214, 532 (220).  
**Hasan Khān**, son of Khān Jahān Lodi, 568.  
**Hasan Khān Khasānchi**, 474.  
**Hasan Khān**, of Mewāt, 354 n.  
**Hasan Khān Miyāna**, 569 (No. 311).  
**Hasan Khān Sūr**, father of Sher Shāh, 462.  
**Hasan, Mirzā**, 463.  
**Hasan**, son of Mirzā Shāhrūkh Badakhshī, 328.  
**Hasan, Qāzī**, 183, 559 (281), 615.  
**Hasan, Shaykh**, 613.  
**Hāshim Bārha, Sayyid**, 408, 427, 447, 461, 487 (No. 143).  
**Hāshim Beg**, son of Qāsim Khān, 533 (No. 226).  
**Hāshim Khān**, son of Mir Murād, 559.  
**Hāshim Khwāja**, 511.  
**Hāshim, Mir of Nishāpūr**, 470.  
**Hāshim-i Sanjar, Mir**, 663 n.  
**Hāshimi**, of Kirmān, 637.  
**Hassū, Shaykh**, 613.  
**Hātim**, son of Bābū Mankī, 528.  
**Hātim Sambhalī**, 614.  
**Hatti Singh Slaodiya**, 460.  
 hawks, 304, 305.  
**hawz**, or subterranean reservoir, of Hakim 'Ali, 520.  
**Hayāt Khān**, 523.  
**Hayati**, of Gilān, a poet, 644.  
**Hazāras**, a tribe, 448, 514.  
**Hāqiq**, a poet, 530.  
**Hamū**, 335, 387, 387 n., 394.  
 heretica, 185, 503, 661 n.  
**Hidāyat 'Ilāh**, 523.  
**Hijāz Khān**, 363.  
**Hijrāni, Mawlānā**, 106.  
**Hilāl, Khwājasarās**, 352.  
**Himmat Khān Bārha**, 427.  
**Himmat Singh**, son of Mān Singh, 363, 543, 586.  
**Hindāl Mirzā**, 321, 448; dies, 532.  
 Hindūs, 94 n.; are good painters, 114; their months, 215; are influential at court, 214, 215; their customs adopted by Akbar, 193; build mosques, 353; learn Persian, 377, 378; are employed by Muhammadans as vakils, 352; are often ill-treated, 403, 562 (*widē jazya*); hold offices under Akbar, 596; also under Shāh Jahān, 606; list of learned Hindūs, 608, 609, 611, 617; their doctors, 614, 614 n.; their mythology, poetically treated by Muhammadan poets, 613.  
**History of Kashmir**, by Shāh Muhammed, 112.  
**Hizabr Khān Bārha**, 427, 431 n.  
 hockey, 309.  
**Hodāj Rāo, Bundelā**, 546.  
**hom**, a sacrifice, 193.  
**Horal Deo**, 382.  
 horses, imperial, 140; imported into India, 140; favourable laws for horse-dealers, 141; ranks, 141; fodder, 142, 143; get boiled grain,

ghūl, and sugar, 142, 143; harness, 143; shod twice a year, 145; officers and servants in charge of, 145; how branded, 147; how mustered, 224; are taxed when imported, 225; when dead, how replaced, 260; how branded, 243, 244, 265.

horticulture, 93, 453; *vide* Bābar. Hoshang, son of Islām Khān, 562 n., 587. Hoshang, son of Prince Dānyāl, 322. Hoshmand Bānū Begum, 322, 323. Household, Imperial, expenses of, 12. Humām, Ḥakīm, 184; *vide* Ḥakīm. Humāyūn, Emperor, his flight from India, 334, 335, 347, 354, 459, 488, 488 n.; his tomb, 518, 611.

Humāyūn Farmili, 377. Humāyūn Quli, 529. *hun*, a Dakhin coin, 18, 38. hunting, 292, 303, 307.

Husām<sup>u</sup> 'd-Dīn, son of Abū 'l-Qāsim Namakīn, 526, 527.

Husām<sup>u</sup> 'd-Dīn Badakhshī, 488.

Husām<sup>u</sup> 'd-Dīn Injū, Mīr, 501.

Husām<sup>u</sup> 'd-Dīn Shāh, 332.

Husām<sup>u</sup> 'd-Dīn Surkh, 607.

Husayn, Khyāja, of Marw, 644, 644 n.

Husayn, Mīr Sayyid, Khing-Suwār, 497.

Husayn, Qudst, Mīr, 672.

Husayn, Shaykh, of Khwārazm, 487, 651.

Husayn 'All, Bārha, 428.

Husayn Beg, 486, 532 (No. 219).

Husayn Khān, Bārha, 428.

Husayn Khān, Mīrzā, 486 (No. 149), 490.

Husayn Khān Qazwīnī, 581 (No. 337).

Husayn Khān Shāmlū, of Harāt, 392, 409.

Husayn Khān Takriya, 373, 402 (No. 53).

Husayn Lodi, 568.

Husayn Mīrzā, son of Shāhurkh Mīrzā Badakhshī, 326, 327, 413 n.

Husayn Mīrzā, Safawī, 327.

Husayn Mīrzā, Sultan, 389, 480, 514.

Husayn Pakhlīwāl, 504, 563 (No. 301).

Husayn Quli Beg (Khān); *ride* Khān Jahān.

Husayn Sanāsī, a poet, 634.

Husayn-i Kulankī, a kātib, 109.

Husaynī, Mīr, 424.

Huen o Nāz, a Magnāwī, 579. Huznī, of Ispahān, a poet, 635. Hugūrī, a poet, 667 n. hydrostatic balance, 43.

## *IBACKHI*, or closet, 48. Ibādatmand, 510.

Ibn Ḥajar, 609, 644 n., 651 n.

Ibn-i Bawwāb, a kātib, 106.

Ibn-i Muqlah, 106.

Ibrāhīm, Afghān, 351.

Ibrāhīm Beg Jābūq, 351.

Ibrāhīm Fathpūrī, Shaykh, 441.

Ibrāhīm, Ḥājī, of Sarhind, 111, 180, 183, 198, 617.

Ibrāhīm Husayn Mīrzā, 349, 353, 380, 403, 513, 514.

Ibrāhīm-i Badakhshī, Khwāja, 481 (No. 131).

Ibrāhīm Khān, Baluchi, 388.

Ibrāhīm Khān Fath-Jang, son of Istimād<sup>u</sup> 'd-Dawla, 501, 536 n., 575, 576.

Ibrāhīm Khān-i Shaybānī, 416 (No. 64).

Ibrāhīm Khān Sūr, 418.

Ibrāhīm Lohānī, 586.

Ibrāhīm, Mīrzā, 324 (No. 6).

Ibrāhīm Mīrzā, Akbar's brother, 594.

Ibrāhīm, Mīrzā, of Isfahān, 109.

Ibrāhīm of Astarābād, a kātib, 107.

Ibrāhīm of Yazd, an engraver, 55.

Ibrāhīm, Qāzi, 617.

Ibrāhīm Quli, son of Ismā'īl Quli Khān, 576 (No. 322).

Ibrāhīm, son of Mīrzā Rustam Ṣafawī, 329.

Ibrāhīm, Sultān, son of Mīrzā Shāhrūkh, 107.

ice, used at court, 58. . . .

ideas peculiar to the East, 573 n., 622 n., 623 n., 625 n., 636 n., 639 n., 646 n., 647 n., 638 n.; *ride eyes* (blue),

Pharō, Adam, sīpānd, bear, moon.

Idris a kātib, 105, 107.

Iftāt Bānū Begum, 533 n.

Iftikhar Beg, 581 (No. 335).

Iftikhar Khān, 510, 588, 588 n.

Ighur (Uighur), a Chaghālā tribe, 423,

Ihtimām Khān, 588, 588 n.

- Ihlās Khān, 509.  
 Ihlās Khān I'tibār, the Eunuch, 444  
 (No. 86).  
 Ihlīs Khān Bārba, 427, 428.  
 Ihlīyār, Khwāja, 107.  
 Ihlīyār 'l-Mulk, Gujrātī, 343, 515, 570.  
 Ilāhdād, of Amrohā, 212.  
 Ilāhdād Fayz, of Sarhind, 331 n.  
 Ilāhdīya, Shaykh, 607.  
 Ilāhdīya, son of Kishwar Khān, 557.  
 Ilāhi, a coin, 30.  
 Ilāh Virdi Khān, 670 n.  
 Ilāhā 'Ilāh Kambū, 440.  
 illuminations at court, 50.  
 Ilīfāt Khān, 329.  
 Ilyās Khān Langāh, 407.  
 'Imād, a kātib, 109 n.  
 'Imād, of Lāristān, 549.  
 'Imād 'l-Mulk, 581 (No. 343).  
 Imām Mabdi, 113 n., 178, 198, 198 n.;  
     *vide* Sāhib-i Zamān.  
 Imām Quli Shighālī, 577 (No. 325).  
 Imāmi, a poet, 646 n.  
 immorality of the Grandees, 202, 335,  
     374, 392, 393, 520 n., 531, 663 n.,  
     664 n.  
 importation of horses, 225, 244.  
 īnām, grants, 281.  
 īnāyat Khān, 494 n.  
 īnāyat 'Ilāh, Darbār Khān, 517.  
 īnāyat 'Ilāh, Khān, 560.  
 īnāyat 'Ilāh, Mirzā, 392 n.  
 Indarman, Bundelā, 546.  
 infantry, 261, 284.  
 insignia, of Dīwāns, 453 n.  
 inventions, 42; *vide* Akbar.  
 Iqbālnāma-yi Jahāngīr, author of, 454.  
 īrdqī, a kind of horse, 147.  
 Irij (Irish), Shahnawāz Khān, 300, 550  
 (No. 265), 573.  
 īrmās, money, 260.  
 iron, 43, 120.  
 Irshād-i Qāzī, title of a work, 617.  
 īṣā, Qāzī, 498, 686.  
 īṣā, Zamindār, 351, 363, 365, 365 n.,  
     438.  
 īṣā Khān, of Orikā, 377; *vide* īṣā  
     Zamindār, and Miyān īṣā.  
 īṣā Khān Ma'sīn, 594.  
 īṣā Khayl Afghānī, 508.  
 īṣām 'd-Dīn Ibrāhīm, Mawlānā, 487,  
     644 n.  
 īṣā Tarikhān, Mirzā, 392, 392 n., 463, 465.  
 Isafandiyār Khān, 505.  
 Is-hāq, Mawlānā, 615.  
 Is-hāq, Mulla, a singer, 681.  
 Is-hāq-bāzī, tide pigeon flying.  
 Is-hāq-i Fāruqī, Shaykh, of Bhakkar,  
     579.  
 Is-hāq-i Maghribī, Shaykh, 570 n.  
 Is-haq, Mawlānā, 596.  
 Iskandar Begi Badakhshī, 531 (No. 211).  
 Iskandar Khān, Uzbek, Khān 'Alī m.,  
     364, 394 (No. 48), 414.  
 īwāj, a calligraphical term, 109 n.  
 Islām Khān Chishti, 552, 552 n., 586, 587.  
 Islem Shāh, 680 n., 681 n.; *vide* Salim  
     Shāh.  
 Ismā'il, Mullā and Mawlānā, 607, 617.  
 Ismā'il, Shāh of Persia, 187, 591.  
 Ismā'il Kambū, Hājl, 436.  
 Ismā'il Khān (Quli Beg) Duldāy, 422  
 (No. 72).  
 Ismā'il Khān, Shaybānī, 417.  
 Ismā'il Mirzā, Safawi, 328.  
 Ismā'il Quli Khān, 388 (No. 48), 446, 470.  
 Istajū (Ustajū), a tribe, 687.  
 īwālāl, a rhetorical figure, 670 n.  
 ītābi of Najaf, a poet, 658.  
 I'tibār Khān, a eunuch of Jahāngīr, 479.  
 I'tibār Khān, the Eunuch, 442.  
 I'timād Khān, the Eunuch, 473 (No. 119).  
 I'timād Khān Gujrātī, 13, 13 n., 207, 343,  
     418 (No. 67), 419, 570.  
 I'timād 'd-Dawla Ghiyās Beg, 571 (No.  
     319), 576.  
 I'timād 'l-Mulk, Gujrātī, 419.  
 īvaz, Mirzā, 372.  
 īvaz Bahādur, 486.  
 īzzat, Mirzā, 494 n.  
 īzzat Khān, son of Yūsuf Khān, 404  
     687.  
 īzzat 'Ilāh, 561 (No. 289).  
  
 JABĀRĪ Qāqshāl, 377, 399, 482.  
 Jabbār Quli Gakkhar, 545.  
 Jackfruit, 74.  
 Ja'far, a poet, 643, 643 n.  
 Ja'far, Mirzā, a poet, 453.  
 Ja'far, of Tabriz, a kātib, 107, 108.

- Ja'far Beg-i Ḵān, 113; *vide* Ḵān (III).  
 Ja'far Buġhārī, Sayyid, 458.  
 Ja'far Khān Taklū, 470 (No. 114).  
 Jagannāth, son of Bihārī Mal, 421.  
 Jagat Gosāyini, mother of Shāhjahān, 323.  
 Jagat Singh, Kachhwāha, 323, 363, 495 (No. 160), 510.  
 jāgīra, 252, 271, 339.  
 Jagmāl, 340.  
 Jagmāl Kachhwāha, 483 (No. 134).  
 Jagmal Pūwār, 532 (No. 218).  
 Jagnāth, a singer, 682 n.  
 Jagneris, a clan, 429.  
 Jāgrāj Bikramājīt, 568.  
 Jahān-afroz, Prince, 551.  
 Jahān Ārā Begum, 375.  
 Jahāndār, Sultān, 324.  
 Janāngīr, Emperor [Prince Salim],  
     his birth and death, 322;  
     his wives and children, 323,  
     533 n., 686; his weight, 277 n.;  
     day of accession, 223 n.; makes  
     vows, 300; his love to Nūr Jahān,  
     572 n., 474; 333, 369, 385, 508, 510,  
     639 n., 644 n.  
 Jahāngīr Bārha, Sayyid, 427.  
 Jahāngīrjād, a musician, 682 n.  
 Jahāngīr Quli Beg, Humāyūn, 351.  
 Jahāngīr Quli Khān Lāla Beg, 499, 562.  
 Jahāngīr Quli Khān, Mirzā Shamsī, 346,  
     499 (No. 163).  
 Jai Chand, of Nagarkot, 340, 443.  
 Jay Mal, of Mīrtha, 308; *vide* Jatmal.  
 Jaymal, son of Rūpsi, 472, 473.  
 Jalālīr, a tribe, 450.  
 Jalāl Bārha, Sayyid, 435.  
 jalāla, a rupee, 34; its meaning, 248 n.  
 Jalāla Tārīki, or Rawshāhī, 368, 369, 388,  
     434, 442, 452, 506.  
 jalāli, a coin, 30.  
 Jalāl-i Buġhārī, Sayyid, a saint, 370.  
 Jalāl Kashmīri, 484.  
 Jalāl Khān, *vide* Nālim Shāh.  
 Jalāl Khān Baqūbī, 604 n.  
 Jalāl Khān Gakkhar, 506, 508, 544.  
 Jalāl Khān Qūrchi, 531 (No. 213).  
 Jalāl 'd-Dīn Maḥmūd Bujūq, 417  
     (No. 63).
- Jalāl 'd-Dīn Maṣūd, 417, 417 n.  
 Jalāl 'd-Dīn Multānī, Qāfi, 183, 195,  
     616.  
 Jalāl 'd-Dīn, of Sistān, 328.  
 Jalāl 'd-Dīn, Shaykh, 607.  
 Jalāl 'd-Dīn Sūr, 400.  
 jālī, a kind of writing, 106, 106 n.  
 Jām Nandā, 390.  
 Jām of Kachh, 344, 461.  
 jamā hāfi-i ḥāfi, *vide* assessment.  
 jamā raqmī, *vide* assessment.  
 Jamāl Bakhtyār, Shaykh, of Jalesar, 200,  
     469 (No. 113), 470, 524.  
 Jamāl Kambū, Shaykh, 506.  
 Jamāl Khān Afghān, 481.  
 Jamāl Khān Kambū, 614.  
 Jamāl Khān, of Mewāt, 354.  
 Jamāl Khān, son of Qutbū, 586.  
 Jamāl, Mulla and Mawlānā, 616.  
 Jamāl 'd-Dīn, a kātib, 107.  
 Jamāl 'd-Dīn Bārha, 447, 532 (No. 217).  
 Jamāl 'd-Dīn Husayn, a kātib, 107.  
 Jamāl 'd-Dīn Husayn Injū, Mir, 499  
     (No. 164), 500.  
 Jāmi, the poet, 636 n.  
 Jamil Beg, son of Tāj Khān, 508.  
 Jamshed, Mawlānā, 106.  
 Jān, Khvāja, 680.  
 Jānān Begum, 322.  
 Jān Bābā, Mirzā, 390, 392, 392 n.  
 jangla, a kind of horse, 243, 244, 245.  
 Jāni Beg, Mirzā, of Sindh, 203, 219, 356,  
     389 (No. 47), 390, 646 n.  
 Jānish Bahādur, 368, 537 (No. 235).  
 Jān Jahān Lodi, 568.  
 Janjūas, a tribe, 507 n.  
 Jān Niṣār Khān, 567.  
 Jān Qulij, 361 (No. 291), 562.  
 Jar 'llāh, Mirzā, 583.  
 jast, a metal, 41.  
 Jaswant Singh, 534.  
 Jaswant Singh Bundelā, 546.  
 Jat Mal, of Mīrtha, 563; *of* Chitor, 685;  
     *vide* Jai Mal.  
 jar, a weight, 37.  
 Jawhar, Shaykh, 617.  
 Jazbl, a poet, 537, 665.  
 jizya (properly jizye) or tax on infidels,  
     abolished by Akbar, 198, 247 n.  
 jealousy, of the Grandees, 415.

*jetal*, a coin, 32.  
jewels, 15.  
*jhandā*, the Indian flag, 52.  
*Jhariyyah*, a caste in Gujrāt, 296 n.  
*jherōka*, or inspecting window, 56,  
    358 n., 682 n.; *vide* darsan.  
Jhujhār Khān Afghān, 482.  
Jhujhār Khān Gujrāti, 419, 515.  
Jhujhār Singh Bundelā, 546, 547, 567,  
    658.  
JI JI Anaga, Akbar's nurse, 338, 343;  
    dies, 345.  
*jilawāna*, 150, 150 n.  
*jilawārs*, or runners, 146, 150 n.  
Jodh Bāī, 686.  
Jodras, a tribe, 507 n.  
*Jotik Rāy*, or court astrologer, 442 n.  
*Judā*<sup>4</sup> I., a poet; 114 n., 660, 667 n.  
Jūjak Begum, 551.  
*Jumlat* 'l-Mulk, a title, 374.  
Junayd-i Kararāni, 350, 433, 437, 466.  
Junayd Murul, 590 (No. 383).

**K** AB Gakkhar, 506 n.  
**K**ab Rāy, or Poet Laureate, 442.  
*kabob*, a dish, 63.  
Kabir Chishti, Shaykh, 585 (No. 370),  
    586.  
Kabir, Shaykh, 585 n.  
Kabir, Shaykh, son of Shaykh Munawwar,  
    617.  
Kachhwāhā Rājas, madness of their  
    family, 323, 353; 435, 510; *vide*  
    Bahārī Mal, Bhagwān Dāā, Mān  
    Singh; Rājāwat and Shaykhāwat,  
    462.  
*Kāfiya*, title of an Arabic grammar, 390 n.  
Kahl, a poet, 636.  
*kal*, a name for gold in Panjabi language,  
    26.  
Kājar, a Turkish tribe, 687.  
Kākar 'Ali Khān-i Chishti, 447 (No. 92).  
Kākars, a tribe, 409.  
Kākū, Shaykh, 615.  
*kalā*, a coin, 31, 32.  
Kālā Pahār, 400, 400 n.  
Kalān Beg, Khyālā, 513.  
*Kalānat*, or *Kalānat*, a singer, 681 n.  
*Kālīlah Dausnāh*, an Arabic work, 112..  
Kālim, a poet, 672 n.

*Kalimāt* 'sh-Shu'ārā, a work on Persian  
    literature, 263 n.  
Kallā, Kachhwāhā, 690 (No. 381).  
Kallā, son of Rāy Rām, of Jodhpur, 437,  
    531.  
Kalyān, of Jaisalmer, 533.  
Kalyān Mal, Rāthor, of Bikānir, 331,  
    384, 448 (No. 93).  
Kalyān Singh, son of Mān Singh, 543.  
Kamāl Buqhārī, Sayyid, 434.  
Kamāl Khān, of Jālor, 689.  
Kamāl Khān Gakkhar, 338, 450, 506, 507,  
    544.  
Kamāl Mullā, 615.  
Kamāl<sup>2</sup> 'd-Dīn, father of Abū Turāb, 570.  
Kamāl<sup>2</sup> 'd-Dīn Ḥusayn, Mawlānā, 609.  
Kamāl<sup>2</sup> 'd-Dīn Khawāfi, 494 n.  
Kambū, a tribe, 436, 440.  
Kāmī, author of the *Najāt* 'l-Ma'āṣir,  
    496 n.  
Kāmī, of Sabzwār, a poet, 670.  
Kāmil Khān Ālamgiri, 548.  
Kāmil Khān, Mirzā Khurrum, 346, 511  
    (No. 177).  
Kāmrān, Mirzā, 325, 410, 411, 412, 423,  
    515, 686.  
Kangār Kachhwāhā, 433, 600.  
Kāsī, a metallic composition, 42.  
Karam 'Ali, 584.  
Karam Beg, son of Sher Beg, 581.  
Karam<sup>2</sup> 'Ilāh, son of 'Ali Mardān, 606.  
Karam<sup>2</sup> 'Ilāh Kambū, 440, 477.  
Karan Rāthor, 386, 540.  
Karim Dād, Afghān, 361.  
Karm Chand, Kachhwāhā, 422 n.  
Kārṇād, a trumpet, 53.  
Kārōr, 13.  
Kashk, a dish, 63.  
Kashmiri, Mirzā, 526, 527.  
Kashmīris, their character, 412, 426.  
Kāthīs, a tribe in Sorath, 355.  
Kātīb, or calligraphists, 107.  
Kātīs, a tribe, 459.  
Kāulpār, a metallic composition, 42.  
Kawkab Qazwini, 543.  
Kawkāba, a royal ensign, 52.  
Kay Qubāb, son of Mirzā Muhammed  
    Hakim, 408.  
Keshū Dās Rāthor, 323, 594 (No. 408).  
Kesū Dās, son of Jai Mal, 563 (No. 302).

- Kesi Dás Márá, 563.  
 Kewal Rám, 497 n.  
 Khabija, a rebel, 383, 383 n., 483.  
 Khadija Begum, 576.  
*Khāfi*, a kind of writing, 106.  
 Khāfi Khán, 386 n., 494 n.  
*Khāfi-i Khāfi*, 21, 24, 38.  
*Khāk-shoy*, 27.  
 Khálid bin 'Abdu'l-láh Qasri, 37.  
 Khalil ibn-i Ahmad, 105.  
 Khalil Quli, 584 (No. 358).  
 Khalilu'l-láh, Shaykh (Shah), 408, 583.  
 Khalilu'l-láh Yazdi, Mir, 593.  
 Khán 'Álam Chalma Beg, 410 (No. 58).  
 Khán 'Álam Iakandar Khán, 394.  
 Khán 'Álam, Mirzá Barqurdár, 577  
 (No. 328).  
 Khán-i Á'gam Mirzá 'Aziz Koka, 178,  
 217, 219, 310-11, 323-4, 343  
 (No. 21), 434, 500, 672 n.  
 Khán Bábá, a title, 330.  
 Khán Dawrán, Sháhbeg Khán Argún,  
 408 (No. 57).  
 Khán Dawrán Shájháhání, 454.  
 Khán Jahán, a title, 350.  
 Khán Jahán Bárha, 428, 430.  
 Khán Jahán, Husayn Quli, 181, 214, 348.  
 Khán Jahán Lodi, 357; *vide* next name.  
 Khán Jahán Lodi, governor of Orissa,  
 395 n.  
 Khán Jahán Lodi, Pirú, son of Dawlat  
 Khán Lodi, 585.  
 Khán-i Kélán, Mir Muhammad, 338  
 (No. 16).  
 Khán Khánán, a title, 330; insignia,  
 330; *vide* Bairám Khán, Mun'im  
 Khán, and next name.  
 Khán Khánán, Mirzá 'Abdu'r-Rahím,  
 son of Bayrám Khán, 215, 322, 329,  
 354 (No. 29), 391, 501, 565, 639 n.,  
 644 n., 646 n., 648 n., 649 n., 655 n.,  
 663 n., 668 n., 670 n., 672 n., 673 n.,  
 675 n., 678 n., 682 n.  
 Khán Mirzá, 324, 325 n.  
 Khán Muhammad Qáqshál, 688.  
 Khán Zamán 'Ali Quli Shaybání, 335  
 (No. 13), 395, 514, 547, 638 n.  
 Khánzád Khán, 510, 527, 553.  
 Khandán, a kátih, 108, 685.  
 Khangár, of Kachh, 461.  
 Khanjar Beg Chaghta, 601.  
 Khanji, Malik, of Jálor, 563.  
 Khánzád, of Mewát, 354 n., 426.  
 Kharal, 23, 26, 27.  
*Khádráni*, a kind of gold, 41, 42.  
 Khardal, a weight, 37.  
 Khardá, a tent, 57.  
 Khatars, a tribe, 507 n., 545 n., 589.  
 589 n.  
 Kháwand Dost, 466.  
*Khicári*, 62.  
 Khidmatiyya, a class of servants at court,  
 261, 262, 262 n.; their chief,  
 Khidmat Ráj, 262, 477.  
 Khing-Suwár, 497.  
 Khízr (Elias), the Prophet, 625, 625 n.,  
 637 n., 651.  
 Khízr Khwája Khán, 394, 394 n., 395,  
 405, 423, 489, 491, 597, 683.  
 Khízr Sultán Gakkhar, 545.  
 Khokarán, a tribe, 507 n.  
 Khúbú, Shaykh, 556 (No. 275).  
 Khudáwand Khán Dakhíní, 490 (No. 151),  
 498.  
 Khudá Yár Khán Latí, 391 n.  
 Khurram Begum, 325, 326.  
 Khurramdád, a musician, 682 n.  
 Khurram Khán, 602.  
 Khurram, Mirzá, *vide* Kámil Khán.  
 Khurram, Prince, 358, 358 n.; *vide*  
 Shájháhán.  
*Khushká*, a dish, 62.  
*Khushrú*, 286, 287.  
 Khusraw, of Dehli, a poet, 106 n., 609,  
 652.  
 Khusrawi, of Qáqshál, 661.  
 Khusraw Khán Chirgíz, 392.  
 Khusraw, Prince, son of Jahangír, 323,  
 324, 345, 346, 455, 456 n., 479, 504,  
 505, 520.  
*Khvába*, read by princes, 194.  
 Khwája Ahrár, a saint, 339.  
 Khwája 'Arab, 214.  
 Khwája Béqí Khán, 511.  
 Khwája Beg Mirzá, 585 (No. 365).  
 Khwája Hasan, uncle of Zayn Khán  
 Kóka, 323, 367.  
 Khwája Hasan Naqshbandí, 339.  
 Khwája Jahán, Amíná of Hirát, 467  
 (No. 110).

- Khyāja** Jahān Dost Muhammed, 533 n.  
**Khyāja** Kalān (**Khyājagān Khyāja**), 339.  
**Khyāja** Sulaymān Afghān, 362.  
**Khyāja** 'Usmān Afghān *vide* 'Usmān.  
**Khyājagān** **Khyāja**, 467, 608; *vide* **Khwāja** Kalān.  
**Khyājagi** **Khyāja** Ṭahrānī, 572, 576.  
**Khyājagi** Muhammad Husayn, 534, 542 (No. 241).  
**Khyānanda**, Mir, 518.  
**Khwāwand** Maḥmūd, 339.  
**Kijak** Begum, 339.  
**Kijak** **Khyāja**, 553 (No. 262), 554.  
**Kikā Rānā** (Rānā Partāb), 361, 460, 491 n.  
**kīls** (*gilās*), cherries, 69 n.  
 killing of animals forbidden, 209, 268.  
 kindri (lace), 574.  
**Kirat**, Rāja of Kālinjar, 680 n.  
**Kishn Dās** Tunwar, 569 (No. 313).  
**Kishn Singh** Bhadauriya, 547.  
**Kishnajoshi**, a Sanskrit work, 110.  
**Kishwar** Khān, 557.  
 kitchen, the imperial, 59.  
**Koh-bar**, a tribe, 682.  
**koba** or **kukaltāsh**, or foster brother, 340.  
**kolndr**, 578.  
**Kor** Hamza, 327.  
**korniś**, a kind of salutation, 167.  
**Kūchak** 'Ali Khān Kolābī, 484 (No. 138).  
**Kūfic** letters, 106.  
**kulāds** or **pālkī** bearers, 264.  
**kuṇṭha**, 23.  
**Kujak** (Kūchak) Yasawul, 538.  
**kuṇṭrah**, 24, 25.  
**kumākī**, a class of troops, 242.  
**Kundilwālā**, a clan, 428, 431.  
**kuṇḍit**, prepared quicksilver, 633, 633 n.  
**kuṇḍīga**, a musical instrument, 52.
- L** **AC**, 236, 237.  
**L** **Lachmi** Narā'in, of Kūch Bihār, 362, 363; *vide* Lakhmi.  
**Lachmi** Narā'in Shafiq, a Persian writer, 550 n.  
**Lād**, Shaykh, 668.  
**Lād** Bārha; Sayyid, 504 (No. 400).  
**lāden**, a perfume, 83.  
**Lātīl** Begum, 574.
- Lāhauri**, Mirzā, 562.  
**Lakhmi** Rāy, of Kokra, 536 n.; *vide* Lachmi.  
**lakrāt**, 262.  
**lač'l-i Jālālī**, a coin, 30, 36.  
**Lāl** Kalāwant (Miyān Lāl), 681, 681 n.  
**Lāl** Khān, a singer, 682 n.  
**Lāč'l Khān** Kalābī, 530 (No. 209).  
**Lāla**, son of Bir Bar, 444, 500 (No. 387).  
**lalla**, meaning of, 470, 470 n.  
 Lamas of Thibet, 211.  
 land revenue, 13.  
**Langāhs**, a clan, 390.  
**Lārdīl** Begum, *vide* Lādīl.  
**lāti**, a kind of silver, 23, 39.  
**Lashkar** Khān, 'Abdu'l-Ḥasan, 221.  
**Lashkar** Khān Bārha, 428.  
**Lashkar** Khān, Muhammad Husayn, 446 (No. 90).  
**Lashkari** Gakkhar, 508.  
**Laskari**, Mirzā, son of Mirzā Yūsuf Khān, 371, 567, 584, 589 (No. 375), *vide* Šafshikan Khān.  
**Lashkarshikan** Khān, 361.  
**Latīf** Khwāja, 206.  
**Laylī**, 630 n.  
 lead, 41, 42.  
 learned men, exchanged for horses, 200–1; banished, 196, 198, 199, 200; list of them during Akbar's reign, 606; where placed in battle, 636 n., 657 n.  
 leopards, for hunting, 296, 297, 298, 299, 590; leopard carriage, 158.  
 letters, 104.  
 library, the imperial, 109.  
**Lilawātī**, title of a Sanskrit work, 112.  
 lime, price of, 233.  
**Liañī**, a poet, 673 n.  
**Liañū'l-ghayb**, title of a book, 673 n.  
**Liwa'**ī, a poet, 683 n.  
**Lodi** Khān, son of Qutub, 586.  
**Lohāni** Afghāna, 689.  
**Lohar Chak**, 535.  
**Lon Karan**, Rāy, 443, 554, 600.  
**lubdā**, a perfume, 87.  
**Lubdū'l-ṭasawīrī**, title of a historical work, 496 n.  
**Lutfū'l-lāh**, son of Khusraw Khān, 392.  
**Lutfū'l-lāh**, son of Sa'īd Khān, 510.

**MĀ'ĀSIR-I RAHĪMĪ**, a historical work, 360, 360 n., 672 n.  
**Ma'ṣūm Beg Safawi**, 471.  
**Ma'ṣūm Khān Farangīshūdī**, 365, 376-7, 437, 438, 451, 491 (No. 157).  
**Ma'ṣūm Khān Kābuli**, 198, 364, 366, 376, 377, 438, 476 n., 494, 497 n.  
**Ma'ṣūm, Mir**, of Bhakkar, 578 (329).  
**Ma'ṣūm, Mir**, of Kābul, 340.  
**Ma'ṣūm, Mir**, of Kāshān, 663 n.  
**mādad-i māfāsh**, *vide* suyürghāl.  
**Ma'dan** 'l-akhr, Maṣnawī, 579.  
**maddāt**, a class of letters, 109 n.  
**Mādhū Singh**, 568.  
**Mādhū Singh Kachhwāha**, 480 (No. 104).  
**Mādhū Singh**, of Kokra, 438, 536 n.  
**Mādhū Singh Shaykhawāt**, 462.  
**Madhukar Būndījā**, of Ündchha, 382, 424, 475, 502, 509, 545, 546.  
**Madrasas**, 289; Humāyūn's at Dihli, 607.  
**maghribi**, a dirham, 37.  
**Maghribyya**, a class of saints, 570.  
**Māh Bāñū Begum**, 347, 355, 357.  
**Māh Jūjak Begum**, 333, 339.  
**Māhā Singh**, grandson of Mān Singh, Kuchhwāha, 363, 496.  
**Māhā Singh Bhadauriah**, 547.  
**Mahābēt Khān**, 358, 359, 360, 361, 371, 402, 435.  
**Mahābēt Khān 'Alamgirī**, 589.  
**Mahābhārat**, 110, 111 n., 220.  
**Mahāpāter**, the singer, 680 n.  
**Mahdawi**, a sect, 549.  
**Mahdi Khwāja**, 463.  
**Mahdi Qāsim Khān**, 372 (No. 36), 402, 403, 537.  
**Mahes Dār, Rākhor**, 386.  
**Mahmands**, an Afghān tribe, 368, 434.  
**Mahmūd**, son of Bābū Mankī, 528.  
**Mahmūd of Bārha**, Sayyid, 424 (No. 75).  
**Mahmūd of Basākhwān**, 186, 502.  
**Mahmūd Bigara**, Sultān of Gujrāt, 569-570.  
**Mahmūd**, son of Dawlat Khān Lodi, 564.  
**Mahmūd of Ghazni**, 508 n.  
**Mahmūd Is-hāq**, a kātib, 109.  
**Mahmūd Khān**, son of Khān Jahān Lodi, 568.  
**Mahmūd, Malik**, of Sistan, 328.  
**Mahmūd, Mir**, Maḥwi, 655 n.

**Mahmūd, Mr. Munshiyya 'l-Mamālik**, 498.  
**Mahmūd, Mirzā Gurgānī**, 513.  
**Mahmūd, Pakhlīwāl**, 563.  
**Mahmūd Siyāsūh**, a kātib, 107.  
**Mahmūd, Sultān of Bhakkar**, 390, 463, 464, 465.  
**Mahmūd, Sultān (II)**, king of Gujrāt, 418, 419.  
**Mahmūd Sultān Mirzā**, 513, 514.  
**Mahmūdiyya**, a sect, 502.  
**Mahmūbi**, 48.  
**Māhum Anagah**, 331, 340, 341, 347, 352, 413.  
**māhuwā tree**, 75, 684.  
**Maḥwi Hamedān**, a poet, 655.  
**Ma'īn**, or Munj, a Rājpūt clan, 594.  
**Mājī**, a tribe, 679 n.  
**Majma' 'l-Akbār**, a work, 640 n.  
**Majnūn Khān Qāqshāl**, 344, 397, 399 (No. 50).  
**Mākhan Bārha**, 428.  
**Mākhdūm** 'l-Mulk, 'Abdu 'llāh of Sultānpūr, 177, 181, 183, 186, 196, 197, 198, 405, 614 (No. 104).  
**Mākhī**, the nom-de-plume of two Imperial princesses, 322, 575.  
**Mākhūs Khān**, 422 (No. 70).  
**Mākhū**, a musician, 682 n.  
**Mākhān-i Afgānī**, a history, 569.  
**mal**, or Gujrāt wrestlers, 229, 263.  
**malāgīr**, a perfume, 87.  
**Malays**, 684.  
**Māldeo, Rāja**, of Jodhpūr, 330, 331, 474, 475.  
**malghāba**, a dish, 64.  
**malik**, a title, 399 n.  
**Malik Ahmad Dājhī**, a poet, 677 n., 678.  
**Malik 'Ali, Khyāja**, 580 (No. 330).  
**Malik 'Ambar**, 550, 565, 566.  
**Malik Bīr**, 507.  
**Malik Kalān**, 507.  
**Malik Kid**, 506, 507.  
**Malik Mās'ud**, 572.  
**Malik, Mawlāna**, a kātib, 109.  
**Malik Pilā**, 506 n.  
**Malik 'sh-Shu'ārā**, 549, 618, 618 n.  
**Malkū Sāl**, of Kāch Bihār, 350.  
**Mallū (Qādir Khān)**, 473.

- Mamrūs Khān, son of ‘Ugmān Lohānī, 586.
- māsa, a coin, 31.
- Mān Tunwar, of Gwālyār, 680.
- māndal, a tent, 56, 83.
- Mangarilā, a tribe, 507 n.
- mangoes, 72, 73, 613.
- Manija Begum, 559, 576.
- mānukī, meaning of, 400, 400 n., 528.
- Manohar, son of Lōkaran, 554 (No. 265).
- Mānūrā Kachhwāhā, 422.
- Mānṣabdār, 241, 247, 248, 249; muster one-fourth, or one-fifth, of their contingents, 254, 255; salaries, 250, 251, 255, 256; below the rank of commanders of Two Hundred, 594; — under Jahāngir and Shāh-jahān, 604, 605; *vide* grandees.
- Mān Singh Darbāri, 569.
- Mān Singh Kachhwāhā, 569 (No. 314).
- Mān Singh Kachhwāhā, Rāja, 215, 361 (No. 30), 460, 460 n.
- Mānṣūr, Mir, 660.
- Māqāt, a kind of writing, 105, 106.
- Maqṣūd, Khwājā, of Hirāt, the engraver, 28, 54, 55.
- Maqṣūd, son of Maḥmūs Khān, 422.
- Maqṣūd ‘Ali Kor, 484 (No. 136).
- Maqṣūd ‘Ali, of Werkopāl, 677 n.
- markaz, a caligraphical term, 109 n.
- Markaz<sup>u</sup> ‘l-adwār, title of a work, 619 n.
- marriage, laws of different sects, 182, 183; Akbar's laws regarding, 277; taxes on, 288; age fixed for, 204, 213.
- Mārif, Mawlānā, a kātib, 107.
- Mārif Sadr, Shaykh, 525.
- Meryem Mālānā, title of Akbar's mother, 49, 49 n., 65, 506.
- Mashārik<sup>u</sup> ‘l-anwār, a work, 617.
- Masīh (the “Messiah”), 625 n.
- Mashīh-i Kairinawī, a poet, 613.
- Masnad-i ‘Alī, 564, 580.
- Mas‘ud Husayn Mirzā, 240, 513, 514, 515.
- Masnū<sup>u</sup>, an Arabic work, 390 n.
- matchlocka, 120; — bearers, 123, 261, 264.
- Mathurā Dās, Khatri, 590 (No. 378).
- Mawdrū<sup>u</sup> ‘l-kilām, title of a book, 619 n.
- Māwīs, an aboriginal race, employed by Akbar, 262.
- Mawlānāzāda Shukr, 610.
- Maydāni Afghān, 560.
- Mayli, of Hirāt, 642.
- Maghāri, of Kashmīr, a poet, 634.
- measures, 93 n., 235, 236, 237, 239; of Kashmir, 370.
- Medni Rāy Chauhān, 524 (No. 198).
- melons, different kinds of, 69, 590.
- metals, origin of, 40; compositions, 42.
- Mewras, runners, 262, 262 n.
- mīd, a perfume, 85.
- Mihr ‘Ali Barlās, 364.
- Mihr ‘Ali Khān Sildoz, 481 (No. 130).
- Mihr ‘Ali Kolābl, 376, 380, 516.
- mīrzbī, a coin, 31, 31 n.
- mīrkuł, a kind of cloth, 101, 685.
- Mihrunnisā, *vide* Nūr Jahān.
- Mihtar Jawhar, 488 n.
- Mihtar Khān, Anis<sup>u</sup> d-Dīn, 459 (No. 102).
- Mihtar Sa‘ādat, 558.
- Mihtar Sakāl, 488.
- milk, *vide* sayürghāl.
- millennium, 113 n., 178 n., 201, 206, 503.
- minerals, 40.
- Mint, Imperial, 16, 18, 555; Akbar's mint-towns, 32.
- Mir ‘Adl, 278.
- Mir ‘Arz, an officer, 267, 269, 355.
- Mir Ātash, a title, 524.
- Mir Bakāwal, or master of the kitchen, 59, 60, 61.
- Mir Kalān Mawlānā, 610.
- Mir Khalifa, 463.
- Mir Khān, 457, 526.
- Mir Khān Yasawul, 584 (No. 361).
- Mir Khawāfi, Khwājā, 494 n.
- Mir Khwājā, son of Sultan Khwājā, 467.
- Mir Manzil, or quarter-master, 49.
- Mir Rulābl, a title, 671 n.
- Mir Nāmān, a title, 417.
- Mir Shah, 580.
- miraculous events, 381; *vide* Akbar.
- Mirak Bahādur Arghūn, 530 (No. 206).
- Mirak Jelāir, 588.
- Mirak Khān, 480.
- Mirak Khān Bahādur, 601.

- Mirak, Khwāja, Chingiz Khān, 490.  
 Miraki Khwāja, 593.  
 Mirak, Mirzā, Razāwi Khān, 485.  
 Mirān Buhkāri, Sayyid, 433.  
 Mirān Mubārak Shāh, of Khandes, 322.  
 Mirān Muhammad Shāh, of Khandes, 343.  
 Mirān Sadr Jahān, 522.  
*Mirātū'l-Kayndī*, title of a book, 638 n.  
 mirdāka, a non-commissioned officer, 123, 123 n., 261, 264.  
 Mirzā Ahmad, Khwāja, 572, 576.  
 Mirzā Beg Shahri, 468.  
 Mirzā Khān, or Mirzā Khān Khānān, *vide* Khān Khānān Mirzā 'Abdū'r-Rahīm.  
 Mirzā Khān Nishāpūrī, 563 (No. 303).  
 Mirzā Khyāja, son of Mirzā Āasad 'Ilāh, 588 (No. 371).  
 Mirzā Qull Khān, 408, 418, 598.  
 Mirzā Qull Mayllī, 642.  
 Mirzā Rāja, *vide* Mān Singh.  
 Mirzā Shāhi, 454.  
 Mirzā Sultān, son of Mirzā Shāhrūkh Badakhshī, 327.  
 Mirzāda 'Alī Khān, 491 (No. 152).  
 Mirzās, their genealogy and revolt, 513, 514; *vide* rebellion.  
 miqādī, a weight, 37, 38.  
 Mirī Begam, 583.  
 miṣṭar, of copyists, 55 n.  
 Miyān Chand, a singer, 681.  
 Miyān 'Isā Khān Lohānī, father of 'Ugmān, 586.  
 Miyān Joh, 401.  
 Miyān Khān Ghori, 344.  
 Miyān Lal, *vide* Lal Kalāwant.  
 Miyān Tānsen, *vide* Tānsen.  
 Miyān Wajihū'd-Dīn, 607.  
 Miyāna Afghāna, 507, 569.  
 Mohan Dās, Rāya, 524.  
 Mohan Kachhwāha, 435.  
*Mohen Mahānand*, a Sanskrit work, 110.  
 money, Persian, Hindūstāni, and Turāni equivalents, 544.  
 monopolies, imperial, 535.  
 moon, in dreams signifies luck, 337.  
 moth, its love to the candle, 646 n.  
 Moth Rāja, *vide* Udai Singh.  
 mu'allaq, 312.  
 Mu'marrīkh Khān, 584.
- Mu'azzam Khān, 552, 553 n.  
 Mu'azzam Khwāja, 395 n., 448, 501.  
 Mubārak-i Buhkāri, of Gujrat, 419, 433, 434.  
 Mubārak Kashmirī, Sayyid, 525.  
 Mubārak Khān, Gakkhar, 508 (No. 171), 508, 544.  
 Mubārak Khān, wazīr of Sultan Mahmūd of Bhakkar, 404.  
 Mubārak, Mulla, 204.  
 Mubārak of Nāgor, Shaykh, father of Abū'l-Faḍl, 177, 178, 196, 199, 207, 219, 548, 607, 640 n.  
 Mubārak, Sayyid, of Gwālyār, 607.  
 Mubārak, Shaykh, of Alwar, 607.  
 Mubārak Shāh, a kātib, 106.  
 Mubāriz Khān 'Adlī, 507.  
 Muṣṭab bin Zubayr, 37.  
 Muṣṭab Khān, 602 n.  
 Muṣṭafa Ghilzī, 543 (No. 246).  
 Muśīra, Mirzā, 610.  
*Mufridat-i Maṣāmī*, title of a book, 579.  
 Mughīla, Mir, Maḥwī, 655, 655 n.  
 Mughul, Mirzā, Badakhshī, 327.  
 Mughul Khān, son of Zayn Khān, 300.  
 Mughula, look upon "nine" as a sacred number, 383 n.  
 Muhammad, *vide* Prophet.  
 Muhammad Akbar, Prince, 545.  
 Muhammad 'Ali, of Jām, 589 (No. 377).  
 Muhammad Amin, a kātib, 109.  
 Muhammad 'Amin Dīwāna, 355.  
 Muhammad 'Amin Hāfiẓ, 194.  
 Muhammad Ardistānī, Hāfiẓ, 593 (No. 399).  
 Muhammad Asghar, *vide* Ashraf Khān.  
 Muhammad Asghar, Bahār Khān, 444 (No. 87).  
 Muhammad Aṣ'ām Hāfiẓ, 651 n.  
 Muhammad Bakhtyār, of Jalasār, 409.  
 Muhammad Bāqī Khān Kokā, *vide* Bāqī Muhammad Bāqī, Ḥarawī, 332.  
 Muhammad Bāqī Tarjīhā, 330.  
 Muhammad-i Buhkāri, Shaykh, 433 (No. 77).  
 Muhammad Fikrī, Sayyid, 671.  
 Muhammad Ghewā, Shaykh of Gwālyār, 308, 608.  
 Muhammad, Hāfiẓ, a kātib, 107.

- Muhammad, Hājī, of Khabūshān, 675 n.  
 Muhammad Hakim Hāfiq, a kātib, 107.  
 Muhammad Hakim, Mirzā, Akbar's brother, king of Kābul, 325; his daughter, 325; his sister, 498; his mother, 333, 336, 338, 367, 408, 519, 523, 525, 679 n.  
 Muhammad Husayn, of Kashmir, a kātib, 109.  
 Muhammad Husayn, Khvāja, a kātib, 107.  
 Muhammad Husayn, Khwājāgī, 533–4, 542 (No. 241).  
 Muhammad Husayn, Lashkar Khān, 446 (No. 90).  
 Muhammad Husayn Mirzā, 343, 513, 515.  
 Muhammad Husayn Mirzā, Ṣafawi, 327.  
 Muhammad Husayn Nazirī, 649, 649 n.  
 Muhammad Husayn, of Tabriz, a kātib, 109.  
 Muhammad I'ṣā Tarikhān, 390.  
 Muhammad Itābī, 658, 658 n.  
 Muhammad Khān, 593 (No. 400).  
 Muhammad Khān, son of Dawlat Khān Lodi, 565.  
 Muhammad Khān Dhārī, a singer, 681.  
 Muhammad Khān Gakkhar, 506, 544.  
 Muhammad Khān Jalā'ir, 451.  
 Muhammad Khān Niyāzī, 540 (No. 239).  
 Muhammad Khān Sharaf 'd-Dīn Oghlū Takī, 470, 572.  
 Muhammad Khān Turkmān, 581 (No. 340).  
 Muhammad Mas'ūd, son of Ahmad Beg Kābuli, 519.  
 Muhammad, Mawlānā, 610.  
 Muhammad, Mir Sayyid, the Mabdawi, 616.  
 Muhammad Mirak Sāliḥī, 663.  
 Muhammad, Mirzā, 552 (No. 259).  
 Muhammad Mirzā, Ṣafawi, Sultān, 470.  
 Muhammad, Mullā, of Awbat, a kātib, 108.  
 Muhammad, Mullā, of Kingri, 579.  
 Muhammad, Mullā, of Thathā, 409, 562.  
 Muhammad, Mullā, of Yazd, '184, 191, 198.  
 Muhammad Mūmin, Hāfiqāk, 682 n.  
 Muhammad Pāyanda, *vide* Pāyanda Khān.
- Muhammad Qāqshāl, Mirzā, 399.  
 Muhammad Qāsim Khān Mir Ātish, 534.  
 Muhammad Qāsim Khān, of Nīshāpūr, 379 (No. 40).  
 Muhammad Qāsim Kohbar, 682 n.  
 Muhammad Qāsim Shādi Shāh, 108.  
 Muhammad, of Qazwin, a kātib, 107.  
 Muhammad Qull Afshār, 452.  
 Muhammad Qull Khān Barīs, 364 (No. 31), 395.  
 Muhammad Qull Khān Turkmān, 528 (No. 203).  
 Muhammad Quli Toqbā, 480 (No. 129).  
 Muhammad Rizā, Nawā'i, 675 n.  
 Muhammad Sa'īd, 458, 538.  
 Muhammad Sālib, 454.  
 Muhammad Sālib, Khwājāgī, 506.  
 Muhammad Sālib, Mirzā, 392 n.  
 Muhammad Sālib, Sadr, 282.  
 Muhammad, Sayyid, 466.  
 Muhammad, Sayyid, Mir 'Adl, 485 (No. 140), 548.  
 Muhammad, Sayyid, of Rohtās, 437.  
 Muhammad Shāh, of Dihlī, 432.  
 Muhammad Sharif, Khwāja, 572, 576.  
 Muhammad Sharif, Khwāja, 572, 576.  
 Muhammad Sharif, Mir, 497.  
 Muhammad Sharif Nawa'i, Mir, 672 n.  
 Muhammad Sharif Sarmadī, 581, 582, 677 n.  
 Muhammad Sharif, son of I'timād 'd-Daula, 479, 573, 575, 576, 576 n.  
 Muhammad Sharif Wuqū'i, 600, 600 n.  
 Muhammad, Shaykh, of Bharōch, 615; —, a kātib, 109.  
 Muhammad, Sūfī, of Māzandarān, 659.  
 Muhammad Sultān Mirzā, 513, 514.  
 Muhammad Tālib, Mirzā, of Sabewār, 490.  
 Muhammad Tālib, *vide* Abū Tālib, son of Shā'ista Khān, 575, 575 n.  
 Muhammad Waqt, 554.  
 Muhammad Yār Uzbak, 414.  
 Muhammad Zāhid, of Baligh, 185.  
 Muhammad Zamān, 571, 602.  
 Muhammad Zamān, Mirzā, Badajshāhi, 326.  
 Muhammadans, inter-marry with Hindus, 523, 524.  
 muḍaqqaq, a kind of writing, 108.

- Muhī, of Shirāz, a kātib, 107.  
 Muhibb 'Alī Khān, son of Mir Khalīfa, 463 (No. 107), 464, 465.  
 Muhibb 'Alī Khān Rahtāsi, 466, 599.  
 Muhibb 'Alī Khawāfi, Khwāja, 582 (No. 347).  
 Muhibbū 'llāh, Mir, 570.  
 Muhkam Singh, Rāo, Sisodiya, 400.  
 muār, a coin, 30, 31.  
 Muhsin Khān, 408.  
 Muhtaram Beg, 491.  
 Muhtaram Khānūm (Begum), 325, 326.  
 Muhtashim Khān, 552.  
 mučīn, a coin, 31.  
 Mučīn-i Chishti, of Ajmir, 439, 610.  
 Mučīn Qāzi, 615.  
 Mučīn 'd-Dīn, author of *Tafsīr-i Mačāni*, 590.  
 Mučīn 'd-Dīn, of Farāh, a kātib, 107.  
 Mučīn 'd-Dīn (Ahmad) Khān-i Farān-khādi, 480 (No. 128), 610.  
 Mučīn 'd-Dīn-i Tanūrī, a kātib, 107.  
 Mučīz Mir, of Kāshān, a kātib, 108.  
 Mučīz 'l-Mulk, Mir, 198, 414 (No. 61).  
 Mujāhid Khān, 415, 464, 465, 553, 602.  
 Mučīz-i 'l-Buldān, a work on geography, 112.  
 mujannas, a kind of horse, 147, 243, 244.  
 Mujtahid, 195, 196.  
 Mukammal Khān, 112, 585 n.  
 Mukand, zamindār, of Fathārād (Bengal), 405.  
 Mukarram Khān, 548, 552.  
 Mukarram Khān, Mirzā, Ṣafawi, 329.  
 Mukatman Bhadauriya, 547 (No. 249).  
 mučīk, a pān leaf, 684.  
 Mukhlis Khān, 567.  
 Mučīlīs 'llāh Khān, 519.  
 Mukhtar Beg, son of Āghā Mulla, 557 (No. 278).  
 Mukund Dc, of Oriā, 680 n.  
 mules, imperial, 160; where bred, 545; imported, 161; their food, 161; harness, 161; how mustered, 226.  
 Mulla Mir, 612.  
 Multaft Khān, 527.  
 Momin Khawāfi, Khwāja, 493.  
 Mumīn-i Merwārd, Khwājagī, 107.  
 Mumtāz Mahall, 398, 574 n., 576.
- Munawwar, Shaykh, an author, 112, 180, 617.  
 Munīm Khān, Khān Khānān, 274, 332, 333 (No. 11), 355, 401, 417, 471, 487.  
 Mūnis Khān, 459.  
 Munj, a Rājpūt clan, 594.  
 mučīj, a kind of grass, 431.  
 Munkir and Nakir, two angels, 562.  
 munshiyāt, or letters, of Abū 'l-Fath, Gilānī, 469 n.  
 Munṣif Khān, 532 (No. 222).  
 Muqarrib Khān (Akbarshāhi), 403.  
 muqdaš, 273.  
 Muqbil Khān, 448.  
 Muqīm 'Arab, vide Shujā'at Khān.  
 Muqīm-i Harawi, 463, 464.  
 Muqīm Khān, son of Shujā'at Khān, 590 (No. 386).  
 Muqīm, Khwāja, son of Miraki, 593 (No. 401).  
 Muqīm, Mirzā, son of Mirzi, Zū 'l-Nūn, 463.  
 Muqīm-i Naqshbandi, 470.  
 Muqīm, Shāhjahānī, 454.  
 muqīr, or jāgīrdār, 266 n.  
 Murād Bakhsh, Prince, 526, 534.  
 Murād-i Juwaynī, Mir, 559 (No. 282).  
 Murād Khān, 404 (No. 54).  
 Murād, Mir, Kolabi, 590 (No. 380).  
 Murād, Prince, Akbar's son, born and died, 322, 685; his complexion, 322; 50, 149, 149 n.; called Pakārī, 192 n., 322; is instructed in Christianity, 192, 356, 416, 612, 644 n.  
 Murād Qulli Sulṭān, 544, 545.  
 Murād Ṣafawi, son of Mirzā Rustam, 329.  
 Murtaza Khān, vide Farid-i Bughāri.  
 Murtaza Khān, Husam 'd-Dīn Injū, 501, 526.  
 Murtaza Khān, Mir, 498 (No. 162), 499, 609.  
 Murtaza, Mirzā, 345.  
 Murtaza Niğām Shāh, 337, 498.  
 Murtaza Sheriff-i Shirāzī, Mir, 499, 609.  
 Mūsā, Shaykh, 614.  
 Mūsā, Shaykh, Fathpūri, 441.  
 Mūsā, Shaykh, Lahori, 608.  
 mučīdat, or advances to officers, 273.  
 mučīman, a dish, 63.

- Müsawi Sayyids, 414, 538.  
 Muṣḥiqīl of Buhārā, a poet, 653.  
 music, at court, 53, 680, 681; schools of, 680 n.; abolished by Awrangzib, 682 n.  
**Muṣṭafā Khān**, 494 n., 562.  
**Muṣṭafa**, Mullā, of Jaunpūr, 561.  
*muṣtāb*, meaning of, 478.  
**Muṣtamid Khān**, 534, 588 n.  
**Muṣtamid Khān Bakhs̄hi**, 454.  
**Muṣtamid Khān Muḥammad Salih**, 494 n.  
*muṣjanjana*, a dish, 63, 64.  
**Mugaffar**, brother of **Khān Ālam**, 563 (No. 304).  
**Mugaffar Husayn Mirzā**, 380, 513 (No. 180), 515, 516.  
**Mugaffar Husayn, Mirzā, Ṣafawi**, 327 (No. 8), 328, 329.  
**Mugaffar Khān Bārha**, 428, 430, 568.  
**Mugaffar Khān Maṣmūri**, 567.  
**Mugaffar Khān-i Turbatī, Khwāja**  
Mugaffar 'Alī, 352, 373 (No. 37), 374, 397, 485, 486.  
**Mugaffar, king of Gujrāt**, 344, 352, 354, 355, 416, 419, 420, 584, 585; *ride* Nathū.  
**Mugaffar Lodi**, 568.  
**Mugaffar, Mirzā, son of Sultān Husayn Mirzā**, 390.  
**Mugaffar Mughul**, 576.
- NĀDI 'ALI, Hāfiẓ**, 571.  
**Nādi 'Alī Arīāt**, 571.  
**Nādi 'Alī Maydāni**, 571 (No. 317).  
**Nādir Shāh**, 391 n.  
**Nādirī**, name of several poets, 675, 675 n.  
**Nādir 'l-Mulk**, 600 n.  
*Nafā'is u 'l-Maṣāir*, a work on literature, 496 n.  
*nafīr*, a trumpet, 53.  
**Nāhid Begum**, 463.  
**Nā'ik Bakhshū**, a singer, 680 n.  
**Najābat Khān, Mirzā Shujā' Badakhs̄hi**, 326.  
**Najāt Khān, Mirzā**, 405, 486 (No. 142).  
**Najiba Anaga**, 435.  
**Najm 'd-Dīn 'Alī Khān Bārha**, 428.  
**Najm 'd-Dīn Muhammad Kāhi**, 637 n.  
*nakkād*, or ship-captain, 290, 291.
- Nal Daman**, a poem, 112, 113, 113 n., 618, 619 n.  
**Naman Dās Kachhwāhā**, 540.  
 name of grandfather given to a child, 558.  
*nam-gīrī*, or awning, 48.  
**Nāmī**, a poet, 579.  
**Nānak Jarjū**, a singer, 682.  
*naphtha*, 41.  
**Napoleon I.**, 636 n.  
**Naqābat Khān**, 445.  
*naqīra*, a drum, 53; -- *khāna*, 49.  
**Naqib Khān**, 110, 111 n., 113, 113 n., 496 (No. 161).  
*nagīr*, a weight, 37.  
*nazqibānī*, its meaning, 460, 466 n.  
**Narā'īn Dās Rathor**, of Idar, 479.  
**Narnālī**, a kind of gun, 119.  
*nāshpātī*, a melon, 68.  
**Nasīl Shāh**, son of Qutlū, 586.  
**Nasīr Ma'īn**, 594 (No. 410).  
**Nasīrū**, 416.  
**Nasīr-i Khusrāw**, 199, 208.  
**Nasīr 'd-Dīn Pakhalīwāl, Sultān**, 504.  
**Nasīr 'l-Mulk**, *ride* Pir Muhammad Khān.  
**Nasr 'llāh, son of Muḥktār Beg**, 558.  
**Nasr 'llāh, Ṣūfī**, 107.  
*naskh*, a kind of writing, 106.  
*nastūliq*, a kind of writing, 108, 109.  
**Nathū**, of Gujrāt, Mugaffar Shāh, 419; *ride* Mugaffar Shāh.  
**Nawā'i**, *ride* Muhammad Sharif.  
**Nawāzish Khān, Sa'dū 'llāh**, 392, 392 n.  
**Nawī**, a poet, 673, 675 n., 676.  
**Nawrang Khān**, 354, 515, 596, 599, 642 n.  
*nawrūz*, or New Year's day, 192, 286 n.  
**Nawrūz Beg Qāqshāl**, 483.  
**Nazar Bahādur**, 404.  
**Nazar Br Uzbak**, 506 (No. 109).  
**Nazar Khān, Gakkhar**, 543 (No. 247).  
**Nazīrī**, the poet, 640, 640 n., 682 n.  
**Nazi Muhammad Khān**, of Balkh, 538.  
 New Year's day, 193, 286.  
*news-writers*, 268, 300.  
*nichā'i-wilā*, 27.  
**Nikkūlī**, a Turkish tribe, 687.  
**Nil Kanth**, of Oṛīā, 571 (No. 318).  
*nīm suēdrū*, or half troopers, 264.  
**Nīmat 'llāh-i Bawwāb**, a kātib, 107.

nine, a favourite number of the Mughuls, 393 n.  
**Niğâb** 'z-Sibyân, a Persian primer, 43 n.  
**Niyâbat Khân**, the rebel, 438, 441; 470, 483.  
**nîyâriya**, 24.  
**Niyâzi Afghâna**, 542.  
**Nigâm**, of Jâlor, 553.  
**Nizâm**, Murteza Khân, Sayyid, 522, 523.  
**Nizâm**, Qâzi, *vide Ghâzi Khân Badakhshî*.  
**Nizâmi**, of Qazwin, 109.  
**Nizâm**, Shaykh, 607.  
**Nizâm** 'd-Din Ahmed, the historian, 463 n., 482, 579, 596.  
**Nizâm** 'd-Din, Ahmed, son of Shâh Muhammed Khân, 581 (No. 341).  
**Nizâm** 'l-Din Aqliyâ, 488.  
**Nizâm** 'l-Din Jâm, 390.  
**Nizâm** 'l-Mulk, Khwâja, 554-5.  
**Nizâm** 'l-Mulk, of Tûs, 653.  
**nugâf**, 503, 666 n.  
**Nuqâtiyya**, a sect, 502, 502 n., 503, 666 n.  
**Nûr Jahân** [Nûr Mahall], 321, 323, 324, 358, 359, 308, 572, 572 n., 573, 474, 575, 576.  
**Nûr Qulij**, 536 (No. 229).  
**Nûram**, 594 (No. 415).  
**Nûri**, a poet, 611, 611 n.  
**Nûrmâma**, title of a poem, 453.  
**Nûr** 'd-Din, Mirzâ, son of Âsaf Khân II, 308, 479.  
**Nûr** 'd-Din Muhammed Naqshbandi, Mirzâ, 322, 686.  
**Nûr** 'd-Din Qarâri, a poet, 468, 468 n., 656, 656 n., 657 n.  
**Nûr** 'd-Din Tarkhân, 408, 501, 611.  
**Nûr** 'llâh Injû, 501.  
**Nûr** 'llâh, Mir, 615.  
**Nûr** 'llâh Qâsim Arsalân, a kâtib, 109.  
**Nûr** 'llâh, Qâzi, 370.  
**Nûr** 'n-Nîsa Begum, wife of Jahângîr, 516, 533 n.  
**Nugrat Yâr Khân Bârha**, 428, 431.  
**Nuzhat** 'l-Arnâb, a gîlistic book, 100, 617.

**O**DAT Singh Bhadauriya, 548.  
 Officers of the Mint, 18, 20, 21, 22.

opium eating, excessive, 410, 417 n.; *vide* drinking.  
 oranges, 73.  
**Ordat Kachhwâha**, 539.  
 ordeals, 214, 215.  
**Pâchtoliya**, a stuff, 574.  
 Pachwariya, a kind of horse, 140.  
**Pâdishâh Khwâja**, 510.  
**Pâdishâh Quli**, 537, 665.  
**Pâdré**, a Portuguese priest, 191.  
**pâgoṣât**, one of Akbar's regulations, 226, 227.  
**Pahâr**, of Jâlor, 553.  
**Pahâr**, Khân Balûch, 377, 593 (No. 407).  
**Pahâr** Singh Bundela, 446, 546.  
**Pahâri** nickname of Prince Murâd, 322.  
**pâhit**, a dish, 62.  
**pahlâkuâna**, or wrestlers, 263.  
**pâlkâr**, 27.  
 painting, art of, 102, 113; discouraged by Islâm, 115; painters of Europe, 103; *vide* Akbar.  
**paisa**, a coin, 32.  
**pâlâs**, a wood, 310.  
**pâlkî** bearers, 264.  
**pân**, 77, 78.  
**Pandau**, a coin, 31, 32.  
**pâniwâr**, 27.  
**paniyâla**, a fruit, 75.  
**panj**, a coin, 31.  
**Panjû**, Shaykh, 607, 685.  
**Pâ'olâ**, a coin, 32.  
**Pâpâ**, the Pope, 191.  
 paper, variegated, invention of, 107.  
**pâras**, stone, 440.  
**Parvez Bânû Begum**, 328.  
**Parî Sâmat**, a magnâwlî, 579.  
**Parichhit Zamindâr**, 552.  
**Parisrâm**, Râja in Jamû, 380.  
**Parmânand Khatri**, 531 (No. 214).  
**Pârsi feasts**, kept by Akbar, 286; *vide* Akbar, Zoroastrians.  
**Partâ** Bundelâ, 546.  
**Partâb**, Rânâ [Rânâ Kikâ], 421, 437, 491, 491 n., 585.  
**parichhâra**, 273.  
**parwârchi**, an officer, 209.  
**Parwiz**, Prince, 323, 324, 329, 337, 358, 367, 533 n.

Parwāndād, a musician, 682 n.  
 Patr Dīs, Rāy Bikramājīt, 486, 523  
 (No. 196).  
 pay, of soldiers, 256, 261, 262, 264, 566 ;  
 of mānqabārā, 257 ; of Ābadia, 259.  
 Paylāmī, a poet, 670, 670 n.  
 Pāyanda Khān, Mughul, 421 (No. 68),  
 584.  
 Pāyanda Muhammed Tarīkhān, Mīrzā,  
 390.  
 payk, or runners, 146 ; *vide post-runners*.  
 payments, how made, 272, 273, 275.  
 Payrawī, of Sāwah, a poet, 670.  
 pensions, 530, 574.  
 perfumes, 78, 79, 79 n., 80, 83.  
 Pertāb, Rāy of Mānkot, 369.  
 Peshrāw Khān, 558 (No. 280).  
 pharbitis, 262.  
 Pharaoh, proverbial in the East, 168 n.,  
 177, 178, 178 n., 190, 190 n.  
 Picha Jān Anaga, 367.  
 pickles, 67.  
 pigeon flying, 310.  
 piles, prevent a man from joining in  
 public worship, 186.  
 pine-apples, 73.  
 pinjor, 26.  
 Pir 'All Beg, 330.  
 Pir Khān, of Jālor, 689.  
 Pir Khān [Pirū], son of Dawlat Khān  
 Lodi, 585.  
 Pir Muhammed, a kātib, 107.  
 Pir Muhammed Khān Shīrwān (Mullā),  
 342 (No. 20), 387 n., 610, 687.  
 Pirzāda, Liwā'ī, a poet and musician,  
 682, 682 n.  
 pīlāl, *vide brass*.  
 pīyār, a fruit, 75.  
 plantain tree, 74.  
 play, at court, 212-3, 209, 315, 316, 374.  
 Poets, of Akbar's reign, 617 ; poets  
 laureate of India, 550, 618 n., 680 ;  
*vide Kabi Rāy, Malik 'ah-Shu'arā*.  
 Vide also the following Poets,  
 mentioned in the Ā'īn : — Āṣafī,  
 Amrī, Anīsī, Aralān, Ashkī, Asīrī,  
 Ātīshī ; Babā Tālib ; Dakhlī Daurī,  
 Dāwālī ; Fayyī (Fayyādī), Fayyī<sup>2</sup>  
 Sarhindī, Fahmī, Fanī, Farebī,  
 Farijī, Fikrī, Fusinī ; Ghayrī,

Ghayrī, Ghazīlī, Ghazawī ;  
 Haydar Ma'āmūdī, Haydarī,  
 Hayratī, Hāletī, Hālī, Hāndānī,  
 Hāshimī, Hayātī, Hāsiq, Hāsūn  
 Marwī, Hāzīl, Hāzīrī ; Imdānī,  
 Ītābī ; Jāmī, Jaṣīb, Judā'ī ; Kāhī,  
 Kalimī, Kāmī, Kāmī Sabewārī,  
 Khusrāwī, Khusrāwī ; Līdāl,  
 Liwā'ī ; Mahwī, Maillī, Makhī,  
 Moshīhī, Masharī, Moshīqī ; Nāṣīr  
 Khusrāwī, Nādirī, Nāmī, Nawī,  
 Nawā'ī, Nasīrī, Nārī ; Payrawī,  
 Payāmī ; Qāidī, Qarārī, Qāsim  
 Arslān, Qāsim Jānābādī, Qāsimī,  
 Qudātī, Rafī'ī, Rahī, Rahī, Razādī,  
 Ruswā'ī ; Sabrī, Ṣāfi (Ṣārafī)  
 Kashmārī, Ṣāfi Sāwajī, Sabūhī,  
 Sāib, Sālihī, Sūfī ; Sāmī, Sandī,  
 Shaykh Sāqī, Saqqā, Sarīghush,  
 Sarmadī, Sāwādī, Shafīq, Shahrī,  
 Shāpārī, Shorī, Shīffā'ī, Shīkobī,  
 Shujā'ī, Sirījā, Sūlpānī ; Taqīyī,  
 Tariqī, Tashbīhī ; Ulfālī, 'Urfī,  
 Waṣīlī, Wafā'ī, Wallī Da'at Beydāzī,  
 Wālihī, Waqāfī, Wuqā'ī.

porters, *vide Darbān*.  
 Portuguese, their missionaries at Akbar's  
 court, 176, 191, 192, 200, 686 ;  
 take pilgrims to Makkah, 181 ; 487,  
 580.  
 post, post-runners, 262 n.  
 Prasuttam Singh Kachhwāhā, 510.  
 Pratāb Singh Kachhwāhā, 581 (No. 336).  
 Pratāb Ujjainiya, 577 n.  
 precious stones, 15, 501, 573 n. ; *vide*  
 diamond, yāqūt.  
 prices of articles, 65 ; of ice, 58, 59 ;  
 of building materials, 232 ; *vide*  
 wages.  
 printing, art of, in India, 106 n.  
 prisoners, how treated, 349.  
 Prithī Chānd Kachhwāhā, 554.  
 Prithī Singh Bundelī, 546.  
 Prophet, the, abused at court, 206.  
 prostitutes, segregated, 201-2.  
 prostration, or sijda, 167, 167 n., 190,  
 201.  
 public works, 232.  
 punkar, 24, 25, 27.  
 Pūrān Mal, of Gidhar, 362, 536 n.

Pûran Mal Kachhwâha, 348.  
 Purbin Khân, a musician, 682.  
 Purukhotam, Rây, a Brâhman, 189, 596.

**Q**ÂBIL, son of 'Atiq, 594 (No. 412).  
**Q**abâl Khân, 484 (137), 581.  
 qâbil, a dish, 62.  
 qadam-i sherîf, or qadam-i mudârak, or  
     footprints of the prophet, 207, 570.  
**Qadir Khân**, Mallü, *vide* Mallü (**Qâdir**  
     Khân).  
**Qadir Qull**, 593 (No. 402).  
**Qâ'îm Khân**, 401, 401 n.  
 qalandarî, a kind of tent, 48, 57.  
 qâliqa, a dish, 64.  
**Qamar Khân**, 497, 542 (No. 243).  
 qamargha, a kind of hunting, 294.  
**Qanbar Be**, 506.  
**Qandâhir Mahall**, 328.  
**Qânnîn**, a medical work, 521.  
**Qâqshâl**, a clan, 399, 399 n.  
**Qarî Bahâdur**, 511 (No. 179).  
**Qarî Bahr**, 581 (No. 345).  
**Qarî Beg Farrâhbegî**, 327.  
**Qarî Khân Turkmân**, 382.  
**Qarî Turke**, 402 n.  
**Qarî Yðenî**, 329.  
**Qarîcha Khân**, 423.  
**Qarîqîlû Turka**, 329.  
**Qarîri**, Nûr' d-Dîn, of Gilân, a poet,  
     184, 656.  
 qardî-nâma, 273.  
**Qarîjâq Khân**, 437, 581.  
 qarîwâls, or hunters, 292, 300.  
**Qarîwâs**, a tribe, 504, 583.  
**Qâsim 'Ali Khân**, 518 (No. 187).  
**Qâsim Arsalân**, Nûr' llâh, a poet, 109,  
     678.  
**Qâsim** [Khân] Bârha, Sayyid, 357, 357 n.,  
     427, 447, 461 (No. 105).  
**Qâsim Beg**, 112, 582 (No. 350), 611.  
**Qâsim Beg Khân**, 410.  
**Qâsimi**, of Mâzandarân, a poet, 679.  
**Qâsim Junabâdi**, Mirzâ, 661.  
**Qâsim-i Kâhi**, a poet, 219, 636.  
**Qâsim Khân**, son of Mir Murâd, 559.  
**Qâsim Khân Kiel**, 491.  
**Qâsim Khân**, Mir Bahr, 412 (No. 59),  
     491, 687.  
**Qâsim Khân-i Sistâni**, 486.

**Qâsim Khvâja**, 571 (No. 316).  
**Qâsim Koh-bar**, a musician, 682.  
**Qâsim Koka**, 463.  
**Qâsim Muhtashim Khân Shaykh**, 552.  
**Qâsim, Mullâ and Mawlâni**, 615.  
**Qâsin Badakhshi**, Mir, 560 (No. 283).  
**Qawim Khân**, 401.  
**Qaydl**, of Shiriz, a poet, 669.  
**qayyârî**, a kind of camphor; *vide*  
     fanârî, 84, 84 n.  
**Qazîq Khân Taklû**, 470, 471, 572.  
**Qâzî**, 278; general character of Qâzîs,  
     279.  
**Qâzî 'Ali**, 452, 596.  
**Qâzî Hasan Qazwîni**, 559 (No. 281).  
**Qâzî Khân-i Badakhshi**, 415, 487.  
**Qâzî Khân Bakshî**, 487, 532 (No. 223).  
**qîma palao**, a dish, 62; **qîma shérâb**, 63.  
 gîrâ, a weight, 37.  
 gîrâk, a title, 429 n.  
**Qiamiya Bânâ**, 686.  
**qîrâq**, a mare, 143.  
 qîrâs, a weight, 37.  
**Qiyâ Khân**, son of Shâh Sâhib Khân, 517  
     (No. 184).  
**Qiyâ Khân Gung**, 366 (No. 33), 484, 517.  
**Qiyâm Khân**, son of Shâh Muhammed-i  
     Qalâti, 478.  
**gûbûz**, a musical instrument, 682.  
**Qûch Beg Humâyûni**, 505.  
**Qudâl**, of Karabalâ, a poet, 672, 672 n.  
 quicksilver, 40; habitually eaten, 439;  
     when called kushta, 633, 633 n.  
**qulîj**, meaning of, 381 n., 561.  
**Qulîj Khân**, 35, 322, 380 (No. 42), 381,  
     381 n., 382.  
**Qulîj' llâh**, 562.  
**qullatayn**, 212.  
**Qundûq Khân**, 517 (No. 181).  
**Qundûr Khân**, 408, 517.  
**qâr**, or collection of weapons; royal flags,  
     etc., 52, 52 n., 116, 293.  
**Quraysh Sultân**, of Kâshghar, 511.  
**qurâ-kâb**, 24.  
**qurâb**, a dish, 63.  
**Qujb' d-Dîn Khân-i Chishti**, Shaykh,  
     556 (No. 275).  
**Qujb' d-Dîn Muhammed Khân**, 197,  
     251, 353 (No. 28).  
**Qujb' d-Dîn** Shaykh, of Jalesar, 200.

Qutb<sup>u</sup> 'd-Din, Sultān of Gujerāt, 560.  
 Qutb<sup>u</sup> Khān Lohānī, 344, 366, 380, 383,  
 395 n., 487; his sons, 586.  
 Qutlugh, meaning of, 477.  
 Qutlugh Qadam Khān, 477 (No. 123).

RABI, a coin, 31, 31 n.  
 Raft<sup>u</sup> Rāfi<sup>u</sup> [Raff<sup>u</sup> 'd-Din Ḥaydar],  
 of Kāshān, a poet, 663, 663 n.  
 Raflqī, 663 n.  
 Raft<sup>u</sup> 'd-Din Ṣafāwī, Mirzā, 590.  
 Rahā<sup>u</sup> Shaykh, a poet, 661, 661 n.  
 rahas, a coin, 29.  
 Rahī, of Nishāpūr, a poet, 680.  
 Rahim Quli, 581 (No. 333).  
 Rahmān Dād, Mirzā, 361.  
 Rahmat Khān, son of Maṣnad-i 'Alī, 557,  
 564 (No. 306).  
 Rahmat<sup>u</sup> 'l-lāh, a singer, 682.  
 Rai Mān, 262 n.  
 Raibārī, a class of Hindus who train  
 camels, 165.  
 Rājā 'Alī of Khāndesh, 516; *vide* 'Alī  
 Khān.  
 Rājāwāt, 462.  
 Rājpūts, Janūha, 354 n.; Kachhwāha,  
*vide* Bihāri Mall; Hādīs, 449;  
 Ranghar, 594; Rāthors, 384, 510;  
*vide* Main, Munj.  
 Rājēsingh, Rāja, Kachhwāha, 509 (No.  
 174).  
 Rājū, Sayyid, of Bāra, 501 (No. 165),  
 502.  
 raksh, a Hindu custom, 193.  
 Rām Chand Bundelī, 533 n., 545 (No.  
 248).  
 Rām Chand Chauhān, 555.  
 Rām Chand Kachhwāha, 555 (No. 268).  
 Rām Chand Kachhwāha, son of Jagannāth, 422.  
 Rāmchand Baghelī, 385, 396, 399, 445  
 (No. 89), 445 n., 446, 581 n.  
 Rām Chandr, Rāja of Khurda, 548 (No.  
 250), 677 n.  
 Rām Dās, the singer, 680 n., 681 n., 682.  
 Rām Dās Diwān, Rāy, 580 (No. 331).  
 Rām Dās Kachhwāha [Rāja Karan],  
 590 (No. 539), 540.  
 Rām Sāh Bundelī, 382, 545.  
 Rāmsāh, Rāja of Gwāliyār, 362, 366.

Rānās of Maiwār, 421, 422; *vide* Partāb  
 Singh, Udai Singh.  
 Rānbās Khān Kambū, 440, 440 n.  
 Rānghar Rājpūts, *vide* Rājpūts.  
 Rāngsen, of Āgra, a musician, 682.  
 Rāshahā<sup>u</sup> 'l-haydī, title of a book, 638 n.  
 rasīf, an acid, 24.  
 Rātan Rāthor, 386.  
 Rātan Singh Sīodiyā, 460.  
 Rāthors, *vide* Rājpūts.  
 rati, a weight, 16 n.  
 Rāwshāniyyās, 35 n., 362, 368, 383.  
 Rāy Bhoj Hādī, 510 (No. 178).  
 Rāy Durgā Sīodiyā, 459 (No. 103).  
 rayhānī, a kind of writing, 105, 106.  
 Rāy Mai Shaykhāwat, 462.  
 Rāy Rāy Singh, 323, 384 (No. 44), 516,  
 594.  
 Rāy Sāl Darbārī, Shaykhāwat, 462 (No.  
 106).  
 Raqā Quli, 556 (No. 274).  
 Raqā<sup>u</sup> I, a poet, 520 n.  
 Raqāwī, 538; — Sayyida, 414; — Khān,  
 a title, 486; *vide* Mūsawī.  
 Raqāwī Khān, Mirzā Mirak, 485 (No. 141).  
 Raqīy<sup>u</sup> 'l-Mulk, 419.  
 rebellion of the Mirzās, 340, 349, 351, 352,  
 404, 406, 419, 432, 433, 443; dates,  
 480 n.  
 refining of gold, 21; of silver, 23.  
 religious views of the Emperor Akbar;  
*vide* Akbar.  
 reporters, 268; *vide* waqī'a-news.  
 revenue, how paid, 13.  
 revolt, military, in Bengal, 340, 375, 376,  
 377, 476.  
 rice, best kinds, 60.  
 riqā<sup>u</sup>, a kind of writing, 106, 107.  
 rīdālā-dār, an officer, 269.  
 ripā, a metal, 42.  
 river tolls, 292.  
 Rīqī<sup>u</sup> 's-Sālāfin, title of a historical  
 work, 472 n.  
 Rīsq<sup>u</sup> 'llāh Khān, *vide* Hakim Rīsq<sup>u</sup> 'llāh.  
 Roz-azfūn, Rāja, 494 n.  
 rubāb, a musical instrument, 682.  
 ruby, a large one, 456.  
 rūkī<sup>u</sup>, a kind of writing, 105.  
 rūl-i fāsiyā, a metal, 41-2.  
 Rūh<sup>u</sup> 'llāh (I), 575.

- ruined towns, 554.  
 Rukn<sup>u</sup> 'd-Din, a poet, 658 n.  
 Rukn<sup>u</sup> 'd-Din, Mahmud Kamāngar,  
     Shaykh, 608.  
 Rukn<sup>u</sup> 'd-Din, Shaykh, 607.  
 Rūmī Khān, Ustād Jalabī, 499 (No. 146).  
 runners, 146.  
 Rūp, a servant of Akbar, 470.  
 Rūp Mukund Sisodiya, 460.  
 Rūp Singh Sisodiya, 460.  
 rupee, raised from 35 to 40 dāma, 243 ;  
     counted, 40 dāma in salaries, 33 ;  
     — of Sher Khān, 33 ; of Akbar, 32,  
     34.  
 Rūpmati, the beautiful dancing girl,  
     473.  
 Rūpī Bairagi Kachhwāha, 473 (No.  
     118).  
 Ruqayyah Begum, daughter of Mirzā  
     Hindal, Akbar's wife, 321, 573.  
 Rustam Khān Dakhni, 334.  
 Rustam, Prince, 686.  
 Rustam Safawi, Mirzā, 323 (No. 9), 329,  
     392 n., 393, 686.  
 Rustam-i Zamān, Shaykh Kabir, 585,  
     586.  
 Ruswī<sup>l</sup>, 664 n.  
 rty, a metallic composition, 42.  
 ru<sup>u</sup>yat, 205.  
 Ryāyat, son of Peshraw Khān, 558.
- SĀ'ĀDAT 'Alī Khān, of Badakshān,  
     472 (No. 117).  
 Sa'ādat Bānū Begum, 686.  
 Sa'ādat Khān, 533, 533 n.  
 Sa'ādat Khān, son of Zafar Khān,  
     589.  
 Sa'ādat Mirzā, 491 (No. 153).  
 Sa'ādu 'llāh, Masihī-i Kairānawī, 613.  
 Sa'ādu 'llāh Nawāzish Khān, 302, 302 n.  
 Sa'ādu 'llāh, Shaykh, 615.  
 Sabal Singh, 543 (No. 245).  
 Sabbat, 22.  
 Sabdal Khān, 485 (No. 129).  
 Sabri, a poet, 652, 652 n.  
 Sabūhī, a poet, 652, 652 n.  
 Sadiq, Mewlānā, 610.  
 Sadiq, Muhammad Khān, 382 (No. 43).  
 Sadr-i 'Irāqī, a kātib, 107.
- Sadr Jahān Muītī, 195, 218, 219, 222 n.,  
     221, 222, 522 (No. 194).  
 Sadr, of Akbar's reign, 278, 278, 280,  
     281, 282, 506, 686 ; Sadr of women,  
     574.  
 Sadr 'd-Din, Qāsi, 614.  
 Sa'd<sup>u</sup> 'd-Din, of Khān, 661 n.  
 Sa'īd<sup>l</sup>, Sayyid, 578, 580.  
 Sa'af Ḥaḍīb Khudāwand Khān Gujrātī,  
     381.  
 Sa'dar Beg, son of Haydar Muhammed  
     Khān, 577 (No. 326).  
 Sa'dar Khān, 577.  
 saffron (za'farān), 39, 452, 525.  
 saffrō, a metallic composition, 42.  
 Safshikan Khān Mirzā Lashkari, 371  
     (formerly Sa'dar Khān).  
 Safshikan Mirzā Safawi, 329.  
 sag, 62.  
 sahāsra, 28.  
 Sāhib Qirān, a title, 358 n.  
 Sāhib-i Zamān, 198 ; vide Imām Mahdi.  
 saheb, a money bag, 14.  
 Sāhī Bhōnala, 547.  
 Sāher<sup>l</sup> 'l-Lisā, title of a book, 673 n.  
 Sa'īd-i Bedākhshī, 450.  
 Sa'īd Khān Bahādur Zafar-jang, 519.  
 Sa'īd Khān-i Chaghtā<sup>l</sup>, 351 (No. 25),  
     362 n., 392, 615.  
 Sa'īd Khān Gakkhar, 507, 508, 533 n.,  
     600.  
 Sa'īd Mewlānā, of Turkistān, 600.  
 Sa'īd-i Toqba<sup>l</sup>, 486.  
 sailors, 290.  
 Sajāwal Khān Sār [Shujā'at Khān], 473.  
 Sakat Singh, 543, 551 (No. 256), 581  
     (No. 342).  
 Sakat Singh, son of Udai Singh, 585.  
 Sakina Bānū Begum, 481, 488.  
 Sakrā, of Maiwār, 585 (No. 366).  
 Salābat Khān, 494 n.  
 Salābat Khān Bārha, 427, 446.  
 Salābat Khān Chirgis, 490.  
 Salābat Khān Lodi, 565.  
 Salābat<sup>l</sup> 'd-Din Sarfi, 656 n.  
 Salām<sup>l</sup> 'llāh, 220, 221.  
 salaries, of women, 46, 683 ; of  
     pensioners, 501 ; of ship-captains,  
     291 ; how paid, 272, 272, 275 ; 251,  
     257, 259, 260, 261, 574, 575.

- Sālik Dīwān, 535.  
 Sālikh Bānū, 401.  
 Sālikh, a poet, 653.  
 Salim-i Chishti, of Fathpūr Sikri, 178, 277 n., 322, 441, 530, 552, 556, 580, 608, 609, 615.  
 Salim Khān Afghān, 458.  
 Salim, Khān Kākar, 482 (No. 182).  
 Salim Khān Sirmur, 482.  
 Salim, Prince, *vide* Jahangir.  
 Salim Quli, 594 (No. 257).  
 Salim Shāh, 332, 351, 507; *vide* Islem Shāh.  
 Salima Khānum, 489.  
 Salima Sultān Begum, 207, 321, 331, 345, 489.  
 salīmī, a coin, 31.  
 Salīmān of Sāwah, a poet, 107 n.  
 salōn, 21, 26, 27, 39.  
 salt, manufacture of, 525, 525 n.; an antidote against drunkenness, 635 n.  
 Saltān Dēoda, of Sarohi, 384, 385, 385 n., 461.  
 saltpetre, 58.  
 salutations, at court, 167.  
 Samānjī Khān, 458 (No. 130).  
 Samānjī Khān Qurghājī, 489 (No. 147).  
 Samarqandī, Mir, 589.  
 Samī'a Begam, 464.  
 Samīrī, a poet, 673, 673 n.  
 Samādī 'd-Dawla, 494 n.  
 Samādī 'd-Dawla, son of Mir Husān Injū, 501.  
 Sandabīl, title of a book, 617.  
 sande, or grants, 269, 270; how sealed, 273.  
 Sanā'ī, 619 n., 634.  
 sanbīsā, a dish, 63.  
 sand for strewing on paper, 107.  
 sandalī, 318, 319, 358 n.  
 sandalwood, 87.  
 Sarac. has. a family of Amarkot, 361.  
 Sāṅga, the Pūwar, 594 (No. 411).  
 Saṅgrām, of Kharakpūr, 382, 494, 494 n., 536 n.  
 Saṅgrām, Akbar's favourite gun, 123.  
 Sānī Khān, of Hirāt, 531 (No. 216).  
 sanj, or cymbal, 63.  
 Sanjar, of Kāshān, 665, 665 r.  
 Sanjar, Mirzā, son of Khīr Khān Hasārd, 533 n.  
 Sanjar Ṣafawi, Mirzā, son of Sultān Husayn Mirzā, 327, 555 (No. 273).  
 Sānkā, Rānā, 475.  
 Sanskrit, translations from 110, 112, 209; names of the sun, 210, 212.  
 sasūjī (asūjī), a kind of horse, 140, 140 n.  
 Sāwal Singh Bundell, 546.  
 Sanwaldār Jādon, 592 (No. 396).  
 saqāñdāma, 280.  
 Sāqī, Shaykh, 662, 662 n., 663.  
 saqāñdāma, a class of poems, by Sanā'ī, 634 n.; by Shikobī, 646 n.; by Muhammed Ḥāfi, 669 n.  
 haqqā, a poet, 651 n.  
 sarāpāra, 57.  
 Sarbuland Khār, 569.  
 Sardār Khān, Mirzā 'Abū'l-lāh, 346, 523, 551.  
 Sarfarāz Khān, 541 (No. 257).  
 Sarfī (Sayraffī), a poet, 651; a Sāwah, 656, 656 n.  
 sar-khaṭ, 39, 271, 273.  
 Sarikhush, the poet, 263 n.  
 Sarmadi Afghān, 384.  
 Sarmadi, of Isfahān, 677, 677 n.  
 sarmandel, a musical instrument, 681.  
 Sarmast Khān, 585 (No. 362).  
 Sarod Khān, of Gwālyār, a singer, 681.  
 Satr Sāl Bundell, 546.  
 Satr Sāl Kachhwāha, 461.  
 Satr Sāl Rātor, 386.  
 Sattīs, a tribe, 577 n.  
 Saturn, or Zubāl, 211 n.  
 Sawādī, a poet, 660 n.  
 Sāwādī, a historical work, 331 n., 460 n.  
 Sāwādī 'l-illām, title of a book, 619.  
 ḥāya-bān, a royal ensign, 52.  
 Sayf 'Alī Beg, 330.  
 Sayf Khān Bārha, 427, 435.  
 Sayf Khān Koku, 375 (No. 38), 376.  
 Sayf 'd-Dīn Husayn 'Alī Khān Bārha, 428.  
 Sayf 'd-Dīn-i Ṣaiawī, 329.  
 Sayf 'l-lāh, Mirzā, son of Qulij Khān, 35 n., 561 (No. 292).  
 Sayf 'l-Mulūk, Shāh Muhammed, 524.  
 Sayīl, a poet, 650 n.

- Sayrafi, a mint officer, 1b.  
 Sayrafi, a poet, 652 n.; *vide* Şerfi.  
 Sayrghâlîs, or rent-free land, 271, 278, 280, 281.  
 Sayyids of Amrohab, 426; 'Arabshâhi, 423; of Bârha, 357, 425; of Buhârî, 454, 457; of Gelistâna, 637 n.; of Injû, 499; of İtâwa, 510; of Mânlâpûr, 426; of Mûsâwi, 414; of Rağawi, 414, 538; Salâmi, of Shirâz, 500, 570; Tabâtiâbî, 663 n.; of Tirmizi, 578.  
 science, how divided, 289 n.  
 sealing-w. x, how made, 274.  
 seals, imperial, 46, 54.  
 sects, *vide* Khvâjâs; Mağhrîyâ; Mahdawîs, Mahmûdis, Nuqtâwîs, R. vshânis, Sumanîs, Umanâs, Wâhidîs.  
 Shâd Khân, 538.  
 Shâd Khân, Mirzâ Shâdmân, 345, 346, 537 (No. 233).  
 Shâdi Be, 506.  
 Shâdi Bo Uzbak, 585 (No. 367).  
 Shâdi Beg Shujâ'at Khân, 538.  
 Shâdi Khân Afghân, 335.  
 Shâdi Khân Shâdi Beg, 506.  
 Shâdi Shâh, *vide* Muhammad Qâsim.  
 Shâdmân Pakhlîwâl, 563.  
 Shâfiî, Mirzâ, 453.  
 Shafiq, name of a writer, 550 n.  
 Shâh, a title, 358, 358 n.  
 Shâh Abû Turâb, 207.  
 Shâh Abû 'l-Mâ'âli, Mir, 325, 339, 395 n., 488.  
 Shâh 'Âlam Aḥmadâbâdi, 617.  
 Shâh 'Ali Nizâm Shâh, 357.  
 Shâh Beg Arghûn (under Bâbar), 325.  
 Shâh Beg Arghûn, son of Zû 'l-Nûn Arghûn, 390.  
 Shâh Beg Khân, *vide* Khân Dawrân.  
 Shâh Beg Khân Arghûn, 328.  
 Shâh Beg Khân Badakhshi, 490 (No. 148).  
 Shâh Budâgh Khân, 402 (No. 52), 414.  
 Shâh Fâna'i, son of Mir Najâfi, 471 (No. 115).  
 Shâh 'Ukhrâ 'l-İñîn Mûsâwi, Na-jâbat Khân, 445 (No. 88).  
 Shâh Fâthî 'l-lâh, 418 n.  
 Shâh Ghâzi Khân, 491 (No. 155), 498.  
 Shâh Husayn Arghûn, Mirzâ, 390, 465.  
 Shâh Jahângîr, *vide* Hâshmi.  
 Shâh Khalî, *vide* Khalî, Shâh.  
 Shâh Mahmûd, of Nishâpûr, a kâtib, 109.  
 Shâh Malik, Mir, 517.  
 Shâh Mançûr, Khvâjâ, of Shirâz, 35 n., 355, 475 (No. 122).  
 Shâh, Mawlânâ, of Mashhad, a kâtib, 107.  
 Shâh Mirzâ, 343, 513, 514.  
 Shâh Muhammad, son of Maṣnad-i 'Ali, 592 (No. 396).  
 Shâh Muhammad, son of Quraysh Sultân, 511, 569 (No. 310).  
 Shâh Muhammad Gakkhar, 561 (No. 332).  
 Shâh Muhammad Khân Qâsiî, 448 (No. 96), 449.  
 Shâh Muhammad, Mawlânâ, 112, 600, 610.  
 Shâh Muhammad, Mirzâ, *vide* Ghaznîn Khân, 410.  
 Shâh Muhammad, Mullâ, 218.  
 Shâh Quli Khân Nâranji, 536 (No. 231), 665.  
 Shâh Quli Mahram-i Bahârî, 387 (No. 45).  
 Shâh Quli Şâlibat Khân, 498.  
 Shâh Sultân, Mirzâ, 488 n.  
 shâlik (cherries), 69; *vide* gilâs.  
 Shâham Âghâ, 489.  
 Shâham Beg, 335.  
 Shâham Khân Jâlîir, 450 (No. 97).  
 Shahâmat Khân Bârha, 428.  
 Shâhbâz Khân, son of Sharif Amir 'Umarâ, 563.  
 Shâhbâz Khân-i Kambû, 197, 252, 344, 347, 365, 383, 436 (No. 80), 466.  
 shâlî, a kind of silver, 23, 39.  
 Shâbjahân [Prince Khurram], 323, 324, 328, 329, 358, 358 n., 359; abolishes the prostration, 223 n.  
 Shahnawâz Khân, Mirzâ İrich, 360, 361, 575.  
 Shahnawâz Khân-i Şafawi, 361, 527, 527 n.  
 Shahri, a poet, 468.  
 Shâhrûjh Dantârî, 561 (No. 392).  
 Shâhrûjh, Mirzâ, son of Mirzâ İbrahim Badakhshi, 321; 326 (No. 7); his children, 326, 327; 413, 413 n.; 593.

Shāhrūjī, son of Mirzā Rustam Ṣafawi, 329.  
 Shāhryār, Prince, 324, 574.  
 Shāhū-khayl Afghān, 564.  
 Shāhzāda Khānum, Akbar's daughter, 321.  
 Shāista Khān, Mirzā Abū Tālib, 575, 576.  
 Shājāwal Khān Sūr, 473.  
 Shāmātū 'n-Nābi, title of a work, 614.  
 Shāmlū, a tribe of Turkmans, 648 n.  
 shāmāz, an ensign, 52, 52 n.  
 shāmeherbāz, 262.  
 Shams-i Bujhārī, 590.  
 Shamsi, Mirzā, *vide* Jahāngir Qull Khān.  
 Shamsu 'd-Dīn Bāyasanghur, a kātib, 107.  
 Shamsu 'd-Dīn Chak, 686.  
 Shamsu 'd-Dīn, Ḥakimu 'l-Mulk, 611.  
 Shamsu 'd-Dīn Khāfi Khwāja, 452, 469, 493 (No. 169), 494, 550.  
 Shamsu 'd-Dīn-i Khaṭā'ī, a kātib, 107.  
 Shamsu 'd-Dīn, of Kirmān, a kātib, 109.  
 shāmīyāz, an awning, 57.  
 Shankal Beg Tarikhān, 389.  
 Shāpūr, Khwāja, 572, 576.  
 Sharaf, of Nishāpūr, a musician, 682 n.  
 Sharaf, of Yazd, an engraver, 55.  
 Sharaf Beg, of Shirāz, 576 (No. 321).  
 Sharafu 'd-Dīn Husayn, Mirzā, 339 (No. 17), 340, 348, 375, 377.  
 Sharfu 'd-Dīn, Mir, 570.  
 Sharfu 'd-Dīn, Shaykh, Munair, a saint, 50.  
 Sharif, Amiru 'l-Umarī, son of Khwāja 'Abdu 'ṣ-ṣamad, 582 (No. 331).  
 Sharif-i Āmulī, Mir, 183, 219, 502 (No. 166), 502 n., 503, 504, 660 n.  
 Sharif Khān, 415 (No. 63).  
 Sharif, Mir, of Kolāb, 593 (No. 406).  
 Sharif, Mir, son of Mir Fathu 'llāh, 609.  
 Sharif, Mirzā, son of Mirzā 'Alā'u 'l-Dīn, 588 (No. 372).  
 Sharif-i Sarmadi, 581 (No. 344), 660 n., 677, 677 n.  
 Sharf Wuqū'ī, a poet, 660, 660 n.  
 shāntī, 213.  
 shawīx, 96, 97.  
 Shaybāni, a tribe, 335, 347.  
 Shaybāni Khān Uzbak, 389, 390.  
 Shaykh Husayn, an engraver, 55.

Shaykh Husayn, Mawīānā, 610.  
 Shaykh Mir, 494 n.  
 Shaykhāwat Kachhā-khā, 554.  
 Shaykh-zāda-yi Suhrawardi, 106.  
 Sher Afkan, son of Sayf Koka, 584 (No. 355).  
 Sher Afkan Khān Humāyūnī, 505.  
 Sher Aflān Khān Istajlī, first kustād of Nūr Jahān, 557, 591.  
 Sher 'Alī Kāmrānī, 423.  
 Sher Beg Yasawulbāshī, 581 (No. 334).  
 Sher Khān, son of I'timād Khān Gujrātī, 420.  
 Sher Khān Fūlādī, 343, 419, 420, 433, 447, 515.  
 Sher Khān Mughul, 554 (No. 263).  
 Sher Khwāja, 510 (No. 176).  
 Sher Muḥammad, 591 (No. 393).  
 Sher Muḥammad Diwāna, 332, 373, 441, 591.  
 Sher Shāh, son of 'Adil Mubāriz Khān, 450.  
 Sher Shāh Sūr, called by Mughul Historians Sher Khān, 347 n.; his army reforms, 232; confers lands, 266 n., 281; 362, 466, 473, 507, 564, 566.  
 Sher Zānān Bārha, 428, 430.  
 Sherzād, son of 'Abdu 'l-Maṭlab Khān, 442.  
 Sherzād Khān Bahādūr, 578.  
 Sheri, a poet, 112, 207, 212, 214, 679, 679 n.  
 Sheroya Khān, 505 (No. 168).  
 Sherulīgh, 589.  
 Shi'ah, 360; how treated by Sunnis, 439; may abuse their religion, *vide* taqīyya.  
 Shīfā'ī, a writer, 612.  
 Shīhāb-i Badākhsī, 538.  
 Shīhāb Khān, of Gwālyār, a singer, 681.  
 Shīhāb Khān, Hāji, 401.  
 Shīhābū 'd-Dīn Ahmēd Khān, or Shīhāb Khān, 332 (No. 26), 479, 660 n.  
 Shikebi, Mullā, a poet, 656 n., 646, 646 n.  
 Shimāl Khān Chela, 452 (No. 154), 331.  
 ships, 280, 290, 291.  
 shirkirinj, 62.  
 Shirwāni Afghāns, 687.  
 shusha, a calligraphical term, 103 n.

- Shujā Beg Arghūn, *vide* Shāh Beg.  
 Shujā<sup>t</sup>, Mirzā, Najābat Khān Badaīshī,  
     326.  
 Shujā<sup>t</sup>at Khān, *vide* 'Abd 'Ilāh Khān  
     Uzbak.  
 Shujā<sup>t</sup>at Khān, Muqim-i 'Arab, 400  
     (No. 51), 401.  
 Shujā<sup>t</sup>at Khān Shādi Beg, 538.  
 Shujā<sup>t</sup>at Khān, Shaykh Kabir, 585,  
     585 n., 586, 587, 588.  
 Shujā<sup>t</sup>at Khān Nūr, 473, 473 n.  
 Shujā<sup>t</sup>i, a poot, 612.  
 Shujā<sup>t</sup>i Kābul Asad Khān, 476 n.  
 Shujāwal Khān Afghār, 496.  
 Shukr<sup>a</sup> 'Ilāh [Zafar Khān], son of Zayn  
     Khān Koka, 309, 588 (No. 373), 589.  
 Shukr<sup>a</sup> 'n-Nisā Begum, Akbar's daughter,  
     321.  
 skilla, a dish, 82.  
 sijda, or prostration, 167, 190, 201, 488 ;  
     continued by Jahāngīr, 222 n. ;  
     abolished by Shāhjehān, 223 n.  
 sijjī, 25 n.  
 Sikandar Dūtānl, 567.  
 Sikandar Khān Sūr, 335, 394 n., 395,  
     395 n.  
 Sikandar Mirzā, 513, 514.  
 sktachī, 22.  
 sildras (storax), 87.  
 Sildoz, a Chaghtā<sup>t</sup>i clan, 481.  
 Silhadī Kachhwāha, 555 (No. 267).  
 silver, 23, 26, 27, 32, 38, 39, 43, 44, 45.  
 sim-i sukhī, a metallic composition, 42.  
 sing, a brass horn, 53.  
 Singram, *vide* Sangram.  
 Sipahdār Khān, 566.  
 sīpānd, wild rue, 146 n., 647 n.  
 sirājī, of Irāshān, a poet, 639 n.  
 Siri Sāf, a kind of cloth, 100.  
 Sirs tree, used in medicine, 164.  
 sitā<sup>t</sup>, 21.  
 sitting, modes of, 168 n., 169.  
 Sivrit, a Hindū festival, 210.  
 Siwā Rām, 538.  
 Siyāk-gosh, 301.  
 Sojā Kachhwāha, 349.  
 soldiers, their pay, 258, 261, 374 n. ;  
     fined, 275.  
 sounds, nature of, 104.  
 Soz o Gudāz, a Maqnawī, 675 n.
- specific gravity, 42 ; of woods, 237.  
 species, 67.  
 Srīgān Khān, a singer, 681.  
 Sri Rām, son of Gajpatī of Bihār, 437,  
     466.  
 Stewart's History of Bengal, 340, 398 n.,  
     400 n., 437 n.  
 stitche, different kinds of, 95 n.  
 storax, *vide* sildras.  
 stuffs, 96, 97, 685.  
 ḫibas, two officers appointed to each, 466.  
 Subhān Khān, a singer, 681.  
 Subhān Qu'lī Khān, of Buġāhrā, 589.  
 Subhān Qu'lī Turk, 415.  
 Subhān Singh Bundelā, 546.  
 Sufī shāhib, meaning of, 659 n.  
 ḫāyān, fast days at court, 61, 64.  
 sugandh gūgalā (borellium), 87.  
 sugarcane, cultivation of, 73.  
 Suhayl Khān Habshi, 356.  
 Suhā Dev Bundelā, 546.  
 Suhrāb Khān, 454.  
 Suhrāb Turkmān, 516.  
 suki, a coin, 32.  
 Sulaymān (Solomon), king of the Jews,  
     319, 623, 623 n., 632, 633 n.  
 Sulaymān Karīnī, king of Bengal, 179,  
     179 n., 334, 358 n., 395, 471, 472,  
     564 ; his death, 472, 472 n., 685.  
 Sulaymān Khwāja, 608.  
 Sulaymān Lohānī, Khwāja, 586.  
 Sulaymān Mankilī, 400.  
 Sulaymān, Mirzā, son of Khān Mirzā,  
     324 (No. 5), 325, 326, 338.  
 Sulaymān Shāzī, Khwāja, 283, 577  
     (No. 327).  
 Sulaymān, Sultān, of Badaīshān, 487.  
 ḫulh-i kw'l, or toleration, 497 n.  
 sulphur, 26, 41.  
 gulz, a kind of writing, 106.  
 Sultān, nom-de-plume of several poets,  
     337.  
 Sultān Ādam Gakkhar, *vide* Ādam.  
 Sultān 'Ali, Khwājālī, *vide* Afsal Khān.  
 Sultān 'Ali, of Mashhad, a kātib, 106,  
     108 n.  
 Sultān 'Ali, of Qāyīn, a kātib, 108.  
 Sultān Beg'm, 489.  
 Sultān Doorah, *vide* Saltān Dooda.  
 Sultān Hāfiẓ Husayn, a musician, 682.

- Sultān Hāshim, a musician, 682.  
 Sultān Husayn Jalāir, 332, 417, 451.  
 Sultān Husayn, of Khujand, 109.  
 Sultān Husayn Mirzā, 311.  
 Sultān Ibrāhim, of Awba, 482, 602.  
 Sultān Khānum, Akbar's daughter, 516.  
 Sultān Khwāja, 'Abd' 'l-'Azīm, 214, 219, 220, 270, 282, 284, 466 (No. 108), 467, 686.  
 Sultān Mahmūd, of Badakhshān, 324, 596.  
 Sultān Mahmūd Mirzā, 324.  
 Sultān Muhammād-i Khandān, 108.  
 Sultān Muhammād, Mungīf Khān, 532.  
 Sultān Muhammād Nūr, a kātib, 108.  
 Sultān Sārang Gakkhar, 507, 544.  
 Sultān, Shaykh, of Thanesar, 110-11.  
 Sultān Tatār Gakkhar, 507.  
 Sultān 'n-Niṣā Begum, 323.  
 sumanis, a scot in Sindh, 188, 188 n.  
 sumnā, a coin, 31.  
 sun, worshipped by Akbar, 209, 210, 211; honoured by Jahāngīr, 222 n.  
 Sundar, of Orijā, 594 (No. 414).  
 Sūr Dās, a singer, 681 n., 682.  
 Sūr Dās Kachhwāha, 435.  
 Sūr Singh Rājhor, 386.  
 sūrajkrānt, a stone, 50.  
*Sārat-o Ma'ānī* (Form and Ideal), title of a Magnawī, 670 n.  
 Surjan Hāqā, Rāy, 449 (No. 96), 482.  
 surgh, a weight, 16, 16 n.  
*surz-yi Sulayymānī*, a Persian dictionary, 584.  
 surnd, a trumpet, 53.  
 suttee, 363, 675 n., 681 n.  
 swelling, a disease peculiar to Bhakkar, 464.
- T**ABĀNCHA, a fighting elephant, 520.  
 Tabaqāt-i Akbarī, chronology of, 460 n.  
 tabīdi, 252.  
 tabri, a dirham, 37.  
*Tafrih 'l-'Imārat*, title of a work, 378.  
*Tafsīr-i Ma'ānī*, 590.  
 Tāhir Beg, son of Khān-i Kalān, 569 (No. 312).  
 Tāhir Khān, Mir Farīghat, 448 (No. 94), 603.  
 Tāhir Muhammād, Khwāja, 468, 688.
- Tāhi-i Mūsawi, Mir, 538 (No. 236).  
 Tāhir, son of Sayf 'l-Mulūk, 526 (No. 201), 593.  
 Tahmās Mirzā Ṣafāwī, 328.  
 Tahmāsp, Shāh, of Persia, 448, 449, 468; dies, 187.  
 Tahmūras, son of Prince Dānyāl, 322, 323.  
 Taḥwīldār, an officer, 4.  
*ta'iṣatiyān*, 252.  
 Tāj Bibl, vide Mumtāz Mahall.  
 Tāj Khān, 508.  
 Tāj Khān Ghori, 344.  
 Tāj Khān Khatriya, 593 (No. 404).  
 Tāj-i Salmānī, a kātib, 107.  
 Tājak, a work on Astronomy, 112.  
 Tājū 'd-Dīn, Shaykh, of Dihli, 190.  
 Takaltu Khān, 517.  
*takuzchiya*, a kind of coat, 94, 653, 653 n.  
 Takhta Beg-i Kābulī, 523 (No. 195).  
 taklīf, 205.  
 Taklū, a Qizilbāsh tribe, 470.  
 takwīn, 205.  
*takya-namads*, 57.  
*ta'līq*, a kind of writing, 107.  
*ta'līqa*, 259, 265, 269, 271, 272.  
*ṭalīqūn*, a metallic composition, 42.  
*tamghā*, 198.  
 Tamkin, an engraver, 55; — a wrong reading for Namakin, vide Abul Qāsim Namakin.  
 tangdr, 27.  
 tānghan, a pony, 140.  
 tānk, a weight, 16, 16 n.  
 Tānsen, the singer [Tansain, Tānsin], 445, 531, 681, 682 n.  
 Tāntarang Khān, a singer, 681.  
 Taqī, or Taqiyā, Mullā, of Shustar, 218, 219, 584 (No. 352).  
 Taqī, Mir, son of Mir Fatḥ 'llāh, 609.  
 Taqī Muhammād, 584.  
 Taqiyā, of Balbān, 584.  
*taqīyya*, practised by Shi'ahs, 360.  
*tarafdar*, 300, 300 n.  
 Tarbiyat Khān, 401.  
 Tardī Beg Khān, 334 (No. 12), 335, 400.  
 Tardī Khān, son of Qiyā Khān, 367, 458 (No. 101).  
 tārī, or toddy, 73.  
 Tārikh-i Alfi, 113, 113 n., 498.

- Tarikh-i Ilâhi*, or Akbar's Divine Era, 203.
- Tarikh-i Khân Jahân Lodî*, 569.
- Târikh-i Maçümî*, 464 n., 465 n., 548.
- Târikh-i Rashîdî*, a historical work, 511, 512 n.
- Tarikh-i Sindh* (*Maçümî*), 370.
- Târikî*, a tribe, 523.
- Tariqi*, a poet, 667 n.
- Tarkhân*, a title, 393; conferred by Akbar, 611.
- Tarkhân Diwâna*, 377.
- tarkul*, a tree, 75.
- tarri*, a fruit, 75.
- Tarson*, Mullâ, of *Badaikhshân*, 220.
- Tarson Khân*, 364 (No. 32), 365.
- Tâsh Beg, of Qipchâq, a musician, 682.
- Tâsh Beg Khân Mughul, 508 (No. 172).
- Tashbîhi, of Kâshân, a poet, 532, 666.
- taşkîha*, 259.
- tarîm*, a kind of salutation, 166, 167.
- tassîj*, a weight, 37.
- Tatâr Gakkhar, Sultân, 507.
- Tâtâr Khân, of *Khurâsan*, 468 (No. 111).
- Tâtâr Sultân, of Persia, 572.
- Tâtârs, worship the sun, 220.
- Tauhid-i Ilâhi*, name of Akbar's religion, 211.
- taurîjî*, army accounts, 270.
- taurîqî*, a kind of writing, 106, 107.
- taxes, 285, 475; on marriages, 288; on horses imported, 225.
- târi*, a kind of horse, 243.
- Tazkirât' l-Umarâ*, a historical work, 497 n.
- ten per tax, 285.
- Terry's Voyage to East India, 689.
- thâna*, meaning of, 369 n.
- thâli*, 62.
- tiger hunting, 293.
- Tihanpûris*, a clan, 426, 428, 429.
- Tilüksî Kachhwâha, 435.
- tilka*, 262.
- timber, kinds of, 238, 237.
- Timûr, 389, 395, 512.
- Timur and Napoleon I, 686 n.
- Timûr-i Bidâkhshi*, 531.
- Timûr Khân Yakka, 531 (No. 215).
- Timuride, 513.
- tin*, 43, 43 n.
- titles, 250, 251, 262, 328, 350, 353, 358, 358 n., 361, 393, 398, 398 n., 399 n., 422, 453 n., 494 n., 565, 611; of *Afghâns*, 564; *vide Tarkhân*, Shâh, Sultân, Farzand, Mir Sâmân, Mir Shab, Mir Manzil, Mir Rubâ'i.
- Todar Mal Khatrî, Râja, 33, 353, 364, 373, 376 (No. 39), 377, 407, 414, 414 n., 477; his birthplace, 687.
- toddy, *vide târi*.
- Tolak Khân Qûchin, 492 (No. 158), 493.
- toleration, 407 n.
- tolls, river tolls, 292.
- Toqâbâ'i*, a Chaghtâ'i clan, 480.
- translations from Sanskrit into Persian, 110, 111, 200.
- transmigration of souls, 188 n.
- Treasuries, 12, 14, 15.
- Tribes, *vide Afzîdi*, Afshâr, Arghûn, Arlât, Awân, Behârlü, Bakhtyâr, Barlâs, Betani, Bhadauriâhs, Bhûgiâl Gakkhar, Chibh Dhunds, Dilahzâk, Duldai, Gakkhar, Gharbah Khayl, Gharjah, Gurji, Hasârah, Ighur (Uigur), Jalâir, Janjuâh, Jhâriah, Jodrah, Kâjar, Kâkar, Kâthi, Khânzâdah, Khatars, Koh-tars, Kohber, Lohâni, Mehmand, Mâji, Maidâni, Main, Mangarâl, Mâwi, Miyânah, Nikallü, Niyâzi, Qarâqoinlü, Qarlygh, Sandaha, Sattî, Shâhû-Khayl, Shaibâni, Shâmlü, Shirwâni, Sildoz, Taklü, Târiki, Tâlär, Toqâbâi, Turbatî, Turk, Ustajîü, Uzbek, Yusufzai, Zulqadr; *vide Râjpûts*.
- Tûi Muhammad Qaqshâl, 689.
- Tuzâ-i-begî*, an office, 288.
- Tulsi Dâs Jâdon, 564 (No. 305).
- tumanloq*, a royal standard, 52.
- tuguz*, or nine, a favourite number of the Mughuls, 393 n.
- Turbatî*, name of a tribe, 373.
- turki*, a kind of horse, 243, 244.
- Turks, their character, 609.

**UCHLÂ** Kachhwâha, 435, 436.  
*üdd*, *vide aloes*.  
 Údai Singh, son of Jaymal, 472.

Údai Singh, Moth Rája, of Jodhpur, 323, 474 (No. 121), 475.  
 Údai Singh, Ráná of Mewár, 349, 379, 398, 585.  
 Ugar Sen Kachhwáha, 461.  
 Uigur, *vide* Ighur.  
 Ujjainiya Rája, of Bihár, 577 n.  
 Ulfati, a poet, 35 n., 381 n.  
 Ulugh Beg, son of Mirzá Sultán, 334.  
 Ulugh Khán Habshi, 483 (No. 135).  
 Ulugh Mirzá, 513, 514.  
 Umaná, a sect, 502, 502 n.  
 'Umar bin Hubayrah, 37.  
 'Umar, the Khalifá, 36, 37.  
 'Umar Shaykh Mirzá, son of Timur, 311, 513, 616.  
 umard-i kubár, 250.  
 Umm Kulsum Begum, 489.  
 upla, or cow dung, 21.  
 Urdú-begí, armed women, 47.  
 Urdu language, 378.  
 Ursí of Shiráz, the poet, 469, 639, 639 n., 650 n.  
 'Usmán, son of Bahádur Khán Qúrbegí, 535.  
 'Usmán Loháni Khwája, 382, 363, 586, 587, 588.  
 Usta Dost, a singer, 681.  
 Ustá Muhammad Amin, 682.  
 Ustá Muhammad Husayn, 682.  
 Ustá Sháh Muhammad, 682.  
 Ustá Yúsuf, 682.  
 Ustad Jalabi, *vide* Rúmí Khán.  
 Ustad Mirzá 'Ali Fáthagi, a singer, 682 n.  
 Ustajlü, a tribe, 687.  
 Uwaya, Sultán, 325.  
 üymäq (aimäq), 402 n., 413 n.  
 Uzbaks, 327.  
 uzw, an imperial seal, 54.

VAKÍLS, of Akbar's reign, 595.  
 Vaqári, a poet, 392.  
 Vazír Khán Harawi, 379 (No. 41), 385.  
 Vazírs, of Akbar's reign, 595.  
 vegetables, 66.  
 voracity, 526.  
 vowel-signs of the Arabic language, 105.

WAFA'Í, of Isfahán, a poet, 662.  
 wages of labourers, 233; of sailors, 291.  
 Wahdat 'Alí Rawsháni, 452.  
 Wáhidíyya, a sect, 502.  
 Waisí, Khwája, Díwán, 470, 516.  
 Wajíh 'd-Dín, Shaykh, of Gujrát, 437, 499, 509, 607.  
 Wakil, *vide* Vakil.  
 Wálá-jáh, Prince, 527 n.  
 Wali Beg, 584 (No. 359).  
 Wali Beg Zu 'l-Qadr, 348.  
 Wali Dasht Bayázi, a poet, 646 n.  
 Wali Khán Loháni, 586, 587, 588.  
 Wall, Mirzá, 323.  
 Wálihl, a poet, 664 n.  
 Waqári, *vide* Vaqári.  
 wáqí'a-nawí, or news writer, 268, 268 n.  
 Waqári-i Bábári, History of Babar's reign, 355.  
 wardrobe, the imperial, 93, 97.  
 Waqí, a poet, 576.  
 water, drunk at court, 57, 58; — of life, 57, 625 n.  
 waterfowl, 307.  
 wax representation of the birth of Christ, 203, 686.  
 wažifa, or allowances, 278.  
 Wazír Beg Jamíl, 527 (No. 200); *vide* Vazír.  
 weapons, list of, 117.  
 weavers, 57, 94.  
 weighing of the king, etc., 276, 277; — of distinguished men, 682 n.  
 weights, 16 n., 37; *vide* bábaghúri; 93; — of Kashmir, 90, 370.  
 wine, drunk at court, 207; *vide* drinking.  
 women, how many a Muhammad may marry, 182; 45; armed, 47 (*vide* Urdú-begí); perfect, 49; of Persia, India, and Transoxanía, compared, 346; how treated in the harem, 389; — literary, *vide* Makhfí.  
 wood, price of, 233.  
 wrestlers, 263.  
 writing, art of, 102.  
 Wuqūf, of Nishápur, a poet, 660.

YÁBL, a horse, 243.  
 yád-dákh, 259, 269.

Yādgār 'Alī Sūlṭān Tālibī, 578.  
 Yādgār Hālālī, a poet, 664, 664 n.  
 Yādgār Husayn, 484, 581 (No. 338).  
 Yādgār, Khvāja, 561.  
 Yādgār Razawi, 370, 371.  
 Yahyā, of Kāshān, a poet, 631 n.  
 Yahyā, Khvāja, of Sabzwār, 670 n.  
 Yahyā, Mir, a kātib, 106.  
 Yahyā Qazwīnī, Mir, 496.  
 yak-hād, 262.  
 yaqūnī, a dish, 63.  
 yamānī, a dirham, 37.  
 Yamin' 'd-Dawla Aṣaf-jāh, 575; *vide* Aṣaf Khān (IV).  
 Ya'qūb Beg, son of Shāh Beg Khān Daurān, 410.  
 Ya'qūb Beg Chaghtā'ī, 351.  
 Ya'qūb Bukhārī Sayyid, 435.  
 Ya'qūb Chak, 535.  
 Ya'qūb, Qāzī, 183.  
 Ya'qūb Ṣarfi Shaykh of Kashmīr, 191, 535, 615, 651.  
 yāqūt, a stone, 573 n.  
 Yāqūt, invents the *naskh* writing, 106.  
 Yār Beg, 564.  
 Yār Muḥammad, Mir, of Ghaznī, 337.  
 Yār Muḥammad, son of Ṣādiq Khān, 561 (No. 288).  
 Yārāq Khān [Burāq Khān ?], 512, 689.  
 yasal, 169.  
 Yatīm Bahādur, 524.  
 Yazid, 37.  
 Yol Qulli Anīsī, a poet, 648, 648 n.  
 yulma, a dish, 63.  
 Yūnān Beg, 585 (No. 369).  
 Yūsuf, son of 'Umar, 37.  
 Yūsuf (Joseph), 628 n., 644 n.  
 Yūsuf Beg Chaghtā'ī, 351.  
 Yūsuf Harken, Shaykh, 608.  
 Yūsuf-i Kashmīrī, 591 (No. 388).  
 Yūsuf Khān, son of Husayn Khān Tukriya, 403, 687.  
 Yūsuf Khān Chak, of Kashmīr, 534 (No. 228).  
 Yūsuf Khān Razawi, Mirzā, of Mashhad, 369 (No. 35), 370, 496, 675 n.  
 Yūsuf Miṭṭī, 466.  
 Yūsuf Muḥammad Khān, son of Atgā Khān, 340 (No. 18)

Yūsuf Shāh, of Mashhad, a kātib, 106.  
 Yūsuf-zā'i, 214, 353, 367, 368.  
  
**Z**ABĀD (civet), 84, 85.  
 Zāfar Khān, Shukrā'l-lāh, 588, 589.  
 Zāhid, son of Ṣādiq Khān, 561 (No. 286).  
 Zāhid Khān Koka, 453.  
 Zāhir 'd-Dīn 'Abdā'l-lāh Imāmī, 646 n.  
 Zāhir 'd-Dīn, Khvāja, 593 (No. 397).  
 Zāhir 'd-Dīn Yazd, Mir, 593.  
 Zādā'l-lāh, Mir, 526.  
 Zain 'd-Dīn Khāfi, 661, 661 n.  
 Zakariya, Shaykh, of Ajodhan, 190.  
 Zaki, Mir, 538.  
 Zamān, Shaykh, of Pānipat, 190.  
 zamīndās, a tent, 56.  
 zarrā [zerra], a coin, 31; a weight, 37.  
 azrī birīnj, a dish, 61.  
 Zarrāb, 22, 39.  
 Zarrāb o Khurashid, a Maqnavī, 666.  
 Zarrān-qalam, title of kātibe, 106, 109.  
 zāt, "brevet," 251.  
 Zayn Khān Koka, 214, 346, 367 (No. 34), 367 n., 368, 369, 533 n., 662 n.  
 Zayn Shāh Gakkhar, 506 n.  
 Zayn 'd-Dīn, a kātib, 106.  
 Zayn 'd-Dīn, Abū Bakr-i Tāybādī, a saint, 395.  
 Zayn 'd-Dīn 'Alī, 593 (No. 405).  
 Zayn 'd-Dīn Mahmūd Kamāngār, 606 n.  
 Zayn 'l-'Abīdin, Mirzā, son of Aṣaf Khān (III), 453, 643 n.  
 Zayn 'l-'Abīdin, Sūlṭān of Kashmīr, 506, 680 n.  
 Zeb 'n-Nisā Begum, daughter of Awrangzeb, 322.  
 Ziyā' 'd-Dīn, Shaykh, 616.  
 Ziyā' 'd-Dīn Yūsuf Khān, 526, 527.  
 Ziyā' 'l-lāh, son of Muḥammad Ghawī, 509.  
 Ziyā' 'l-Mulk, of Kāshān, 557 (No. 276).  
 Zoroastrians, 188, 220.  
 Zubayr, 36.  
 Zuhal, or Saturn, 211 n.  
 Zulaykhā, wife of Potiphar, 628, 628 n.  
 Zulf 'Alī Yāzi, 486.  
 Zū'l-Faqār Khan Nusrat-jang, 575.  
 Zū'l-Nūn Beg Arghūn, Mir, 389, 390.  
 Zū'l-Qadr, a Turkish tribe, 667.

INDEX  
OF  
GEOGRAPHICAL NAMES  
IN THE FIRST VOLUME  
OF THE  
Ā·İN-I AKBARİ

- A** B-I Ghorband, 493.  
 Ābu, Mount, *vide* Abūgār̄h.  
 Abūgār̄h, 385, 385 n.  
 Āchin, 85, 86, 291.  
 Afghānistān, 31 n., 108 n.  
 Āgra, 32, 35 n., 57, 58, 58 n., 93, 129,  
     184, 208, 277 n., 300 n., 309 n.,  
     310 n., 329, 331, 333, 341, 363, 366,  
     375, 376, 388, 394, 441, 454, 455,  
     480, 480 n., 496, 501, 509, 530, 537,  
     540, 549, 560, 562, 566, 567, 574,  
     575, 578, 579, 590, 609, 610, 637 n.,  
     646 n., 662 n., 667 n., 681 n.; (fort  
     of), 412, 579.  
 Āg Mahall, 360, 460, 490, 518.  
 Āhmadābād, 32, 93, 343, 346, 352, 355,  
     371, 372, 375, 376, 380, 401, 419,  
     420, 432, 457, 457 n., 474, 480 n.,  
     515, 516, 569, 570, 570 n., 607, 617,  
     638, 649 n., 650 n., 656 n., 659 n.,  
     678 n., 684.  
 Āhmadnagar, 149 n., 356, 357, 358, 383,  
     416, 439, 498, 499, 502, 550, 566.  
 Ahro<sup>o</sup>I, 589.  
 Ajmir, 32, 42, 151, 197, 300 n., 322, 339,  
     346, 347, 348, 349, 363, 379, 384,  
     432, 435, 437, 439, 461, 497, 498,  
     502, 506, 516, 517, 610, 678 n.  
 Ajodhan, *vide* Pāk Paṭan.  
 Akbarnagar, or Rājmahal, 362, 575.  
 Alipur, 297.  
 Ālī Masjid, 461, 506 n.  
 Allāhbād, or Ilāhabād, or Ilāhābād, 32,  
     290, 324, 329, 446, 452, 455, 578, 582,  
     685; *vide* Piyāg.  
 Alwar, 32, 387 n., 401, 497, 607, 615.  
 Amarkot, 334, 338, 361.  
 Amber, 347, 348 n., 361.  
 Amēthi, 576, 607, 616.  
 Amner, 541 n.  
 Amroha, 212, 424, 485.  
 Amraśarnāyin, 297.  
 Āmul, 185, 199.  
 Andajān (Farghāna), 380, 413.  
 Aqābān Mount, 412.  
 Arail (Jalālābās), 470.  
 Arbudā Achal, 385 n.  
 Ardīstān, 582.  
 Arhang, in Badakshān, 69.  
 Arracan, 431 n.  
 Arrah (Bihār), 415, 437, 480, 489 n.  
 Ārvī, 541 n.  
 Asadābād (Hamadān), 655 n.  
 Āshti, 356, 541, 541 n.  
 Āsir, Fort, 359, 502, 509.  
 Astrābād, 668 n.  
 Aṭak, or Aṭak Banāras, 32, 160 n., 404 n.,  
     495, 495 n., 589.  
 Ātghah, 341 n.  
 Audh, province, 344, 364, 380, 395, 416,  
     424, 518; — (town), 32, 395, 438,  
     488, 492, 617.  
 Awānkāri, 507 n.  
 Awbah (near Hirāt), 108, 482.  
 Āwla, 432.  
 Awrangābād (or Kharkī), 550 n.  
 A<sup>o</sup>gampūr, 514, 607.  
 Āzarbāyjān, 329, 486.
- B** ĀBĀ Khātūn, 493.  
 Badakshān, 68, 69 n., 140, 167 n.,  
     180, 324, 325, 326, 327, 330, 350,  
     413, 413 n., 418, 423, 484, 487, 577.

- Badalgarh, 412 n.  
 Badā<sup>o</sup>n, 32, 110, 110 n., 111 n., 449,  
     556, 557, 561.  
 Baghdād, 107, 536.  
 Bāgh-i Dahra, 560.  
 Bāgh-i Mīrā Kāmrān (Lahore), 373,  
     456 n., 505.  
 Bāgh-i Nūr Manzil, 560.  
 Bāgh-i Sāfi, 512 n.  
 Bāgh-i Sardār Khān, 523.  
 Baglāna, 340, 440, 474, 516, 561.  
 Bahat Du<sup>ab</sup>, 594.  
 Bahat River, 370, 506, 544.  
 Bahirah, 32, 233, 282, 525.  
 Bahrāch (Bharājī), 60, 451, 492, 501.  
 Bahrāmpūr, 499.  
 Bahrayan, 87.  
 Bahrōch (Broach), 353, 354, 356, 416,  
     419, 480 n., 493, 515, 615.  
 Bajor (Bijür), 367, 383, 388, 443, 469, 525.  
 Bajwāral, 140.  
 Baksar (Buxar), 485, 532.  
 Baktarāpūr, 365, 438.  
 Bālāghat, 357, 358, 371, 453, 565, 566,  
     569.  
 Balandri, or Girewa Balandri, 368.  
 Balandshahr, 429.  
 Bālāpūr, 358, 361, 371, 384, 569.  
 Balāwal, 345.  
 Balbān, 584.  
 Bālin (or Mālin), 661 n.  
 Balīk, 185, 315, 325, 330, 418, 493, 495 n.,  
     589.  
 Balūchistān, 388.  
 Bāmiyān, 492.  
 Banāras, 32, 77, 561, 637 n.  
 Banas River, 436 n.  
 Bandel, 560 n.  
 Bāndhū, 385, 396, 396 n., 446, 523.  
 Bangash, 328, 440, 519, 540, 544, 589, 591.  
 Bānpūr (Panipūr), 540, 540 n.  
 Bārahmūla, 356, 535, 535 n.  
 Barār, 129, 344, 358, 383, 490, 490 n.,  
     498, 499, 541, 550.  
 Bardwān, 363, 383, 406, 407 n., 557, 592,  
     661 n.  
 Bareli, 432, 537.  
 Bārha, 425, 403.  
 Barhānpūr, 330 (where wrong Barhām-  
     pūr), 343, 357, 358, 359, 371, 391,  
     453, 474, 550, 551, 565, 566, 567,  
     568, 578, 584, 644 n., 648 n., 675 n.  
 Bārf, 294, 297, 585.  
 Baroda (Gujrāt), 354, 420, 480 n.  
 Basakhwān, 186, 199, 502 n.  
 Basantpūr, Kamā, on, 403.  
 Basāwar, 271 n.  
 Baṣrah, 87, 105 n.  
 Bastar, 129, 129 n.  
 Bayāwān, 129.  
 Bayhaq, 559.  
 Bāzūhā, 587 n.  
 Bengal, 32, 33 n., 72, 130, 157, 179, 179 n.,  
     199, 215, 264, 282, 290, 326, 329, 344,  
     350, 351, 352 n., 361, 362, 363, 364,  
     374, 375, 376, 380, 395, 406, 406 n.,  
     459, 468, 471, 472, 475, 482, 485,  
     486, 487, 496, 497, 523, 537, 552,  
     552 n., 553, 557, 558, 559, 560, 566,  
     576, 586.  
 Betwa River, 508 n.  
 Bhadāwar, 547.  
 Bhadrak, 363, 404, 407, 496.  
 Bhāgalpūr, 350.  
 Bhainei, 432.  
 Bhairoñwāl, on the Biāh, 430 n., 435,  
     455, 456, 456 n., 505, 505 n.; near  
     the Chanāb, 505 n.  
 Bhakkar, 32, 68, 199, 200, 201, 282, 351,  
     365, 388, 390, 391, 391 n., 463, 484,  
     484 n., 485, 473, 485, 525, 538, 548,  
     578, 579, 580, 616.  
 Bhakrā pass, 544.  
 Bhakrāla, 544.  
 Bhānder, 568.  
 Bhāsrān (Sasseram), 577 n.  
 Bhath Ghorā, 129, 382, 396, 445, 446,  
     685.  
 Bhāti, 350, 350 n., 362, 365, 365 n., 383,  
     438, 476 n., 482.  
 Bhatindā, 151, 297.  
 Bhatnīr, 151, 297.  
 Bhilsā, 356.  
 Bhimber, 484, 660 n.  
 Bhojpūr (Bihār), 577 n.  
 Bhowāl, 368.  
 Biḍaulī, 426, 429, 431.  
 Bigrām, 434, 488 n.  
 Bihār, 88, 329, 344, 345, 351, 353, 362,  
     374, 375, 376, 377, 380, 383, 395 n.,

437, 438, 452, 466, 491, 494, 494 n.,  
499, 500, 502, 519, 523, 556, 558,  
575, 577, 577 n., 589, 513, 685, 688.  
**Bharī** (*Mugaffarnagar*), 430.  
**Bihishtābād**, *vide* Sikandrāh.  
**Bijāgarh**, 129, 343, 474.  
**Bijāpūr**, 34 n., 318, 322, 334, 359, 498,  
501, 520, 537, 665 n..  
**Bijnor**, 432.  
**Bikānīr**, 151, 323, 331, 384, 385, 448.  
**Bilāspūr**, 430, 431.  
**Bilgrām**, 331 n., 425, 617.  
**Bir**, 371, 510, 526.  
**Birbhūm**, 432, 496, 554 n..  
**Bistām**, 559.  
**Bitkā River**, 332.  
**Bitkāna**, 342, 418, 514, 615.  
**Bounlee**, 435 n., 436 n., 539 n..  
**Brahmaputra River**, 366, 440, 540, 586.  
**Broach**, *vide* Bahrōch.  
**Bukhārā**, 103 n., 315, 389, 434, 466 n.,  
653, 653 n., 673 n..  
**Bullāna**, 490 n..  
**Bundi**, 450, 472, 577.  
**Burhānābād**, 439.  
**Būshanj**, 493.  
**Bust**, 538.

**CAMBAY**, *vide* Kambhāyat.  
**Caspian Sea**, 57 n., 184.  
**Chamārī**, 467, 508.  
**Chāmpānīr**, 86, 334, 420, 515, 570, 570 n..  
**Chānīb River**, 58, 456, 505, 508 n..  
**Chandauri** Chandaura, 431.  
**Chanderī**, 129, 542.  
**Chāndor**, Fort, 356.  
**Chāndpūr**, 432.  
**Chārkān**, 423.  
**Chatorah**, 429, 430.  
**Chatmohor**, 688.  
**Chaurāgadh**, 397, 446..  
**Chausā**, 374, 382, 450, 472, 506.  
**Chhach valley**, 545 n..  
**Chhatbanūrā**, 428.  
**Chilliānwālā**, 508 n..  
**China**, 83, 87.  
**Chinese Tartary**, 99.  
**Chios** (*Qisīsī*), 83.  
**Chitor**, 329, 349, 398, 406, 447, 449, 481,  
514, 542, 555, 685.

**Chittuā**, 406, 407.  
**Chotāna**, 584.  
**Chunar** (*Chānādh*), Fort, 396, 432, 450,  
481.  
**Cyprus** (*Qiōrus*), 83.

**D**AHNĀSARI (*Tenasserim*), 86, 291.  
**Daigūr**, Fort, 437.  
**Dakhin**, 88, 101, 157, 264, 357, 523.  
**Dalāmāu**, 523.  
**Dāman-i Koh**, 482.  
**Damāwand**, 612.  
**Dāndes**, *vide* Khāndesh.  
**Dandoqa**, 434.  
**Dāngali**, 506 n., 508 n., 689.  
**Dantūr**, *vide* Dhantūr.  
**Darwīshābād**, 661 n..  
**Dasthārā River**, 382.  
**Dāwar** (*Zamin Dāwar*), 327, 328, 329,  
334, 347, 422, 448, 449.  
**Dawlatābād**, or Dhārīgarh, or De, ogir,  
478, 539, 547, 550 n., 565, 568.  
**Daynūr**, 329.  
**De, ogarh**, *vide* Üntgir.  
**De, ogir**, *vide* Dawlatābād.  
**Deoli Sājārī**, 387 n..  
**Deosa**, 348.  
**Dhākā**, 576, 586, 587.  
**Dhameri**, 545.  
**Dhamūni**, 454.  
**Dhantūr** (*Dhantāwar*), 563, 591.  
**Dhanūrī**, 591.  
**Dharangāon**, 685.  
**Dhārīgarh**, *vide* Dawlatābād.  
**Dhārūr**, 372.  
**Dhārī**, 429.  
**Dholpūr**, 384, 527 n..  
**Dholqah**, 376, 434.  
**Dighaputi**, 688.  
**Dih Qāsiyān**, 553.  
**Dihli**, 32, 157, 190, 318, 335, 342, 349,  
352, 359, 360, 394, 396, 434, 442, 454,  
456, 456 n., 457, 465, 468, 518, 552,  
607, 609, 611, 613, 646 n., 668 n..  
**Dikhārī**, 332 n..  
**Dipālpūr** (*Mālwāh*), 185, 332, 432, 504;  
(*Panjāb*), 343.  
**Dīnah**, 689.  
**Diu**, 345, 372.  
**Dor River**, 591 n..

- Dūnāra, 437, 437 n.  
 Dūngarpur, 419, 443, 473, 534, 554 n.  
 Dwārkā, 344.
- E** DAR, *vide* Idar.  
 Europe, 95, 98, 99, 100, 101, 101 n.,  
 103, 169, 289, 301 n.
- F** IADAK, 206.  
 Fangur (in Sumatra), 84 n., 684.  
 Farāh, in Sijistān, 43 n., 328, 448.  
 Farankad, near Samarqand, 480 n.  
 Faridābād, near Dihli, 457, 688.  
 Fathābād (Panjab), 456, 473 n.; Kharki,  
 550 n.  
 Fathābād Sarkār Boglā (Bengal), 404,  
 405.  
 Fathpūr, a village near Kāyah, 337.  
 Fathpūr Hanswah, 380, 425 n., 507.  
 Fathpūr Jhinjhanū, 297.  
 Fathpūr Sikri, 57, 58, 93, 184, 192 n.,  
 212, 233, 322, 343, 344, 376, 401,  
 403, 441, 467, 497, 552, 555, 556,  
 557, 576, 580, 669 n.  
 Fayz Nahr canal, 333.  
 Firuzābād, 336.
- G** AKKHAR District, 544, 689.  
 Gangā (Godāvari), 510.  
 Ganges, 33 n., 39, 58, 334, 336, 378, 381,  
 306.  
 Gango, 607, 616.  
 Ganjāba, Fort (Ganjāwa), 464.  
 Garha (Gaṛha) or Garha-Katanga (Jabal-pūr), 129, 344, 372, 373, 382, 396,  
 396 n., 397, 403, 413, 447, 450, 451,  
 473, 500, 537, 558, 602 n.  
 Garhi (Bengal), 344, 350, 356, 361, 374,  
 400 n.  
 Garmair, 327, 417, 448.  
 Gaur, 184, 334, 406, 407, 450, 593.  
 Gāwīl, Fort, 490.  
 Gaya, 497 n.  
 Ghāndak River, 383, 411.  
 Gharwalli, 309 n.  
 Gharjistān, 364, 413 n., 528.  
 Ghatrāghāl, 557.  
 Ghālpūr, 218, 327, 336, 415, 451, 492,  
 518, 594.  
 Ghaznīn (Ghazni), 337, 353, 409, 415,  
 416, 417, 476 n., 506.  
 Ghorāghāt, 129 n., 363, 365, 399 n., 400,  
 421, 438, 482, 528, 593, 685.  
 Ghujduwān, 561.  
 Gidhor, 536 n.  
 Gilān, 184, 186, 468, 497, 529, 611, 612,  
 644, 644 n.  
 Goās, 351.  
 Goganda, 361, 437; battles of, when  
 fought, 460, 460 n., 536.  
 Golah, *vide* Kānt o Golah.  
 Gondwānah, 397, 569.  
 Gorākhpūr, 32, 395, 399, 400.  
 Goshakān, or Joshuaqān, 57, 298, 298 n.  
 Gūjān, 559.  
 Gūjar Khān, 506 n.  
 Gujrāt, town in the Punjab, 93, 456 n.,  
 526.  
 Gujrāt (province), 24, 33 n., 35 n., 72, 81,  
 86, 88, 98, 99, 149 n., 151, 157, 181,  
 193, 215, 263, 296 n., 330, 331, 334,  
 342, 343, 344, 346, 352, 354, 355, 359,  
 371, 376, 379, 380, 388, 416, 418, 420,  
 421, 452, 456, 457, 457 n., 458 n.,  
 461, 474, 479, 480 n., 499, 500, 515,  
 516, 524, 534, 566, 569, 570, 579, 582,  
 613, 676 n., 680 n.  
 Gulpāgān, 658 n.  
 Günābād (Junābād), 661.  
 Günāchhūr, near Jālindhar, 332 n., 687.  
 Gürā, or Kurā, 545 n.  
 Gwāliyār, 32, 60, 129 n., 235, 330, 346,  
 362, 366, 366 n., 412, 424, 484, 507,  
 509, 527, 551, 607, 608, 609, 617,  
 658 n., 680 n., 681, 682.
- H** ĀDAUTI, 449.  
 Haibatpūr, *vide* Pati Halbatpūr.  
 Hailān (Panjab), 387, 508 n.; *vide* Hilā.  
 Häjipūr, 215, 218, 334, 344, 351, 374, 383,  
 403, 450, 468, 492.  
 Haldipūr, 560 n.  
 Hamadān, 191, 329, 655, 655 n.  
 Hāmidpūr, 614.  
 Handiyah, 129, 129 n., 537, 585.  
 Hardwār or Haridwār, 3°, 58, 378.  
 Haripūr or Harpūr, 406.  
 Haryāgarh, 129, 129 n.  
 Hasan Abdāl, 469, 590.

Hāshimpūr, 431.  
 Hatkāntha, 341, 341 n., 424, 547.  
 Hatyā, 544.  
 Hatyākul, 540, 567.  
 Hazāra, 301.  
 Hilālābād, 352.  
 Hilā, *vide* Hilā.  
 Hindū Kush, 326.  
 Hirālpūr, 370.  
 Hirāt, 98, 99, 100, 108, 108 n., 111 n., 315, 371, 382, 392, 395, 471, 493, 578, 642, 661 n., 672 n., 682.  
*Hirmand River*, 327.  
 Hījār (Kābul), 386, 481, 679.  
 Hījār Firuzā, 32, 60, 338.  
 Hoshangābād, 129.  
 Hūgilī, 406 n., 487, 560, 560 n.  
 Hormuz (Ormuz), 668 n.

**I**DAR (Edar), 343, 353, 447, 479, 536, 556.  
 Ilāhābād, or Ilāhābād, *vide* Allāhābād.  
 Ilīchpūr, 344, 499, 566.  
 Inoh (Kashmīr), 540.  
 Indarāb, 478.  
 Indus River, 39, 495 n., 508, 507, 540.  
 Irān, 14, 23, 57, 68, 93, 104, 105, 169, 506 n., 579.  
 Irāq, 23, 37, 140, 161, 329, 330.  
 Irīch, 524.  
 Isfahān, 57 n., 98, 109, 496, 579, 582, 612, 635, 639 n., 646, 646 n., 662, 662 n., 676, 677.  
 Ishaqgar, 367.  
 Islāmpūr (Rāmpūr), 459, 460.  
 Istālif, 423 n.  
 Itāwa, 347, 415, 510.  
 I'timādpūr, *near* Āgra 173, 473 n.

**J**AGDESPŪR, 437, 438, 558.  
 Jahānābād, 406 n., 497 n.  
 Jaipūr, 348 n., 462, 462 n.  
 Jāś, 576.  
 Jaisalmīr, 151, 297, 533.  
 Jaitāran, 424, 424 n.  
 Jakdara, 367.  
 Jalālābād, 325, 333.  
 Jalālābād, 470.  
 Jalālpūr, *vide* Kharwān.

Jālandhar, 32, 332, 332 n., 338, 432, 507, 614.  
 Jaldpūr, 451.  
 Jalesar (Orīsā), 404, 407; *near* Dihli, 469.  
 Jalmāpūr, *in* Barār, 322, 371, 371 n.  
 Jālor, 42, 384, 553, 689.  
 Jām, 335, 395 n., 590, 611.  
 Jammū, 369, 507 n., 519.  
 Jamna River (Jamunā), 58, 412, 521.  
 Jānsāth, 426, 429, 430.  
 Jarūn Bandar, 655 n.  
 Jaunpūr, 32, 198, 278, 334, 335, 336, 337, 351, 356, 365, 371, 381, 382, 397, 415, 416, 438, 450, 451, 462, 468, 476, 485, 49<sup>o</sup>, 499, 561, 607, 618, 638 n., 671 n.  
 Jazā'ir, 662, 662 n.  
 Jossore, Jasar, 329, 364.  
 Jhanni, 608.  
 Jhānsī, 509 n.  
 Jhārkhand, 130, 362, 395, 536, 554.  
 Jhelam River, 508 n.  
 Jhinjhon, *vide* Fathpūr.  
 Jhoel, 329, 470.  
 Jhujhar, 331, 403, 429.  
 Jodhpūr, 151, 297, 349, 384, 437, 474.  
 Joll-Jānsāth, 429, 430, 431.  
 Jon (Sindh), 330.  
 Joshaqān, *vide* Goshkān.  
 Junābūd, 635 n., 661; *vide* Günābād.  
 Jūnāgarh, 344, 346, 354, 355, 376, 433, 499, 516, 470 n.  
 Junrī, 566.  
 Jurbāqān, 638 n.  
 Juwayn, 559.

**K**ĀBUL, 12, 35 n., 57, 68, 69, 90, 225, 301, 325, 326, 332, 333, 335, 353, 359, 362, 408, 409, 410, 412, 478, 487, 492, 495, 495 n., 502, 508, 523, 533, 538, 589.  
 Kachh, 140, 151, 344, 461, 477, 477 n., 579, 581, 582.  
 Kāhan River, 544.  
 Kāhārmātri River, 526.  
 Kailāodha, 431.  
 Kākāpūr, 540.  
 Kākor, 616.  
 Kakrull, 431.

- Kalāli, 348.  
 Kalāmūr, 32, 330, 457, 578.  
 Kalāpāni, 545.  
 Kalinjar, 309, 444, 446, 568, 680 n.  
 Kalpi, 32, 337, 358, 389, 442, 518, 545,  
     608.  
 Kalyānpūr, 451.  
 Kamāon, 408, 482, 602 n.  
 Kambhāyat (Cambay), 291, 340, 343, 493,  
     515.  
 Kamrāj, 90, 370.  
 Kāngrah, 361, 456, 457, 544, 573.  
 Kantit, 470.  
 Kānt o Golah, 403.  
 Karabālā, 672, 673 n.  
 Karāh (Karāh-Mānikpūr), 202, 336, 396,  
     507.  
 Karanja, 541 n.  
 Karhārā, Fort, 382.  
 Kari, in Gujrāt, 420.  
 Kāshān, 57 n., 98, 98 n., 99, 109, 196 n.,  
     582, 663, 663 n., 665, 666.  
 Kāshghar, 325, 339, 394 n., 511, 512,  
     512 n.  
 Kashmīr, 32, 34 n., 60, 68, 69 n., 79,  
     80, 90, 90 n., 98, 109, 112, 140, 157,  
     160 n., 169, 216, 290, 305, 307, 309 n.,  
     322, 370, 371, 379; conquest of,  
     412; 484, 481, 504, 506, 507, 513,  
     518, 519, 529, 533, 534, 535, 539,  
     540, 542, 661, 676, 676 n., 680 n.  
 Katāk, 334, 404 n., 406, 407.  
 Katangi, 396 n.; *vide* Gaṛha.  
 Kāthiwār, 420.  
 Kayrāna, 613.  
 Kāzārūn, 549.  
 Khabūshān, 675 n.  
 Khāchrod, 534.  
 Khāf, or Khavāf, 493, 494, 494 n., 661 n.  
 Khaibar Pass, 443 n., 679 n.  
 Khalgāw (Colgong), 350 n., 400 n.  
 Khalunkh, 98 n.  
 Khandār (?), 462 n.  
 Khāndesh (Dāndesh), 34 n., 35, 72, 343,  
     345, 356, 357, 357 n., 358, 474, 516.  
 Khānpūr, 487; (Panjab), 506 n.  
 Kharakpūr (Bihar), 494, 536.  
 Kharbūza, 544.  
 Kharī, 431.  
 Kharjard, 494.  
 Kharkī, *vide* Aurangābād.  
 Kharwa Jalālpūr, 430.  
 Khatauli, 430, 431.  
 Khatora, 431.  
 Khaṭṭū, 570.  
 Khawāf, *vide* Khāf.  
 Khayrābād (Panjab), 353, (Audh), 395,  
     414, 425 n., 441, 447, 477, 482, 518,  
     523, 607.  
 Khizrābād, 353.  
 Khizrpūr, 365.  
 Khurāsān, 23, 57 n., 98, 108 n., 327, 328,  
     346, 382, 389, 390.  
 Khurda (Orīsā), 548, 552, 677 n.  
 Khushāb, 338, 408, 409, 525.  
 Khūzistān, 57, 57 n.  
 Khvāja Awāsh, 493.  
 Khvāja Sayyārān, 493.  
 Khvārasm, its music, 52; 109, 651.  
 Kingri, 579.  
 Kirmān, 57, 653 n.  
 Koch, *vide* Kūch.  
 Kōh-i Sulaymān, 466.  
 Kokra, 438, 536, 536 n.  
 Kolāb, 484.  
 Kol Jalāllī, 366.  
 Komalnair, or Kōbhalmir, 437, 602 n.  
 Korra, 489.  
 Kot Khachwa, 477, 477 n.  
 Kotha, 449.  
 Kotla, Fort, 349.  
 Kūch Bibār, 140, 329, 350, 362, 365, 400,  
     482, 552 n.  
 Kūch Hājū, 552, 552 n., 689.  
 Kāhpāya, 678 n.  
 Kuhūta, 506 n.  
 Kündli, 429.  
 Kūraq, 544.  
 Kurdistān, 329.

**L**ÄDLĀI, 441:  
 Lāhari Bander, 291, 391; *vide* Lohari.  
 Lāhpur (Audh), 687.  
 Lāhor, 32, 39 n., 57, 72, 93, 98, 99, 101,  
     216, 290, 324, 326, 330, 331, 353,  
     354, 359, 372, 373, 378, 394 n., 395,  
     403, 455, 456 n., 457, 488, 488 n.,  
     495, 505, 514, 549, 559, 562, 574,

575, 589, 602 n., 607, 608, 610, 614, 615, 616, 617, 639 n., 678 n., 682 n., 686, 687, 689.  
 Lakhi Fort, 356, 541.  
 Lakhinpur, 369.  
 Lakhnau, 33, 373, 395, 403, 403 n., 432, 468, 523, 524, 583, 631 n.  
 Lakhnor (Sambhal), 330.  
 Lalang, Fort, 516.  
 Lamghānat, 367.  
 Lärīstān, 549, 600, 668 n., 670 n.  
 Lohari, 465, 526; *vide* Lāharī.  
 Lohgadjh, 539.  
 Lüdhīyāna, 333, 470.  
 Luhāwār, 341 n.  
 Luni (Baunli ?), 435, 539.

**M**ĀCHHĪWĀRA, 330, 423.  
 Madāran, 406, 406 n., 407 n.  
 Madinah, 284 n., 326.  
 Mahdī, Fort, 494 n.  
 Mahindra River, 348, 515.  
 Mahkar, 499, 539.  
 Maḥmūdābād, 570 n.  
 Maiman, 432.  
 Mairtha (Mirath), 340, 397, 398, 472, 483, 531, 553 n.  
 Maisāna, 543, 579, 594.  
 Maiwār (Mēwār), 379, 421, 459.  
 Majhara (Majhera), 426, 429, 431, 532.  
 Makkah (Mecca), 99, 181, 182, 187, 191, 197, 199, 207, 217, 217 n., 283, 284, 284 n., 326, 328, 330, 331, 340, 345, 373, 374, 388, 408, 411, 511, 656 n., 678 n.  
 Malacca, 291.  
 Māler, 591.  
 Mallibār (Malabar), 290.  
 Mālīgadh, 556.  
 Mallīn, 661 n.  
 Malwah, 24, 72, 88, 129, 185, 326, 330, 337, 341, 343, 347, 352, 353, 354, 364, 388, 401, 402, 403, 404, 406, 416, 440, 440 n., 471, 473, 474, 513, 515, 534, 557, 568.  
 Mandalgarh, 501.  
 Mandā, 396 n.  
 Mandā, Ir, 412 n.

Mandū, or Māndā, 33, 358, 401, 403, 404, 406, 513, 554, 567, 579.  
 Mangalkot, 487, 491.  
 Mānikpūr, 336, 397, 399, 415.  
 Mānkot, 330, 335, 338, 341, 447, 369, 394 n., 395 n., 403, 416 n., 507.  
 Manoharpūr, 564 n.  
 Mansūra, 465.  
 Mansūrpūr, 430.  
 Mararāj, 90, 370.  
 Mārgala, 544, 545, 545 n.  
 Marw, 644.  
 Mārwār, 347, 531.  
 Mashhad, 57 n., 99, 106, 108, 232, 369, 371, 414, 414 n., 609, 534, 634 n., 638, 662 n., 675, 675 n., 678, 680 n., 681, 682.  
 Māthila, Fort, 434, 465.  
 Mathurā, 294, 381, 504, 534, 546.  
 Mau (Nūrpūr State), 369, 586.  
 Mā-wara 'n-nahr, 196, 346.  
 Māzandarān, 659, 679, 679 n.  
 Modinipūr, 384, 406 n., 407, 538.  
 Megna River, 365 n.  
 Mewār, *vide* Maiwār.  
 Mewāt, 140, 262, 331, 334, 349, 354, 354 n., 552.  
 Mīshī (Champāran), 492.  
 Mirānpūr, 431.  
 Miyān Kāl (Samarqāna), 402 n., 615, 615 n., 636, 637 n.  
 Mohān (Audh), 502.  
 Mohini, 402, 415.  
 Molher, 561.  
 Mol Manobarnagar, 554.  
 Morna, 431.  
 Mughulmārī, 407, 407 n.  
 Muḥammadābād, 451, 492.  
 Muhibb 'Alīpūr, 466.  
 Munnipore (Assam), 309 n.  
 Mulkāpūr, 565.  
 Multān, 32, 195, 329, 345, 349, 351, 356, 364, 379, 383, 390, 391, 392, 436, 465, 526, 555, 576, 580, 614.  
 Munair, in Bihar, 50.  
 Mungarwāl (?), 337.  
 Mungir, 377.  
 Murādābād, 534.  
 Muṣhīdābād, 363, 406.  
 Muzaffarnagar, 425, 427; built, 430, 431.

**N**ADINAH (Sambhal), 415 n.; *vide* Naginah.  
 Nadot, 355, 394.  
 Nagarchin, 310 n.  
 Nagarkot, 349, 369, 443, 471, 515.  
 Nagina, 432; *vide* Nadinah.  
 Nâgor, 33, 101, 151, 175, 331, 364, 379,  
     384, 397, 405, 422, 490 n., 548, 553 n.  
 Nahr-i Shihâb Canal, 353.  
 Naârâlah, *vide* Pañan (Gujrât).  
 Najaf, 639 n.  
 Namaksâr, 525, 525 n.  
 Nandanpur, 129.  
 Narbaddah River, 343, 354, 359, 404, 474.  
 Narhan, 451.  
 Närnaul, 335, 347, 388, 399, 607.  
 Narwar, 129, 129 n., 542.  
 Nasik, 385, 459.  
 Nausâri, in Gujrât, 193.  
 Naushâd, in Turkestan, 98 n.  
 Nawâbganj (Singror), 336.  
 Nawshâtra, 484.  
 Nazar, 672 n., 673 n.  
 Naarbâr, 354, 516.  
 Nek Ujjâl, 587.  
 Nilâb River, 326, 507.  
 Nimleah, 60.  
 Nîshâpûr, 108, 108 n., 337, 352, 379, 493,  
     559, 649, 660, 680.  
 Nigâmâbâd, 278 n.

**O**DGIR, in the Dakhin, 369, 556.  
 Oorcha, *vide* Ündchah.  
 Orîsâ, 130, 318, 34<sup>1</sup>, 359, 362, 362 n.,  
     364, 365 n., 366, 375, 376, 380, 383,  
     395, 395 n., 400, 400 n., 404, 404 n.,  
     405, 406, 474 n., 501, 527, 532, 533,  
     534, 548, 552, 571, 586, 587, 594.  
 Ormu<sup>b</sup>, *vide* Hormuz.

**P**AJKORA River, 368.  
 Pahlunpûr, 689.  
 Pak Pañan (or Pañan-i Panjâb, or  
     Ajeilhan), 32, 100, 297, 343, 653 n.  
 Pakhalî, 160, 504, 535, 563.  
 Pakka, 544.  
 Palâru-n., 404 n., 577 n.  
 Panhâ ( ), 58, 683.  
 Pânilpat, 11<sup>1</sup>, 335, 431, 613.

Panipûr (Kashmir), 540 n.; *vide* Bânpûr  
     and Panpûr.  
 Panjâb, 23 n., 26, 31 n., 35 n., 58, 68, 72,  
     140, 158, 182, 326, 330, 331, 338,  
     339, 353, 385, 387, 394, 394 n., 403  
     451, 456, 471, 496, 506 n., 507, 508,  
     519.  
 Pannah, 129, 470, 685.  
 Panpûr (Panipûr), in Kashmir, 90; *vide*  
     Panpûr.  
 Paraspûr, in Kashmîr, 90.  
 Parenda, 454, 494 n.  
 Parsaror, 373.  
 Pañan, or Pañan-i Panjâb, *vide* Pâk  
     Pañan.  
 Patan (Gujrât), 326, 332, 339, 343, 354,  
     355, 365, 402, 420; battle of, 432,  
     433; 445, 447, 458, 458 n., 461,  
     480 n., 490, 499, 500, 515.  
 Pañan (on the Godâvâri), 510, 539.  
 Pathân (Paithân), 329, 456, 495, 506.  
 Pâthrî, 556.  
 Patî Haybatpûr, 140.  
 Patiyâlâ, 429.  
 Patna, 32, 334, 376, 377, 383, 411, 471,  
     518.  
 Iatyâlî, 402.  
 Paunâr, 541 n.  
 Pâwanganî, 334.  
 Pegu, 291.  
 Persia, 18, 31 n., 69 n., 70, 99, 141, 181,  
     184, 328, 328, 330, 347, 471.  
 Peshâwar, 368, 381, 408, 434, 519, 523.  
 Pharwâla, 506 n., 689.  
 Phillaur, 687.  
 Pihânl, 522, 522 n., 523.  
 Pinj Dâdan Khân, 507 n.  
 Pinjî Gheb, 507 n.  
 Pinjar, 535.  
 Piyâg (*vide* Allâhâbâd), 397.  
 Portugal, 101, 291.  
 Pothwâr, 544, 54<sup>1</sup> n.  
 Pür Mandal, 437.  
 Pûrî, 362, 395 n., 400 n.  
 Pûrnâ, 432, 482.  
 Qâtin (Persia), 108 n., 66<sup>1</sup>, 661 n.  
 Qalât, 329, 347, 448, 506.  
 Qanawj, 33, 330, 333, 338, 341 n., 358,  
     415, 516, 522, 532.

**Q**andahār, 69, 326, 327, 328, 329, 330, 334, 335, 347, 358, 367, 373, 389, 390, 391, 394 n., 408, 409, 410, 417, 448, 449, 494 n., 495 n., 513, 566, 572, 578, 580, 615.

**Q**arābāgh, 367.

**Q**azwin, 107, 109, 219, 496, 643.

**Q**ibrus, *vide* Cyprus.

**Q**ipchāq, 682.

**Q**irghiz, 140.

**Q**iryāt-i Khudāwand Khān, 490 n.

**Q**isūs, or Qistūs, *vide* Chios.

**Q**um, 578, 667.

**Q**unduz, 330.

## RĀHŪTARA, 539.

**R**ājāwat, 347.

**R**ājmāhall, *vide* Akbarnagar.

**R**ājor, in Kashmir, 322, 513.

**R**ājori, 60.

**R**ājpīpla, 355.

**R**ājpūtānā, 365.

**R**ājshāhi, 688.

**R**āmpūr (Islāmpūr), 459, 460.

**R**āmsir, 574.

**R**ānkāṭṭa, 352.

**R**āntānbhūr, 33, 199, 342, 349, 373, 421, 435, 435 n., 436, 436 n., 449; 459, 482, 489, 519, 540.

**R**asht, 644 n.

**R**āsūlpūr, on the Jhelum, 387.

**R**ātanpūr, 129, 129 n., 446.

**R**āwal Pindī, 507 n., 544.

**R**ay (Khurāsān), 668, 668 n.

**R**āy Bareli, 336.

**R**āysān, 129, 329, 344, 500.

**R**ed Sea, 87.

**R**ewā, 446.

**R**ohankhera, 490, 490 n.

**R**ohṭās (in Bihar), 129, 129 n., 363, 374, 376, 437, 466, 472, 472 n., 537, 564; (in the Panjab), 504, 505, 544.

**R**ūdkhāna-yi Nasheb, 339.

## SĀBHĀR, 322, 348, 392 n.

**S**abzāwār, 57, 57 n., 423, 559, 670, 670 n., 672 n., 682 n.

**S**afidān, 353, 611.

**S**ahārapūr, 33.

**S**ahrind, *vide* Sarhind.

**S**ahwān, 356; 356 n.; *vide* Siwastān.

**S**ajāwalpūr, 473.

**S**akīt, 336, 341 n., 481.

**S**ākrāwal, 337.

**S**ālimābād, 487.

**S**alīngad̄, 456.

**S**alīmnagar, 362.

**S**alt Range, 507 n., 525.

**S**amāna, 591.

**S**amarqand, 69, 103 n., 196, 315, 467, 608, 610, 675 n.

**S**āmbalhāra, 426, 429, 430, 431.

**S**āmbhal, 33, 35 n., 328, 330, 335, 339, 351, 406, 514, 534, 537, 539, 610, 614.

**S**amogar, 473 n., 534.

**S**ānchor, 553 n., 689.

**S**āndelāh, 417.

**S**āndhāoli, 431.

**S**āngānir, 348, 480 n.

**S**ānjān, 494.

**S**āntūr, 534.

**S**āntwās, 129, 403.

**S**ārāngpūr, 33, 341, 374, 379, 401, 402, 449, 471, 474, 474 n., 489.

**S**ārāy Jāgū, 527 n.

**S**ārharpūr, 416, 416 n.

**S**ārhind, or Sārhind, or Sahrind, 33, 111, 329, 331 n., 335, 394, 488 n., 614, 614.

**S**ārkīch, near Ahmādābād, 355, 461, 570 n., 638 n., 672 n.

**S**ārnāl, 353, 384, 432, 447, 462, 515.

**S**ārohi, 339, 384, 385, 385 n., 461.

**S**āronj, 33, 424, 507, 568.

**S**āror, 333.

**S**ārw River, 414 n.

**S**ārvār, 414

**S**ātgāw, 130, 291, 350, 350 n., 364, 405, 586.

**S**ātwās (Sāntwās), 129, 403.

**S**āwād and Bījor, 439, 469, 506, 525.

**S**āwāh, 656, 656 n., 667, 670.

**S**āhōdā, 568.

**S**ēwe Fort, 390.

**S**āhābād, 112, 218, 219, 446.

**S**āhpūr, 356, 384; on the Chanāb, 457 n.

**S**āhār-i Naw, 439.

**S**āhātpūr, *vide* Shūjātpūr.

**S**āhātpūr, 402.

- Sharifābād, 363.  
 Shaykhāwai, 347, 387, 462.  
 Shergāh (Qanawj), 336, 435 n., 437.  
 Sherpur, 435 n., 436, 436 n.; — Āṭāl, 363, 496; — Mürcha, 362, 483.  
 Shirāz, 34 n., 107, 199, 271, 285 n., 326, 330, 499, 537, 639, 663, 669, 674.  
 Shirwān, 34 n., 140, 186, 187, 342 n.  
 Shiūrī (Sooree), 496.  
 Shor, 409 n.  
 Shujā'atpūr, 473, 473 n.  
 Shuster, 57 n., 615, 675 n.  
 Siffin, 206.  
 Sihhatpūr, 351.  
 Sijstān, 43 n.  
 Sikandarābād, 352.  
 Sikandrah (Bihishtābād), 220, 277 n., 352 n., 372.  
 Sikri, *vide* Fathpūr Sikri.  
 Silhat, 352 n.  
 Simāwali, 297.  
 Sind, 151, 188 n., 330, 356, 356 n., 369, 378, 391, 391 n., 392, 392 n., 614.  
 Sind Sāgar Duāb, 506 n., 525 n.  
 Singroo (Nawibganj), 336.  
 Sirwānd, 494.  
 Sirdhāna (Mirath), 430.  
 Sirdhānī, 430, 430 n.  
 Sirguja, 129, 685.  
 Sirhind, *vide* Sarhind.  
 Sistān, 328, 448.  
 Stepūr, 606.  
 Siwāna, Fort, 384, 437, 437 n., 531.  
 Siwastān, or Sahwān, 356 n., 391, 391 n., 526, 529, 548, 576, 579.  
 Siyāh-āb River, 418.  
 Siyālkot, 33, 395, 675 n.  
 Sodhara, 456 n.  
 Sohan River, 545 n.  
 Somnāt, 344, 345.  
 Soobanreeka River, 407.  
 Sorath, 344, 499 n., 554 n.  
 Sorūn, 58, 683.  
 Srinagar (Gārhwāl), 534; (Kashmir), 370, 412.  
 Sukkhar, 525, 580.  
 Suljānpūr, 181, 371, 614; — Bilkar, 428, 543, 548; — Gakkhar District, 506 n.  
 Suljānpūr River, 455.  
 Sumatra, 85, 684.  
 Sundarban, 365 n.  
 Sunnām, 297.  
 Sunnārgāw, 365, 438.  
 Sūpā, 356.  
 Sūrat, 32, 35 n., 330, 343, 375, 380, 385, 420, 433, 480 n., 499, 515, 516, 518, 613.  
 Surkhāb River, 418.
- TABARHINDA, 332.**
- Tabriz, 107, 108, 187, 263, 503, 558, 579, 660, 672, 680, 680 n.  
 Tajpūr, 365, 482.  
 Takarol, 406, 411, 447, 478, 485, 518.  
 Takht-i Sulaymān, 34 n.  
 Talamba, 349.  
 Tālgāw, 541 n.  
 Talingānā, 359, 490 n., 556.  
 Tānḍa, 32, 334, 350, 351, 364, 375, 400, 482.  
 Tandera, 481.  
 Tapti River, 359.  
 Tāqān, 326.  
 Tarfān, 511.  
 Tāshkand, 609.  
 Tattah (Thethah), 112, 151, 216, 290, 329, 333, 351, 356, 391, 391 n., 393, 409, 463, 465, 501, 506, 511, 526, 538, 576, 646 n.  
 Tāybād, 395.  
 Tenasserim, *vide* Dahnāsari.  
 Terh Mount, 383, 385, 525.  
 Thālner, 566.  
 Thāna Langar, 461.  
 Thānesar, 111, 111 n., 607.  
 Thorī, 435 n.  
 Tibbat, or Tibet, 38, 96, 140, 157, 211, 309 n., 323, 365 n., 506 n., 529, 676 n.  
 Tihanpūr, 439.  
 Tihāra, 140, 140 n., 432.  
 Tīhrān (Teheran), 571, 668.  
 Tīla, 544.  
 Tilpat, 457.  
 Tīlwāra, on the Biyah, 332.  
 Tiranbak, 533.  
 Tirmiz, 339.  
 Tisang, 431 (where wrong Tong).  
 Tie-ha, 431.

Toda, 294.

Tons River (Benares), 316.

Tulsipur, 431.

Türān, 14, 23, 24, 35, 57, 68, 69, 93, 105,  
140, 169, 326, 327.

Turkey, 119, 140, 289.

Turshiz, 675.

Tüs, 678 n.

## U CHH, 614.

Udaipur, 384, 386, 437, 452, 534,  
585.

Ujjain, 32, 326, 353, 404, 445, 474; 534,  
577 n.

Ünchhod (Uchhod), 129, 129 n., 685.

Ündchha, 382, 483, 509, 509 n., 545, 546.  
Ürchah, *vide* Ündchha.

Ütgar (Udantgir), or Ootgir, or Deogurh,  
412 n.

## V AZIRĀBĀD (Panjab), 456 n.

Vhalna, 430.

## W ÅSIT, 425.

Werkopäli, 677 n.

## Y AMAN, 87.

Yazd, 98, 99, 678 n., 684.

## Z ÅBULISTĀN, 363, 362, 367, 368, 388, 469, 470.

Zafarnagar, 565.

Zahāk (Zahāk-Bāmiyān), 492, 506.

Zamāniyā, founded, 337; 415, 471.  
Zanzibar, 289.

Zirbād [Zirābād], east of Sumatra, 87,  
87 n., 684.





THE ASIATIC SOCIETY  
700 810





THE ASIATIC SOCIETY  
100 010



It is a persian treatise in three volumes composed by Abul Fazl, the minister of the Mughal Emperor Akbar and entitled the *A-i-in-i-Akbari* or the Institute of Akbar. Abul Fazl, putting himself at the head of a body of scholars undertook geographical, physical and historical description of the empire, accompanied by statistical data. Each of the sixteen *Subhas* or governments of which the Mughal empire was then composed, is there described with minute exactitude; the geographical and relative situation of the cities and market places, towns is there indicated; the enumeration of the natural and industrial products is carefully traced there, as also the names of the princes, both Hindu and Muslim, to whom the *Subha* had been subject before its inclusion in the empire.

You will also find an exhibition of the military condition of the empire and an enumeration of those who formed the households of the sovereign. The work ends in a summery, made in general from indigenous sources, of the Brahmanic religion, of the diverse systems of Hindu philosophy.

ISBN 81-86142-24-X (Set)

ISBN 81-86142-25-8 (Vol. I)

ISBN 81-86142-26-6 (Vol. II & III)

**LOW PRICE PUBLICATIONS**  
**Delhi-110052**